

A BODY OF DIVINITY,

OR
THE SUMME AND SUBSTANCE
OF

Christian Religion,

Catechistically propounded, and explained, by
way of *Question and Answer*:
Methodically and familiarly handled.

Composed long since by JAMES Vsher
B. of ARMAGH.

And at the earnest desires of divers godly Christians now
Printed and Published.

VVhereunto is adjoyned a Tract, intituled
IMMANUEL,
OR
THE MYSTERY OF THE
Incarnation of the
SON OF GOD;

Heretofore written and published by the same Authour.

JOHN 17. 3.
*This is life eternall, that they might know thee the onely true God, and Jesus
Christ whom thou hast sent.*

L O N D O N,
Printed by M. F. for THO: DOWNES and GEO: BADGER,
and are to be sold in S. *Dunstons* Church-yard in *Fleetstreet*.
MDCXLV.

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John 17:3

That is the power of the Holy Spirit, the Holy Spirit, and the Holy Spirit

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To the Christian Reader.



Christian Reader, I doe here present and commend unto thee a booke of great worth and singular use; which was written and finished about twenty years since: the Author whereof is well knowne to bee so universally eminent in all Learning, and of that deepe knowledge, and judgement in sacred Divinity, that he transcendeth all elogies and praises which I can give him. I commend it unto thee (Christian Reader) under a two-fold notion; the first respecteth the subject matter of this whole Work, which is of greatest excellency, as being The summe and substance of Christian Religion, upon which as a most sure foundation we build our faith, ground all our hopes, and from which we reap, and retain all our joy and comfort in the assurance of our salvation; which as at all times it is most profitable to be read, studied and known, so now (if ever) most necessary in these our days, wherein men never more neglected these fundamentall principles, as being but common and ordinary truths, and spend their whole time, study, and discourse about Discipline, Ceremonies, and circumstantiall points; and herein also not contenting themselves with those common rules; and that clear light which shineth in the Word; they are onely led by their own phantasies, daily creating unto themselves diversity of new opinions: and so falling into sects and schismes they break the bond of love, and fall off from the communion of Saints, as though it were no Article of their Creed; and being in love with their own new Tenets, as being the conception and birth of their own brains, they contend for them more then for any fundamentall truths; and not onely so, but also hate, maligne, and most bitterly, and uncharitably censure all those that differ from them in their opinions, though never so conscientious and religious, as though they professed not the same faith, yea, served not the same God, nor beleaved in the same Christ; but remain still Aliens from the Commonwealth of Israel, and in comparison of themselves no better then Papists, or at the best but carnall Gospellers. The second notion under which I commend it respecteth the Work it self, or the manner of the Authors handling it, which is done so soundly and solidly, so judiciously and exactly, so methodically and orderly, and with that familiar plainnesse, perspicuity and clearnesse, that it giveth place to no

To the Christian Reader.

other in this kind either ancient or modern, either in our own, or any other Language which ever yet came to my view; in which regard I may say of it, as it is said of the Vertuous woman; Many have done excellently, but this our Author exceedeth them all. I will adde no more in the deserved praises of this Worke, but leave it (Christian Reader) to thy self to peruse and judge of it, commending thee to the Word of Gods grace and the good guidance of his holy Spirit, who is able to build thee up in fruitfull knowledge, to lead thee into all truth, to direct and support thee in the wayes of godliness, and to give thee an everlasting inheritance amongst the blessed.

Thine in the Lord Jesus Christ,

JOHN DOWNAME.

The

The Connexion of these Points together, and Dependence
of them one upon another.

IN Christian Religion wee are to consider the
 { Ground thereof, contained in the Scripture.
 { Parts, which treat of Gods

Nature, in his

Essence, considered absolutely in it selfe: where, the doctrine of divine Attributes
 which respect either

His perfection, in his

{ Simpleness, whereby he is exempted from Composition and division,

{ Infiniteness, whereby he is exempted from all measure of { Time, by his eternity.

{ Place, by his immensity.

Life, whence he is called The living God, Considered in his

Foreknowledge.

{ All-sufficiency { All-seeing wisdom { Counsell.

{ Almighty power.

{ Holy will, wherein is seen, his

love unto his creatures.

{ Goodness, and therein his { mercy or grace shewed them
 in their misery.

{ Justice, in his { word, called his Truth.

{ deeds { disposing of all things rightly.

{ rendring to the creatures according to their works.

{ Persons, subsisting in one and the same undivided Essence. }

Kingdome, in his

{ Eternall decree which men must not curiously pry into, but content themselves
 with what is made manifest.

{ Execution thereof, in the workes of

{ Invisible { The highest Heavens.

{ Angels.

{ Creation of things { Unreasonable.

{ Visible { Reasonable man : consisting of { Body.
 { Soule.

Providence,

{ Common unto all creatures,

{ Proper, respecting the everlasting condition of principall Creatures.

{ Angels { Good.

{ Bad.

Men, who are ordered in

{ This life, by the tenor of a two-fold Covenant :

{ Nature or Workes, where we are to consider the

{ Conditions, and

{ Events,

{ Shame { Primary, the fall of our first parents.

{ Secondary, the corruption of { Nature, originall
 { actual, of commission.

{ Death, comprehending all the curses of the Law where-
 unto the nature of man standeth subject.

A B

Grace

A B
 Grace, wherein we are to consider the state of
 Christ the Mediator, in his
 Person, and there in his
 { Natures and their } Union: where, of his } Conception
 { Two fold state of } Distinction. } Nativity.
 { Humiliation,
 { Exaltation.
 Office, with his
 { Calling thereunto,
 { Execution thereof, concerning,
 { God the party offended, wherein his priestly office
 is exercised, the parts whereof are
 { Satisfaction, giving contentment to Gods Iustice
 by his
 { Obedience to the Law,
 { Suffering for our sinne.
 { Intercession, soliciting Gods mercy for those he
 hath redeemed.
 Man the party offending, to whom he communi-
 cates the grace,
 by him purchased, by his } Prophetical } office
 Kingly }
 The rest of mankind, who are called by participation of his grace:
 where we are to consider,
 1. The company thus called out of the world, The Catholike
 Church of Christ, where such as obey this calling in
 { Outward profession alone, hold onely external commun-
 ion with it.
 { Inward affection also, internal with the
 Head Christ Iesus, there being a
 { Mutuall donation, whereby the } Christ to them.
 Father gives } them to Christ.
 { Mysticall union, whereby they are knit together by
 Gods quickning Spirit.
 The rest of mankind, whence ariseth the Communion
 of Saints.
 2. Grace whereunto they are called.
 { Reconciliation } Iustification: where, of Iustifying Faith.
 { Adoption, and therein of Hope.
 { Sanctification, and therein of Love: here consider the
 Rule of Holines, the morall law, contained in the ten Com-
 mandements, wherein are to be considered,
 { Generall rules to be observed in the exposition of them.
 { Distinction of them into two tables containing the du-
 ties we owe unto,
 { God: namely,
 Having the true God, and entertaining him in all the
 powers of the soule, Com. 1.
 { Honoring him with that worship which is to be given
 from men to him,
 { Every day as occasion requireth, either in
 Solemne worship, prescribed in the 2. Com.
 { Glorifying his name in the common course of our
 life, in the 3. Com.
 { One day certain in the week, prescribed in the 4. Com.

C D E

Man,

A
C D E
Man respecting,
 { Such acts as are joyned with advised consent in duties which we owe unto,
 { Speciaall persons in regard of some particular relation which we beare unto them, prescribed in the 5. Com.
 { All men in generall, for the preservation of their
 { Safety, in the 6. Com.
 { Chastity, in the 7. Com.
 { Goods, in the 8. Com.
 { Good name, in the 9. Com.
 { The first thoughts and motions of evill towards our neighbour that doe arise from the corruption of our nature, in the 10. Com.

Exercise thereof

{ Repentance.
 { Fruits thereof, in
 { Resistance of sinne by Christian warfare, where, of the spirituall
 { Armour :
 { Conflict with the { World { prosperity { here, of bearing the crosse,
 { { Flesh { in { { adversity :
 { { Devill { }
 { Abounding in good workes, especially towards

God in

{ Praier, the rule whereof is contained in the Lords Prayer, wherein are to be considered the
 { 1 Preamble.
 { 2 Petitions { concerning Gods glory :
 { 3 The Conclusion, and there, of thanksgiving.
 { Fasting.

{ Our brethrens { Edification, in respect of their soules.
 { Alms giving, for the good of their bodies,

3 Meanes, whereby they are called : The outward ministry of the Gospell, wherein consider

1 Minister.

2 Parts of the ministry,

{ Word.

{ Scales annexed thereunto, viz.

{ Sacraments for confirming the promises to the obedient, which are either of
 { Initiation or Admission into the Church.

{ Continuall nourishment.

{ Censures for ratifying of threatnings towards the disobedient in,

{ Word, by admonition.

{ Deed, by { Suspension.
 { Excommunication.

A

C F

3 The kinds thereof : namely, the

{ Old ministry before Christ, called The old Testament; where, of the

1 Word of the Gospell more sparingly, and darkly delivered.

2 Types and Ceremonies.

3 Sacraments { Initiation; Circumcision.
Nourishment; Paschall Lambe.

{ New, from the coming of Christ unto the end of the world, called The new Testament, wherein is to be considered the cleernes and efficacy of the

{ Word

{ Sacraments { Initiation; Baptisme.
Nourishment; The Lords Supper.

4 Divers states of the Church.

{ The world to come, by the sentence of a twofold Iudgement,

{ Particular, upon every soule as soon as it departs from the body.

{ Generall, upon all men at once both in soule and body: therein is to be considered

1 Iudge, Christ coming with the glory of his Father.

2 Parties to be judged { Quick, of whom there shall be a change.

{ Dead, of whom there shall be a resurrection.

3 Sentence and execution thereof: where, of the

{ The torments of the Damned.

{ The joyes of the Blessed.

THE



THE
HEADS OF THE BODY OF
DIVINITY DIVIDED INTO
Two and fifty Heads.

1.
O *F Christian Religion, and the grounds thereof; Gods Word contained in the Scriptures.* 1 Pet. 1. 19. 21.
2 Tim. 3. 15, 16, 17.
2.
Of God and his Attributes, Perfection, Wisdome, and Omnipotency. 1 Tim. 1. 17.
Psal. 147. 5.
3.
Of Gods Goodnesse and Justice, and the Persons of the Trinity. Exod. 34. 6, 7.
1 Joh. 5. 7.
4.
Of Gods Kingdome, and the Creation of all things. 1 Chron. 29. 11, 12.
Psal. 145. 10, 11, 12.
5.
Of the Creation of man in particular, and the Image of God according to which he was made. Act. 17. 24.
Gen. 1. 26, 27.
6.
Of Gods Providence, and continuall government of his creatures. Psal. 103. 19. & 66. 7.
7.
Of the good Angels that stood, and the evill Angels that forsooke their first integrity. Jude ver. 6.
Rev. 12. 7.
8.
Of the Law of nature, or the Covenant of works made with man at his Creation, and the event thereof in the fall of our first Parents. Gal. 3. 10.
Gen. 2. 17.
Eccl. 7. 31.
9.
Of Originall and Actuell sinne, whereunto all mankind by the fall is become subject. Rom. 5. 12. 14.
10.
Of Gods curse, and all the penalties due unto sinne, whereunto man is become subject as long as he continueth in his naturall estate. Gal. 3. 10.
Deut. 28. 45.
11.
Of the Covenant of Grace, and the Mediator thereof, Jesus Christ our Lord, his two distinct natures in one Person, together with his Conception and Nativity. Mat. 1. 21, 22, 23.
Gal. 4. 4, 5.
12.
Of the state of Humiliation and Exaltation of our Saviour, his office of Mediation, and calling thereunto. Phil. 2. 7, 8, 9.
Heb. 5. 4, 5.
13.
Of his Priestly office, and the two parts thereof, Satisfaction and Intercession. Rom. 8. 34.
Heb. 10. 12.

of

The Heads of the Treatise.

Luk. 4. 18, 19.
Isay 9. 6, 7.

14.
Of his Prophetickall and Kingly Office.

Heb. 3. 1.
2 Tim. 1. 9.
Heb. 12. 23.

15.
Of the calling of men to partake of the grace of Christ both outward and inward, and of the Catholick Church thus called out of the world, with the members and properties thereof.

Cant. 2. 16.
Joh. 17. 21, 22, 23, 24.

16.
Of the mutnall donation whereby the Father giveth Christ to us and us unto Christ: and the mysteriall union whereby we are knit together by the band of Gods quickning spirit, with the Communion of Saints arising from thence, whereby God for his Sons sake is pleased of enemies to make us friends.

Rom. 3. 24, 25, 26.
and 4. 6, 7.

17.
Of Justification, and therein of justifying faith and forgivenesse of sinnes.

Rom. 8. 15, 16, 17.
23, 24, 25.

18.
Of Adoption, whereby in Christ we are not only advanced into the state of friends, but also of sons and heires, and therein of the spirit of Adoption and Hope.

Eph. 1. 4.
Col. 3. 9, 10, 12, 14.

19.
Of Sanctification, whereby the power of sin is mortified in us, and the image of God renewed, and therein of love.

Mat. 22. 37, 38, 39, 40.

20.
Of the direction given unto us for our sanctification, contained in the Ten Commandments, with the rules of expounding the same, and of distinction of the Tables thereof.

Exod. 10. 2, 3.

21.
The first Commandement, of the choice of the true God, and the entertaining him in all our thoughts.

Exod. 20. 5, 6.

22.
The second Commandement, of the solemn worship that is to be performed unto God, and therein of Images and Ceremonies.

Exod. 20. 7.

23.
The third, of the glorifying of God aright in the actions of our common life, and therein of swearing and blaspheming.

Exod. 20. 8, 9, 10, 11.

24.
The fourth, of the certain time set apart for Gods service, and therein of the Sabbath and Lords day.

Exod. 20. 12.

25.
The fift, of the duties we owe one unto another, in regard of our particular relation unto such as are our Superiours, Inferiours, and equals.

Exod. 20. 13.

26.
The sixt, of the preservation of the safety of mens persons, and therein of peace and meeke nesse.

Exod. 20. 14.

27.
The seventh, of the preservation of chastity, and therein of temperance and mariage.

Exod. 20. 15.

28.
The eight, of the preservation of our own and our neighbours goods, and therein of the maintaining of justice in our dealing one with another.

29. The

29.
The ninth, of the preservation of our own and our neighbours good name, and the maintaining of truth in our testimony, and truth. Exod. 20, 16.
30.
The tenth, of contentednesse: the first motions of concupiscence which doe any way crosse that love we owe to our neighbour: whereto for conclusion may be added the use of the Law. Exod. 20.
31.
Of Repentance. A&S 26, 20.
2 Cor. 7, 10, 11.
Jer. 31, 18, 19.
Eph. 6, 10, 11, 12.
32.
Of the spirituell warfare and Christian armour.
33.
Of resistance of the temptations of the Devill. 1 Pet. 5, 8, 9.
34.
Of resisting the temptations of the world, both in prosperity and adversity; and here of patient bearing of the Crosse. Gal. 6, 14.
Rom. 8, 35, 36, 37.
35.
Of resisting the temptations of the flesh. Gal. 5, 14.
Col. 3, 5, 6.
36.
Of new obedience and good works, and necessity thereof. Lev. 1, 74, 75.
Tit. 2, 11, 12, 13, 14.
37.
Of Prayer in generall, and the Lords Prayer in particular, with the Preamble thereof. Matth. 6, 6, 7.
38.
Of the three first Petitions which concern Gods glory. Matth. 6, 9, 10.
39.
Of the three latter which concern our necessities. Ver. 11, 12, 13.
40.
Of the conclusion of the Lords Prayer, wherewith is to be handled the point of praise and thanksgiving. Matth. 6, 13.
41.
Of fasting. Matth. 5, 16, 17, 18.
42.
Of mutuall edifying one another, and liberality towards the poor. Eph. 4, 28, 29.
Heb. 13, 16.
43.
Of Ministers, and ministry of the Gospel; and therein of preaching and hearing the Word. Rom. 10, 14, 15.
Eph. 4, 11, 12, 13.
44.
Of the Appendants of the Word, Sacraments, which are the seals of the promises, and Ecclesiasticall censures, which are the seals of the threatnings of the Gospel. Rom. 4, 11.
Matth. 18, 15, 16, 17.
45.
Of the ministry of the old Testament, before the comming of Christ, with the Word, Types, and Sacraments thereof. Heb. 9, 1, 9, 10.
1 Cor. 10, 1, 2, 3, 4.
46.
Of the ministry of the new Testament, and comparing the Word and Sacraments thereof with the old. Joh. 1, 17.
Heb. 12, 27, 28.
47.
Of Baptisme. Matth. 28, 19.
1 Pet. 3, 21.

The Heads of the Treatise.

48.

1 Cor. 11. 23, 24. *Of the Lords Supper.*

49:

1 Tim. 4. 12, 13.
2 Thes. 2. 3, 4.

Of the divers estates of the Church in prosperity and under persecution, in integrity and corruption, and the rending thereof by schismes and heresies.

50.

Heb. 9. 27.

Of death, and the particular Judgement following.

51.

1 Thes. 4. 15, 16, 17.
1 Cor. 15. 51, 52.

Of the generall Judgement, and therein of the Judge Christ Jesus his comming in glory: and the parties to be judged, both quick and dead, with the resurrection of the one, and the change of the other.

52.

Matth. 25. 34, 35.

Of the last sentence and the execution thereof; of the torments of the damned, and joyes of the blessed.

A

A LARGE EXPLICATION OF THE BODY OF CHRISTIAN RELIGION.

1 T I M. 4. 15.

Meditate upon these things, give thy self wholly to them, that thy profiting may appeare to all.



What is that which all men especially desire?
Eternall Life and Happinesse.

How doe men look to obtain Happinesse?

By Religion, which is a thing so proper to man, that it doth distinguish him more from beasts then very Reason, that is made his form; for very beasts have some sparkles or resemblance of Reason, but none of Religion.

Is Religion generally to bee found in all men?

Yes; for the very heathens condemned them to death that denied all Religion: and there is no people so barbarous, but they will have some forme of Religion, to acknowledge a God, as all India, East and West, sheweth.

May a man bee saved by any Religion?

No; but onely by the true, as appeareth, *Joh. 17. 3.* This is life eternall to know thee, and whom thou hast sent, Jesus Christ: and He that knoweth not the Son, knoweth not the Father.

Which bee the chiefe false Religions that are now in the world?

Heathenisme, Turkisme, Judaisme, Papisme.

What doe you observe out of this diversity of Religions in the world?

The misery of man when God leaveth him without his Word; an example whereof may bee seen in the Idolaters, *1 King. 18. 27.* and *Rom. 1. 22, 23.* and some making a stick or a straw, other some a red cloth for their God, as the Lappians.

Seeing then there are so many Religions in the world, and every one looketh to obtain happinesse by his own Religion, of what Religion are you?

I am a Christian.

What is Christian Religion?

It is the acknowledging of the onely true God, and of Jesus Christ whom hee hath sent.

How prove you that?

By that saying of our Saviour Christ, *Joh. 17. 3.* This is life everlasting (which is the reward of Christian Religion) that they may know thee to bee the onely true God, and Jesus Christ whom thou hast sent: where hee meaneth not a bare contemplative knowledge, but a thankfull acknowledging, which comprehendeth all Christian duties, consisting in faith and obedience; for hee that being void of the feare of God, which is the beginning and chiefe point of

All men desire eternall happinesse.

Religion the means to obtain happinesse.

No salvation but by the true Religion.

Diverse kinds of false Religion.

What Christian Religion is.

knowledge, *Prov.* 1. 7. abideth not in God, but sinneth: dwelleth^a in darknesse, who hath neither seen God, nor known him, *1 Joh.* 3. 6.

What doe you call the Doctrine which sheweth the way unto everlasting life and happinesse?

It is commonly termed Theologie or Divinity, and the familiar Declaration of the principles thereof (for the use especially of the ignorant) is called Catechising, *Heb.* 5. 12, 13, 14. *1 Tim.* 6. 1, 2.

What is Catechising?

Of Catechising
what it is.

A teaching by voyce and repetition of the grounds of Christian Religion, *Gal.* 6. 6. *Act.* 18. 23. 26. *1 Cor.* 14. 19.

Where should it bee used, and by whom?

Where to bee
used, and by
whom.

Both at home by the Master of the House, and in the Church likewise by the Minister.

Why at home?

Because houses are the Nurseries of the Church.

The necessity
of it.

Shew some reasons and arguments to prove the necessity of Catechising and instructing in Religion.

1. First, God accounteth of *Abraham* for his care in this duty, *Gen.* 18. 19.
2. Secondly, Hee commandeth all parents to perform this duty to their children, *Deut.* 6. 6, 7. *Ephes.* 6. 4.
3. Thirdly, all children are made blinde in the knowledge of God and of Religion by *Adams* fall, and consequently they must bee enlightened and informed by teaching, if they will not dye, which *Solomon* therefore commandeth, *Prov.* 22. 6. and our Saviour Christ biddeth children bee respected, *Mark.* 10. 14, 15, 16.
4. Fourthly, the examples of the godly for this duty, in bringing their children with themselves to holy exercises: So *Hannah* brought up *Samuel* to the Tabernacle, *1 Sam.* 1. 24. and *Mary* *Jesus* to the Temple, when hee was twelve yeeres old, *Luk.* 2. 42. by which wee perform the effect of consecrating our children to God, *Exod.* 13. 2.
5. Fifthly, common equity should move Parents to this duty, for as their children receive from them originall sin, by which they are made so blinde in Gods matters, it is equity they should labour to remove that blindness by teaching them after Gods Word.
6. Sixthly, God promisseth as the greatest blessing to men, that their children should speak of him under the Gospel, *Isa.* 2. 28. *Act.* 2. 17.
But is it not some disgrace and baseness that men of yeers and place should bee Catechised?

If men will bee Christians, which is their greatest honour, they must hold it no disgrace to learn Christ: Noble *Theophilus* held it none, who was thus catechised, as *Luke* sheweth *Chap.* 1. 4. likewise *Apollos*, *Act.* 18. 28.

To come then to the declaration of Christian Religion; tell mee wherein doth the happinesse of man consist?

Not in himself, nor in any other created thing, but only in God his Creator, who alone being infinite, is able to fill the heart of man.

How may wee come to enjoy God?

By being joyned unto him, and so partaking of his goodness, for happinesse is to bee found by acquaintance and fellowship vvith him vvho is the foundation of blessednesse, man so knowing him, or rather being known of him, that hee may serve him and bee accepted

^a *Eccles.* 1. 2.
True happinesse
consisteth in
God.

How we come
to enjoy God.

^b *Job.* 22. 21.

^c *Joh.* 17. 3.

Gal. 4. 9.

^d *Eccles.* 12. 13.

^e *2 Cor.* 5. 9.

ed of him, honour him and bee ^e honoured by him.

By what means come wee to the knowledge of God?

^f 1 Sam. 2. 30.

By such means as hee hath revealed in himself; for God dwelleth in the light that no man can come unto, vvhom no man hath seen, nor can see, 1 Tim. 6. 16. except hee shew himself unto us: not that hee is hidden in the darknesse, for hee dwelleth in the light, but that the dulnesse of sight, and blindenesse of our hearts cannot reach unto that light, except hee declare himself unto us, like as the Sunne is not seen, but by his own light, so God is not known but by such means as hee hath manifested himself.

Means to know God.

By what means hath God revealed himselfe?

By his Divine works and by his holy Word, as the Prophet David plentifully and distinctly expressed in the nineteenth Psalm, *The Heavens declare the glory of God, and the firmament sheweth his handy work, and so continuing unto the seventh verse touching his Works, and from thence to the end of the Psalm, touching his Word, The law of the Lord is perfect converting the Soule, the testimony of the Lord is sure making wise the simple.*

By his Divine Works, and holy Word. Job 22. 30. Joh. 6. 68.

What gather you of this?

That all curious searching to know more of God then hee hath shewed of himselfe is both vain and hurtfull to the searchers, especially seeing by his Works and Word hee hath declared as much as is profitable for men to know, for his glory and their eternall felicity. Therefore Moses saith, Deut. 29. 29. The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children for ever.

What bee the Divine works whereby God hath shewed himself?

The Creation, and preservation of the world, and all things therein; so the Apostle to the Romans saith, *That all men are inexcusable, seeing that which may bee known of God, is made manifest within them, for God hath made it manifest unto them. For the invisible things of God while they are understood in his works by the Creation of the world, are seen, even his eternall power and Godhead, Rom. 1. 19, 20. Also preaching amongst the grosse Idolatrous Lystrians, Act. 14. 17. hee saith, that God hath not left himself without Testimony, bestowing his benefits, giving rain and fruitfull seasons from heaven, filling our hearts with food and gladnesse.*

Of the Divine Works of God.

And preaching among the learned, and yet no lesse superstitious Athenians, hee citeth and canonizeth the Testimony of the Poets, to shew that God is not farre from every one of us, for in him wee live, move, and have our being, Act. 17. 27, 28. For whosoever amongst the Heathen Poets, and Philosophers, which professed wisdom, hath not been wilfully blinde, have learned by contemplation of the Creatures of the world, that God is the Maker and preserver of the same.

Plato. Galen. Homer. Virgil. Ovid.

What use is there of the knowledge obtained by the Works of God?

There is a double use, the one, to make all men void of excuse, as the Apostle teacheth, Rom. 1. 20. and so it is sufficient unto condemnation.

The uses of knowing God by his Works.

The other is to further unto salvation, and that by preparing and inciting men to seek God, *If happily by groping they may finde him, as the Apostle sheweth, Act. 17. 27. whereby they are made more*

apt to acknowledge him when he is perfectly revealed in his Word, or after they have known God out of his Word, by contemplation of his infinite power, wisdom, and goodnesse, most gloriously shining in his Works, to stirre them up continually, to reverence his Majesty, to honour and obey him, to repose their trust and confidence in him; and so the Children of God doe use this knowledge of God, gathered out of his Divine Works, as appeareth in many places of the Scriptures, and especially of the *Psalmes*, which are appointed for the exercise of the whole Church, *Psal. 8. Psal. 19. Psal. 95. Psal. 104. & 136. &c.*

Are not the Works of God sufficient to give knowledge of the only true God, and the way unto everlasting happinesse?

They may leave us to bee without excuse, and so are sufficient unto condemnation, but are not able to make us wise unto Salvation, because of things which are necessary unto Salvation, some they teach but imperfectly, others, not at all, as the distinction of the Persons in the Godhead, the fall of man from God, and the way to repaire the same.

Where then is the saving knowledge of God to bee had perfectly?

Of Gods holy Word the Scriptures.

In his holy Word, for God according to the riches of his Grace, hath been abundant towards us in all wisdom and understanding, and hath opened unto us the Mystry of his will, according to his good pleasure, which hee hath purposed in himself, as the Apostle teacheth, *Ephes. 1. 7, 8, 9.*

What course did God hold in the delivery of his Word unto men?

How the Scriptures were delivered.

In the beginning of the world hee delivered his Word by *Revelation*, and continued the knowledge thereof by *Tradition*, while the number of his true worshippers were small, but after hee chose a great and populous Nation, in which hee would bee honoured and served, hee caused the same to bee committed to writing for all ages to the end of the world: for about the space of two thousand five hundred yeeres from the Creation, the people of God had no written Word to direct them; Thence for the space of three thousand one hundred yeeres, unto this present time, the Word of God was committed unto them in writing, yet so that in half that time Gods will was also revealed without writing extraordinarily, and the holy books indited one after another, according to the necessity of the times, but in this last half, the whole Canon of the Scriptures being fully finished, wee and all men, unto the worlds end, are left to have our full instruction from the same without expecting extraordinary revelations, as in times past.

Were these Revelations in times past delivered all in the same manner?

Revelations.

No; for (as the Apostle noteth, *Heb. 1. 1.*) at sundry times, and in divers manners God spake in times past unto the Fathers by the Prophets. The diverse kinds are set down in *Numb. 12. 6.* and *1 Sam. 8. 6.* and may bee reduced to these two generall heads, Oracles, and Visions.

What call you Oracles?

Oracles.

Those Revelations that God, as it were, by his own mouth delivered to his servants, and that ordinarily by *Vrim* and *Thummim*, or by Prophets extraordinarily called.

What doe you understand by Visions?

Those

Those Revelations whereby God signified his will by certain images and representations of things offered unto men, as may be seen in the Visions of *Daniel*, *Ezekiel*, *Jeremie*, &c.

How were these Visions presented unto men?

Sometime to men waking, sometime to men sleeping, sometime to the mind, sometime by the eyes, to the imagination of men sleeping were offered divine dreams, in expounding whereof we read that *Joseph* and *Daniel* excelled; but now they together with all other extraordinary Revelations are ceased.

Where then is the Word of God now certainly to be learned?

Onely out of the Book of God contained in the holy Scriptures, which are the onely certain testimonies unto the Church of the Word of God, *1 John* 5. 9. *2 Tim.* 3. 15.

Why may not men want the Scriptures now as they did at the first, from the Creation untill the time of Moses, for the space of 2513. years?

First, because then God immediately by his voice and Prophets sent from him, taught the Church his truth, which now are ceased, *Heb.* 1. 1.

Secondly, traditions might then be of sufficient certainty by reason of the long life of Gods faithfull witnesses; for *Methusalem* lived with *Adam* the first man 243. years, and continued unto the Flood: *Shem* lived at once with *Methusalem* 98. years, and flourished above 500. years after the Flood: *Isaac* lived 50. years with *Shem*, and died about 10. years before the descent of *Israel* into *Egypt*: So that from *Adams* death unto that time, three men might by tradition preserve the purity of Religion; but after the comming of *Israel* out of *Egypt* mans age was so shortened, that in the dayes of *Moses* (the first Penman of the Scriptures) it was brought to 70. or 80. years, as appeareth by the *Psal.* 90. 10.

Thirdly, God saw his true religion greatly forgotten in *Egypt*; (*Israel* then falling unto Idolatry, *Ezekiel* 20. 8.) and having brought *Israel* then his people from thence, did not onely restore, but also encreased the same, adding thereunto many more particulars concerning his service, which were needfull for mens memories to be written.

Fourthly, God having gathered his Church to a more solemn company then before, it was his pleasure then to begin the writings of his will, and therefore first with his own finger he wrote the ten Commandements in two Tables of stone, and then commanded *Moses* to write the other words which he had heard from him in the Mount, *Exod.* 34. 27, 28.

Fifthly, thus God provided that the Churches of all ages and times might have a certain rule to know whether they embraced sound Doctrine or no; and that none should be so bold as to coin any new Religion to serve him with, but that which he had delivered in writing.

What is Scripture then?

The Word of God written by men inspired by the holy Ghost for the perfect building and salvation of the Church: or holy Books written by the inspiration of God to make us wise unto salvation, *2 Tim.* 3. 15, 16. *2 Pet.* 1. 21. *1 Pet.* 20. 21. *Joh.* 20. 31.

If that the Scriptures be written by men which are subject unto infirmities, how can it be accounted the Word of God?

Because it proceeds not from the wit or mind of men, but holy men set apart by God for the work of God spake and writ as they were moved by the holy Ghost; therefore God alone is to be counted the Author thereof;

Visions.

1.

2.

3.

4.

5.

What Scripture is.

of, who inspired the hearts of those holy men whom he chose to be his Secretaries, who are to be held only the Instrumentall cause thereof.

When Jeremy brought the Word of God to the Jews they said it was not the Word of the Lord, but he spake as Baruc the son of Neriah provoked him, Jer. 43. 2. and so some perhaps in these days are so ungodly as to take the Jews part against Jeremy and all his fellowes: How may it appeare therefore that this Book which you call the Book of God, and the holy Scriptures is the Word of God indeed, and not mens policy?

That the Scriptures are the Word of God.

By the consonant testimony of men in all ages from them that first knew these Penmen of the holy Ghost with their writings untill our time; and reasons taken out of the Word themselves, agreeable to the quality of the writers; both which kind of arguments the holy Scriptures have as much and far more then any other writings; wherefore as it were extream impudency to deny the works of *Homer*, of *Plato*, *Virgil*, *Tully*, *Livy*, *Galen*, &c. when as consent of all ages have reached & delivered them unto us, which also by the tongue, phrase, matter, and all other circumstances agreeable are confirmed to be the works of the same Authors whose they are testified to be; so it were more then brutish madnesse to doubt of the certain truth and authority of the holy Scriptures, which no lesse, but much more then any other writings for their Authors are testified and confirmed to be the sacred Word of the ever-living God; not onely testified I say by the uniform witnesses of men in all ages, but also confirmed by such reasons taken out of the writings themselves, as doe sufficiently argue the Spirit of God to be the Author of them; for we may learn out of the testimonies themselves as *David* did, *Psa.* 119. 125. That God hath established them for ever.

Reasons to prove God to be the Author of the holy Scriptures.
1 Efficient. Instrumentall.

Let me hear some of those reasons which prove that God is the Author of the holy Scriptures?

First, the true godlinesse and holinesse wherewith the writers of the Scriptures shined as Lamps in their times, and far surpassed all men of other religions, which sheweth the work of Gods Spirit in them, and how unlikely it is that such men should obtrude into the Church their own inventions in stead of Gods Word.

2 The simplicity and sincerity of the writers.

Secondly, the simplicity, integrity, and sincerity of these Writers in matters that concern themselves & those that belong unto them, doing nothing by partiality, *1 Tim.* 5. 21. neither sparing their friends nor themselves; so *Moses*, for example, in his writing spared not to report the reproach of his own Tribe, *Gen.* 34. 30. & 49. 5. 7. nor the incest of his parents of which he himself was conceived, *Exod.* 6. 20. nor the Idolatry of his brother *Aaron*, *Exod.* 32. nor the wicked murmuring of his sister *Miriam*, *Numb.* 12. nor his own declining of his vocation by God to deliver the Children of *Israel* out of *Egypt*, *Exo.* 4. 13, 14. nor his own murmuring against God in his impatency, *Num.* 11. 11, 12, 13, 14. nor his want of faith after so many wonderfull confirmations, *Num.* 20. 12. & 27. 14. *Deut.* 32. 51. And though he were in highest authority, and having a promise of the people to beleieve whatsoever he said, *Exod.* 19. 8. & 20. 19. & 24. 3. he assigneth no place for his own sons to aspire either to the Kingdome or to the high Priesthood; but leaveth them in the mean degree of common Levites: all which things declare most manifestly that he was void of all earthly and carnall affections in his writings, as was meet for the Penman and Scribe of God; hereunto also may be added that he writeth

teth

teth of himself, *Numb.* 12. 3. that he was the meekest of all the men that were upon the face of the whole earth, which no wise man would in such sort report of himself, if he were left to his own discretion.

Thirdly, the quality and condition of the Penmen of these holy writings, some of whom were never trained up in the school of man, and yet in their writings shew that depth of wisdom, that the most learned Philosophers could not attain unto. Some also were before professed enemies to the truth, whereof afterwards they were Writers: *Amos* was no Prophet but an Heard-man and a gatherer of wilde figges, *Amos* 7. 14. *Matthew* a Publicane, employed onely in the gathering of Toll, *Matth.* 9. 9. *Peter, James & John*, Fishermen, whose liberty of speech when the chief Priests & the Elders of *Jerusalem* beheld and understood, that they were unlettered and ignorant men, it is recorded, *Acts* 4. 13. that they marvelled and took knowledge of them that they had been with *Jesus*: *Paul* from a bloody persecuter converted to be a Preacher and a writer of the Gospel, shewed by that sudden alteration, that he was moved by a command from heaven to defend that Doctrine which before he so earnestly impugned.

3 The quality and condition of the Penmen of holy Scriptures.

Fourthly, the matter of the holy Scripture being altogether of heavenly Doctrine, and favouring nothing of earthly or worldly affections, but every where renouncing and condemning the same, declareth the God of heaven to be the onely inspirer of it.

4 The heavenly matter of holy Scripture.

Fifthly, the Doctrine of the Scripture is such as could never breed in the brains of man; three Persons in one God; God to become man; the Resurrection, and such like; mans wit could never hatch, or if it had conceived them, could never hope that any man could beleve them.

5 The Doctrine of the Scriptures above humane capacity.

Sixtly, the sweet concord between these writings, and the perfect coherence of all things contained in them, notwithstanding the diversity of persons by whom, places where, times when, and matter whereof they have written; for there is a most holy and heavenly consent and agreement of all parts thereof together, though written in so sundry ages, by so sundry men, in so distant places, one of them doth not gain-say another, as mens writings doe; as our Saviour Christ confirmeth them all, *Luke* 24. 44.

6 The concord of the several writers one with another.

Sevently, a continuance of wonderfull prophecies foretelling things to come so long before, marked with their circumstances; not doubtfull like the Oracles of the Heathen, or *Merlins* prophecies, but such as expressed the things and persons by their names, which had all in their times their certain performance, and therefore unto what may we attribute them but to the inspiration of God? *Vide Calvins Institut. lib. 1. cap. 8.* Thus was the Messias promised to *Adam* 4000. years before he was born, *Gen.* 3. 15. and to *Abraham* 1917. years before the accomplishment, *Gen.* 12. 3. The deliverance of the *Israelites* from *Egypt*, to the same *Abraham* 400. years before, *Gen.* 15. 13, 14. The prophecies of *Jacob*, *Gen.* 49. concerning the twelve Tribes, which were not fulfilled till after the death of *Moses*, and that of the continuance of the Tribes and Kingdomes of *Judah* held untill the comming of Christ: In the first Book of *Kings*, the 13. ch. 2, 3. there is delivered a prophesie concerning *Josias* by name 331. years, *Esa.* 45. 1. concerning *Cyrus* 100. years before he was borne; *Daniels* prophecies, and that especially of the 70. weeks, *Dan.* 9. 24. are wonderfull; so likewise are those of the rejection of the *Jews*, the calling of the *Gentiles*, the kingdome of Antichrist, &c. some of which now we see fulfilled.

7 The prophecies fulfilled in their due time.

Eightly,

8 The Majesty
and authority
of the Scri-
ptures.

Eightly, the great Majestic, full of heavenly wisdom and authority, such as is meet to proceed from the glory of God, shining in all the whole Scripture; yea, oftentimes under great simplicity of words, and plainness and easiness of style, which nevertheless more affected the hearts of the hearers, then all the painted eloquence and lofty style of Rhetoricians and Orators; and argueth the holy Ghost to be the Author of them, 1 Cor. 1. 17. & 21. 24. & 2. 15.

9 The mo-
tives used in
them to per-
swade, not rea-
son, but com-
mands.

Ninthly, in speaking of the matters of the highest nature they go not about to persuade men by reasons, as Philosophers and Orators, but absolutely require credit to be given to them, because the Lord hath spoken it: they promise eternall life to the obedient, and threaten eternall woe to the disobedient; they prescribe Laws for the thoughts, to which no man can pierce; they require sacrifice, but they preferre obedience; they enjoin fasting, but it is also from sin; they command circumcision, but it is of the heart; they forbid lusting, coveting, &c. which is not to be found in any Laws but in his that searcheth the heart.

10 The end
and scope of
the Scriptures,
which is Gods
glory.

Tenthly, the end and scope of the Scriptures is for the advancement of Gods glory, and the salvation of mans soule; for they intreat either of the noble acts of God and of Christ, or the salvation of mankind, and therefore by comparing this with the former reason we may frame this argument; If the Author of the Scripture were not God, it must be some creature; if he were a creature, he were either good or bad; if a bad creature, why forbiddeth he evil so rigorously, and commands good so expressly, and makes his mark to aim at nothing but Gods glory, and our good? if he were a good creature, why doth he challenge to himself that which is proper to God onely, as to make Laws for the heart, to punish & reward eternally, &c? if it were no creature good nor bad, it must needs be God.

11 Their ad-
mirable power.

Eleventhly, the admirable power and force that is in them to convert and alter mans mind, and to encline their heart from vice to vertue (*Psal.* 19. 7, 8. *Psal.* 119. 111. *Heb.* 4. 12. *Acts* 13. 12.) though they be quite contrary to mens affections.

12 Their anti-
quity.

Twelfthly, the Writers of the holy Scriptures are the most ancient of all others: *Moses* is ancients than the gods of the heathen, that lived not long before the wars of *Troy*, about the time of the Judges; and the youngest Prophets of the Old Testament, match the antientest Philosophers and Historians of the heathen.

13 The hatred
of the Devill,
and wicked
men against
them.

Thirteenthly, the deadly hatred that the devill and all wicked men carry against the Scriptures, to cast them away and destroy them, and the little love that most men doe bear unto them, prove them to be of God; for if they were of flesh and blood, then flesh and blood would love them and practise them; and every way regard them more then it doth, for the world loveth his own, as our Saviour Christ saith, *Joh.* 15. 19. But wee (being but carnall and earthly) favour not the things that be of God, as the Apostle saith, 1 Cor. 2. 14. and untill the Lord open our hearts, and we be born again of Gods Spirit, and become as new-born babes, wee have no desire unto them, 1 Pet. 2. 2.

14 The pre-
servation of
the Scriptures.
15 Their po-
wer to humble
a man and
raise him up a-
gain.

Fourteenthly, the marvellous preservation of the Scriptures, though none in time be so ancient, nor none so much oppugned, yet God hath still by his providence preserved them, and every part of them.

Fifteenthly, the Scriptures, as experience sheweth, have the power of God

God in them, to humble a man, when they are preached, and to cast him down to hell, and afterward to restore and raise him up again, *Heb. 4. 12.*

Shew now how the holy Scriptures have the consonant testimony of all men at all times since they were written, that they are the most holy word of God.

First, *Joshua* the servant of *Moses*, the first Scribe of God, to whom God spake in the presence and hearing of six hundred thousand men, besides women and children, who was an eye-witnesse of many wonders, by which the Ministry of *Moses* was confirmed, testifieth his writings to bee the undoubted Word of God; the same doe the Prophets which continued the History of the Church in the time of the Judges, both of *Moses* & *Joshua*.

Likewise all the Prophets which successively recorded the holy Story, and Prophecies, by divine Revelation, from *Samuel* unto the Captivity, and from the Captivity to the building again of the Temple, and of the City, and sometimes after, receiving the same book of heavenly Doctrine from the former age, delivered them to their posterity: And *Malachi*, the last of the Prophets, closeth up the Old Testament with a charge and an Exhortation from the Lord, to remember the Law of *Moses* delivered in *Horeb*, and to use the same as a Schoole-master to direct them unto Christ, untill hee came in person himself, *Mal. 4. 4.*

Finally, from that time the Church of the Jews, untill the coming of Christ in the flesh, imbraced all the former writings of the Prophets as the book of God; & Christ himself appealeth unto them as a sufficient testimony of him, *Joh. 5. 39.* The Apostles and the Evangelists prove the writings of the New Testament by them, and the Catholike Church of Christ, from the Apostles time untill this day, hath acknowledged all the same writings both of the Old and New Testament, to bee the undoubted Word of God. Thus have wee the testimony both of the Old Church of the Jews, Gods peculiar people and first-born, to whom the Oracles of God were committed, *Act. 7. 38. Hos. 8. 12. Rom. 3. 2. & 9. 4.* and the view of Christians, together with the generall account which all the godly have made at all times of the Scriptures, when they have crossed their natures and courses, as accounting it in their soules to bee of God, and the speciall testimony of Martyrs, who have sealed the certainty of the same, by shedding their blood for them: Thereunto also may bee added the testimony of those which are out of the Church, Heathens, (out of whom many ancient testimonies are cited to this purpose, by *Josephus contra Appion.*) Turks, and Jews (who to this day acknowledge all the books of the Old Testament) and Hereticks, who labour to shroud themselves under them, &c.

Are there not some divine testimonies which may likewise bee added to this?

Yes; first, the known Miracles (which the devill was never able to doe) that did so often follow the writers and teachers of the Scriptures. Secondly, the manifold punishments, and destruction of those that have reviled and persecuted the same.

Are these motives of themselves sufficient to work saving faith, and persuade us fully to rest on Gods Word?

No; besides all this, it is required, that wee have the Spirit of God, as well to open our eyes to see the light, as to seale up fully into our hearts that truth which wee see with our eyes: for the same holy Spirit that inspired the Scripture (*1 Cor. 2. 10. & 14. 37. Ephes. 1. 13.*) inclineth the hearts of Gods children to beleeve what is revealed in them, and

1 Cor. 14. 25.

16 The consonant testimony of all men at all times.

17 The known miracles done by the Writers of the Scriptures.

18 The testimony of the Spirit in the hearts of men.

and inwardly assureth them above all reasons and arguments, that these are the Scriptures of God; therefore the Lord, by the Prophet *Isaiah*, promisseth to joyn his Spirit with his Word, and that it shall remain with his children for ever: *Esa. 59. 21*. The same promisseth our Saviour Christ unto his Disciples, concerning the Comforter, which hee would send, to leade them into all truth, and teach them all things, and to put them in minde of all things which hee had said unto them, *Joh. 14. 26. & 15. 26*.

The Lord by the Prophet *Jeremiah* also promisseth to give his Law into their mindes, and to write them in the hearts of his children, *Jer. 31. 33*. And S. *John* saith to the faithfull, that by the anointing of the holy Spirit which is on them, they know all things, *1 Joh. 2. 20*.

This testimony of Gods Spirit in the hearts of his faithfull, as it is proper to the Word of God, so it is greater then any humane persuasions grounded upon reason or witness of men, unto which it is unmeet that the Word of God should bee subject as Papists hold, when they teach that the Scriptures receive their authority from the Church, for by thus hanging the credit and authority of the Scriptures on the Churches sentence, they make the Churches work of greater credit then the Word of God, whereas the Scriptures of God cannot bee judged or sentenced by any; and God onely is a worthy witness himself in his Word, and by his Spirit, which give mutuall testimony one of the other, and work that assurance of Faith in the Elect, that no humane demonstrations can make, nor any persuasions or inforcements of the world can remove.

Shew some further reasons that the authority of the Scriptures doth not depend upon the Church.

First, because wee beleewe the Scriptures is a work of Faith, but the Church cannot infuse Faith.

Secondly, any authority that the Church hath, it must prove it by the Scriptures, therefore the Scripture dependeth not upon the Church.

Thirdly, if an Infidell should ask the Church how they are sure that Christ dyed for them, if they should answer because themselves say so, it would be ridiculous; when they should say, because the Scripture teacheth so, &c.

What books are the holy Scriptures, and by whom were they written?

First, The books of the Old Testament, in number nine and thirty, (which the Jews according to the number of their letters, brought to two and twenty) written by *Moses* and the Prophets. *Rom. 3. 2*. who delivered the same unto the Church of the Jews.

Secondly, the books of the New Testament, in number seven and twenty, written by the Apostles and Evangelists, *Rom. 1. 16. Rev. 1. 11*. who delivered them to the Church of the Gentiles.

What language were the books of the Old Testament written in?

In Hebrew, which was the first tongue of the world, and the most orderly speech, in comparison of which, all other languages may bee condemned of barbarous confusion, but chosen especially because it was the language of that time, best known unto the Church, teaching that all men should understand the Scriptures; onely some few portions by the latter Prophets were left written in the Chaldean tongue, (understood by Gods people after their carrying away into *Babylon*) namely, the 11 verse of the 10 chap. of *Jer.* six chapters in *Daniel* (from the 4 ver. of the 2 chap. to the end of the 7 chapter.) and three in *Ezra*. (the fourth, fifth, & sixth.)

Had

That the authority of the Scriptures doth not depend on the Church.

1.

2.

3.

What are the books of holy Scriptures.

1.

2.

In what language the Old Testament was written.

Had the Hebrew Text vowels, or points from the beginning as now it hath?

Our Saviour saith, *Matth. 5. 18.* that not one jot or prick of the Law shall perish, whereby it should appeare that the Law and the Prophets (for of both hee speaketh immediately before) had vowels and pricks: God also by *Moses* commanded the Law to bee written upon two great stones at the entrance of the people into the Land of promise, that all strangers might reade and know what Religion the children of *Israel* professed; and hee commanded that it should bee written well and plainly, or cleerly, *Deut. 27. 8.* which could not bee performed, except it were written with the vowelling points, vvhwhereunto also belong all those places of Scripture, which testifie of the cleernesse, and certainty of the Scripture, which could not at all bee, if it lacked vowels.

That the Scriptures of the Old Testament were first written with vowels and pricks.

What are the books of the Old Testament?

The books of *Moses* (otherwise called the Law) and the Prophets; for so are they oftentimes divided in the New Testament, as *Mat. 5. 17. & 7. 12. & 22. 40. Luk. 16. 29. & 24. 27. Joh. 1. 45. Act. 13. 15. & 24. 14. & 26. 22. & 28. 23.* Where it is to bee understood, that the Law is taken for the vvhole Doctrine of God, delivered by *Moses*, which containeth not only the Law, but also promises of mercy in Christ, as hee himself saith, *Joh. 5. 46.* If yee did beleieve *Moses*, you vvhould also beleieve me, for *Moses* wrote of me: and vvhwhereas our Saviour Christ, *Luk. 24. 44.* unto the Law and the Prophets, addeth the *Psalmes*, which are a part of the Prophets, it is because they were most familiar to the godly, and generally known of the people by the daily exercise of them, the former division notwithstanding being perfect.

Which are the books of Moses?

Five in number, vvhich are called *Genesis, Exodus, Leviticus, Numbers, Deuteronomie.*

The books of *Moses.*

How are the books of these Prophets distinguished?

Into Historicall, and Doctrinall; the former vvhwhereof contain the explication of the Law, by practise principally, the latter by Doctrine chiefly.

The books of the Prophets.

How many Historicall books bee there?

Twelve in number, *viz.* the book of *Joshua*, the book of *Judges*, the book of *Ruth*, the two books of *Samuel*, the two books of *Kings*, the two books of *Chronicles*, the book of *Ezra*, the book of *Nehemiah*, and the book of *Ester*.

The Historicall books.

How are the Doctrinall books distinguished?

Into Poeticall, and Prosaicall, which distinction is thought of many to bee observed by our Saviour Christ, *Luk. 24. 44.* where he under the name of *Psalmes* comprehendeth all those books that are written in the holy Poeticall style.

The Doctrinall books.

Which are the Poeticall books?

Such as are written in Meeter or poesie, containing principally, wise, and holy sentences, (whence also they may bee called Sententiaall) and they are five in number, *viz.* The book of *Job*, the *Psalmes*, and

The Poeticall books.

and *Solomons* three books, the *Proverbs*, *Ecclesiastes*, and the *Canticles*.

Which are the Prosaicall books?

The Prosaicall
books.

Such as are for the most part written in prose, and foretell things to come; (whence also more especially they are termed Propheticall, or vaticinall) of which kinde are sixteen writers in number, foure whereof are called the greater Prophets, viz. *Isaiah*, *Jeremiah*, (to whose propheties is annexed his book of *Lamentations*, though written in Meter) *Ezekiel*, and *Daniel*, and twelve are called smaller Prophets, viz. *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zacharie*, *Malachi*; which twelve of old were reckoned for one book, and therefore *Act. 7. 42.* *Stephen* citing a place out of *Amos 5. 25.* useth this forme; As it is written in the book of the Prophets.

Bee there no other Canonically books of the Scripture of the Old Testament besides these that you have named?

The Apocryphall
books.

No; for those other books which Papists would obtrude unto us for Canonically, are Apocryphall, that is to say, such as are to lye hid, when there is proof to bee made of Religion.

How prove you that those Apocryphall books are no part of the Canonically Scriptures?

1. First, they are not written first in Hebrew, the Language of the Church before Christ, which all the books of the Old Testament are originally written in.
2. Secondly, they were never received into the Canon of the Scripture by the Church of the Jews before Christ, (to whom alone in those times the Oracles of God were committed, *Rom. 3. 2.*) nor read and expounded in their Synagogues. See *Iosephus contra Appion. lib. 1. Eusebius lib. 3. cap. 10.*
3. Thirdly, the Jews were so carefull to keep Scripture intire, as they kept the number of the verses and letters, within which is none of the Apocrypha.
4. Fourthly, the Scripture of the Old Testament was written by Prophets, *Luk. 24. 27. 2 Pet. 1. 19.*
But *Malachi* was the last Prophet, after whom all the Apocrypha was vvritten.
5. Fifthly, they are not authorised by Christ and his Apostles, who doe give testimony unto the Scriptures.
6. Sixthly, by the most ancient Fathers, and Councils of the primitive Churches, (after the Apostles) both Greek and Latine, they have not been admitted for tryall of Truth, though they have been read for instruction of manners, as may appear by *Euseb. lib. 6. cap. 18.* (out of *Origen*) the Councell of *Loadicea*, *Can. 59.* vvhich is also confirmed by the sixt generall Councell of Constantinople, *Can. 2.* and many other Testimonies of the ancient Fathers.
7. Seventhly, There is no such constant Truth in them, as in the Canonically Scriptures, for every book of them hath falsehood, in Doctrine, or History.

Shew some of those errors in the particular books.

In

In the book of *Tobie*, the Angel maketh a lie, saying that hee is *Azariah* the son of *Ananias*, *Tob. 5. 12.* which is farre from the Spirit of God, and the nature of good Angels that cannot sin: There is also the unchaste Devill *Asmodeus*, the seven Angels which present the prayers of the Saints, *Tob. 12. 15.* and the magicall toyes of the fishes heart, liver and gall, for driving away of Devils, and restoring of fight, not favouring of the Spirit of God.

The errors of
the Apocryphal
Books.

Judith in her prayer commendeth the fact of *Simeon*, *Gen. 34.* which the Holy Ghost condemneth, *Gen. 49. 5.* and prayeth God to prosper her feigned tales and lies, *Jud. 9. 13. & 18.*

Baruch saith, hee wrote this book in *Babylon*, *Chap. 1.* whereas it appeareth by *Jeremiah* 43. 6. that hee was with *Jeremiah* at *Jerusalem*, and went not from him. Likewise hee writeth for offerings, and vessels, after the Temple was burned: and in the 6 Chapter, *v. 2.* *Jeremiah* writeth that the continuance of the Jews in *Babylon* shall bee for seven Generations, whereas the Canonick *Jeremiah* Prophesieth but of 70. yeers, *Chap. 29. 10.* For ten yeers cannot make a Generation, neither is it ever so taken in the Canonick Scriptures.

The story of *Susanna* maketh *Daniel* a young childe in the dayes of *Astyages*, and to become famous among the people by the judgement of *Susanna*, whereas *Daniel* himself writeth otherwise of his carriage into *Babylon*, in the dayes of *Jehoiakim*, under *Nebuchadnezzar*, and of the means by which hee was known first to bee a Prophet, *Dan. 1. 2.*

The story of *Bel and the Dragon* speaks of *Habakkuk* the Prophet, in the dayes of *Cyrus*, who prophesied before the captivity of *Babylon*, which was 70 yeers before *Cyrus*.

The first book of *Maccabees*, writing an History of things said, and done, doth not much interlace his own judgement: and therefore doth erre the lesse, yet in his Narration, contrary to the second book of *Maccabees*, in many places, and to *Josephus* in some things: For example, The first book of *Maccabees* saith, that *Antiochus* dyed at *Babylon* in his bed, beeing grieved in minde for tidings brought to him out of *Persia*, *1 Mac. 6. ver. 8. & 16.* But in the first chapter of the second book of *Maccabees*, it is said, that hee was cut in peeces in the Temple of *Nanea*, and in the ninth chapter of the same book, that hee dyed of a grievous disease of his bowels, in a strange Country, in the Mountaines, *2 Mac. 9. 28.*

The second book of *Maccabees* is farre worse, for the abridger of *Jasons* Chronicle, which did set it forth, doth not onely confound and falsifie many stories, (as it is easie to bee proved out of the first book of *Maccabees*, *Josephus*, and others) but also whilst he giveth his sentence of divers facts, doth more bewray the weaknesse of his judgement: as hee commendeth *Razis* for killing himself, *2 Mac. 14. 42.* and *Judas* for offering sacrifice for the dead, that were polluted with Idolatry, *2 Mac. 12. 45.* whereas it is to bee thought rather, that the sacrifice was offered to pacifie the wrath of God for them that were alive, that they should not bee wrapped in the curse of

the wicked, as in the story of *Achan*, *Josh.* 7. yet hee is the more to bee born withall, because hee confesseth his insufficiency (*2 Mac.* 15. 38.) which agreeth not with the Spirit of God. The additions unto *Ester* are fabulous, convinced of many untruths by the Canonickall book, as namely, first, in the Apocryphall *Ester*. *Mordecai* is said to dream in the second yeer of *Ahasuerus*, (*chap.* 11. 2.) but in the Canonickall, the seventh yeer (*Ester* 2. 16.) And *Bellarmino* making the dream in the seventh yeer, and the conspiracy in the second, maketh five yeers difference, and is contrary to *Chap.* 11. 2. The true faith that *Mordecai* had no reward, (*Ester* 6. 3.) the false faith hee had, (*Chap.* 12. 5.) Thirdly, and the false also, *Chap.* 12. 6. The true calleth, and the false also, *Haman* an *Agagite*, *Ester* 3. 2. that is, an *Amalekite*; the false calleth him a *Macedonian*, *Chap.* 16. 10. Also the authour of those additions, describeth the countenance of the King to bee full of cruelty, and wrath, (*Chap.* 15. 7.) yet hee maketh *Ester* to say it was glorious, like an Angel of God, and full of grace, (*Chap.* 13. 14.) either lying himself, or charging *Ester* with impudent lying and flattering.

The Book of *Wisdom* is so farre off from being any book of the Old Testament, that it is affirmed by divers ancient Writers, that it was made by *Philo* the Jew, which lived since Christ, as *S. Jerome* witnesseth, preface in *Proverbs*: howsoever the Authour would faine seem to bee *Solomon*, *Chap.* 9. 8. See his cruell sentence against Bastards in the end of the third Chapter.

Jesus the son of *Syrach*, sheweth the frailty of man in divers places of *Ecclesiasticus*, and namely *Chap.* 46. 20. where hee acknowledgeth that *Samuel* indeed, and not a wicked spirit in the shape of *Samuel*, was raised by the Witch of *Endor*, *1 Sam.* 28. also *Chap.* 48. 10. hee understandeth the Prophecie of *Malachi*, of the personall comming of *Elias*, which our Saviour Christ doth manifestly referre to *John* the Baptist, *Matth.* 11. 14.

The third book of *Esdra* is full of impudent lies, and fables, convinced by the book of *Ezra*, *Nehemiah*, *Haggai*, and *Ester*; For example, *Ezra* faith, that all the vessels of gold and silver which *Cyrus* delivered to *Seshbazzar*, were by *Seshbazzar* carried from *Babylon* to *Jerusalem*, *Ezr.* 1. 11. This *Esdra* faith, they were onely numbred by *Cyrus*, not sent, but afterwards *Darius* delivered them to *Zerubbabel*, and by him they were brought to *Jerusalem*, *Esdra* 4. 44. 57.

The fourth book of *Esdra* is now rejected of the Papists themselves, as it was of *Hierome*, containing also many falsities, dreams, and fables, *Chap.* 6. 49, 50. *Chap.* 13. 6. 4. 44. &c. and *Chap.* 14. 21, 22, &c.

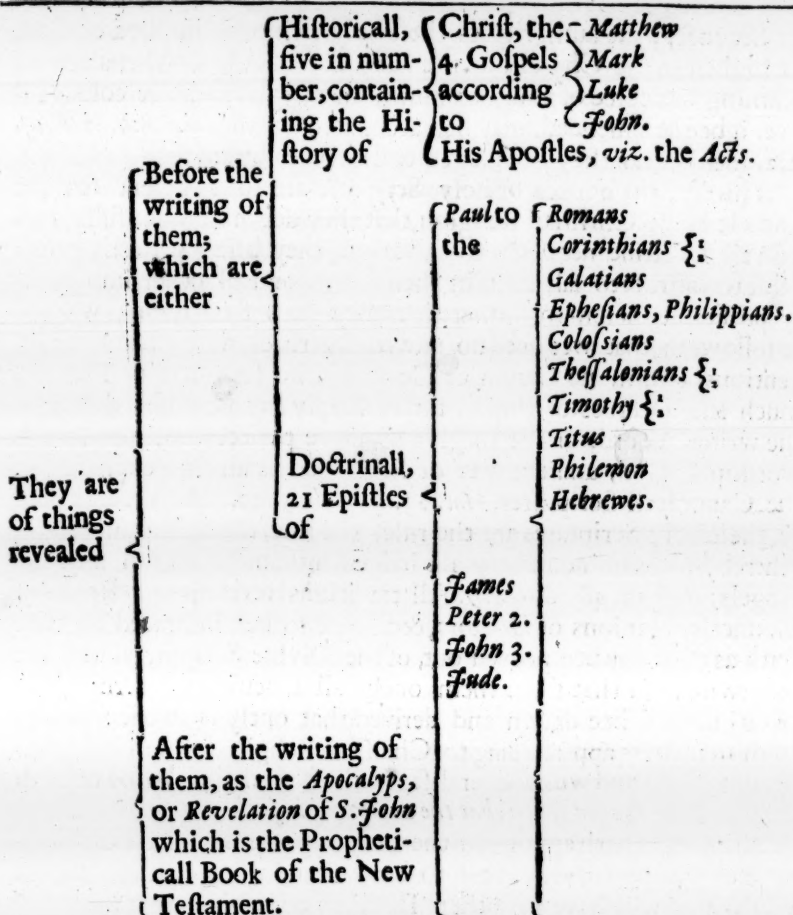
Of the books
of the New
Testament.

Thus much for the books of the Old Testament, in what language were the books of the New Testament written?

In Greek, because it was the most common language, best known then to the Jews and Gentiles, teaching that all Kingdomes should have the Scriptures in a language which they understand.

How are the Books of the New Testament distinguished?

They



Is it agreed that all these books, and they alone, are the holy Scriptures of the New Testament?

Yes, howsoever in ancient time they have not been all received with like consent, yet they have the Testimony of all ages, and there is nothing in any of them repugnant to the rest of the Canonick Scriptures.

Were there never any Books of the Canonick Scriptures lost?

No; Heaven and Earth shall perish, before one jot or tittle of them shall perish.

What say you to the Book of Gad and Nathan, 2 Chro. 9. 29. of Ahijah and Iddo, (2 Chro. 9. 29.) and Pauls Epistle to the Laodiceans, Col. 4. 16?

These books often mentioned in the Old Testament, were not Canonick Scripture, but civill Chronicles wherein the matters of the Common-wealth were more largely written, as the Chronicle of the Medes and Persians, *Ester* 10. 2. and the Epistle mentioned, *Col. 4.* was rather of the Laodiceans to Paul, then of Paul to the Laodiceans.

What bee the properties of the holy Scripture?

First, they are perfectly holy in themselves and by themselves, whereas all other writings are prophane, further then they draw some holiness from them, which is never such, but that their holiness is imperfect.

The properties
of the holy
Scriptures.
As 1 holy.

2. Highest in authority.

3. Sufficient in themselves.

Secondly, the authority of these holy writings, inspired of God, is highest in the Church, as the authority of God, whereunto no learning or degree of Angels or men, under what name or colour soever it bee commended, may bee accounted equall, *Gal. 1. 8, 9. 2 Thess. 2. 2.* neither can they bee judged or sentenced by any.

Thirdly, the bookes of holy Scripture are so sufficient for the knowledge of Christian Religion, that they doe most plentifully contain all Doctrine necessary to salvation, they being perfectly profitable to instruct to salvation in themselves, and all other imperfectly profitable thereunto, further then they draw from them; whence it followeth, that wee need no unwritten verities, no traditions or inventions of men, no Canon of Councils, no sentences of Fathers, much lesse Decrees of Popes, for to supply any supposed defect of the written Word; or for to give us more perfect directions in the worship of God, and the way of life, then is already expressed in the Canonick Scriptures, *Mat. 23. 8. Joh. 5. 39. Mat. 15. 9.* Finally, these holy Scriptures are the rule, the line, the square, and light, whereby to examine and try all judgements and sayings of men and Angels, *Joh. 12. 48. Gal. 1. 9.* All traditions, revelations, decrees of Councils, opinions of Doctors, &c. are to bee imbraced so farre forth as they may bee proved out of the Divine Scriptures, and not otherwise, so that from them onely all Doctrine concerning our salvation must bee drawn and derived, that onely is to bee taken for truth in matters appertaining to Christian Religion, which is agreeable unto them, and whatsoever disagreeeth from them is to be refused.

That the Scriptures are a perfect rule, for doctrine, life, and Salvation.

How doe you prove that the Scripture is such a Rule?

Since God hath appointed the holy Scriptures which beare witness of Christ (*Joh. 5. 39.*) to bee written for our learning (*Rom. 15. 4.*) hee will have no other Doctrine pertaining to eternall life to bee received, but that which is consonant unto them, and hath the ground thereof in them, therefore unto them onely is the Church directed for the saving knowledge of God, *Esa. 8. 20. Luk. 16. 29. 31.* Inasmuch that all Prophecies, Revelations, and Miracles, are to bee judged by their consent with the Law of God written by Moses, to which nothing is to bee added, nor any thing to bee taken away from it, (*Deut. 12. 13. 1, 2.*) yea, Christ himself appealeth to the triall of those things which Moses did write of him (*Joh. 5. 46.*) being none other in any respect, but even the same whom Moses in the Law and the Prophets (which were the interpreters, and commentaries upon the Law written by Moses) did write of, *John 1. 45.* and his Apostles preaching the Gospel among all Nations, taught nothing beside that which Moses and the Prophets had spoken to bee fulfilled in Christ, as *S. Paul* testifieth, *Act. 26. 22.* saying, as he taught, all the rest of the Apostles did teach.

Where doe you finde that the Scriptures are able to instruct us perfectly to salvation?

The Apostle Paul, in *2 Tim. 3. 15.* doth expressly affirm it; and reasons which may bee gathered out of the two Verses following, doe plainly prove it.

What are those Reasons?

God

1. God being author of these books, they must needs be perfect, as he himself is, who being for his wisdom able, and for his love to his Church willing to set down such a rule as may guide them to eternall life, hath not failed herein.

2. They are profitable to teach all true doctrine, and to confute the false; to correct all disorder private and publique, and to inform men in the way of righteousness.

3. The man of God, that is, the Preacher and Minister of the Word, is thereby made compleat and perfect, sufficiently furnished unto every good work or duty of the Ministry.

How doth this last reason hold?

Most strongly, for the people being to learn of the Minister, what to beleeve and what to doe, and more being required of him that must be the eye and mouth of all the rest, if he may be perfectly instructed by the Scriptures, they are much more able to give every common man sufficient instruction. Again, seeing the Minister is bound to disclose the whole counsell of God to his people, (*Acts* 20. 27.) he being thereunto fully furnished out of the treasury of the Word of God; it followeth that by him out of the Scriptures they may also be abundantly taught to salvation.

What further proof have you of the sufficiency of the Scriptures?

The five Books of *Moses*, which was the first holy Scripture delivered to the Church, was sufficient for the instruction of the people of that time, in all that God required at their hands, as appeareth by that they were forbidden to adde any thing unto it, or to take any thing from it, but to doe that onely which was prescribed by the Law, (*Deut.* 12. 32.) The Prince and the people are commanded to be directed thereby altogether, and not to depart from it, either to the right hand or to the left, (*Deut.* 17.) How much more the Law and the Prophets (which did more at large set forth the Doctrine delivered by *Moses* both in precepts and promises, in practice and example) was sufficient for the time that succeeded untill *John* the Baptist? *Mat.* 11. 12. *Luk.* 16. 16.

What more can you alledge for this purpose?

Psal. 19. 7. *David* saith, the Law of the Lord is perfect, converting the soul; and *Psal.* 119. 96. I have seen an end of all perfection, but thy Commandement is exceeding large. 1.

Luk. 16. 29. *Abraham* in the Parabolicall story testifieth that *Moses* and the Prophets were sufficient to keep men from damnation. 2.

John 5. 39. Our Saviour *Christ* affirmeth of the Scriptures of the old Testament, that they were witnesses of him in whom our salvation is perfect. 3.

Acts 17. 11. The *Bereans* are commended for examining the Doctrine of the Apostles by the Scriptures of the old Testament. 4.

Acts 26. 22. *Paul* taught nothing but that which *Moses* and the Prophets had written of *Christ* to be fulfilled. 5.

1 *Joh.* 1. *ver.* 1, 2, 3, *John* saith what they have heard and seen that they delivered. 6.

Gal.

7. *Gal. 1. 8, 9. Paul wisheth that if an Angel from heaven came and taught any other Doctrine we should hold him accursed.*
8. *Apoc. 22. 18, 19. there is a curse pronounced against him that addeth any thing or taketh away any thing from Scripture.*
9. *1 Cor. 4. 6. Paul saith, that no man must presume above that which is written.*
10. *John 20. 31. S. John saith, that these things are written that we might beleeve that Jesus is the Christ the Son of God, and that beleeving, we might have life through his name; where he speaketh not onely of his Gospel, but (being the survivor of the rest of the Apostles) of all their writings: Seeing then that faith by those things that are written, and eternall salvation by faith may be attained, it ought to be no controversie amongst Christians, that the whole Scripture of the old and new Testament doth most richly and abundantly contain all that is necessary for a Christian man to beleeve, and to doe for eternall salvation.*

Objections against the sufficiency of the holy Scriptures answered.

Obj. 1. *Yet our adversaries quarrell against this most rich and plentiful treasure of the holy Scriptures, alledging that we receive many things by tradition which are not in Scriptures, and yet we beleeve them; as Maries perpetuall Virginity, and the baptisme of Infants?*

We make not Maries perpetuall Virginity any matter of religion, but a likely opinion so far as it can be maintained; that it were an unseemly and unfitting thing for a sinfull man to use to the act of generation the vessell which was chosen and consecrated by the holy Ghost to so high an use as was the bringing forth of the Saviour of the world; it hath warrant from the Apostles charge, *Phil. 4. 8.* of doing whatsoever is honest, whatsoever is of good report, whatsoever is praise-worthy, &c. As for baptisme of Infants it is sufficiently warranted by reasons of Scripture, though not by example.

Obj. 2. *They object that it is by Tradition, and not by Scripture, that we know such and such Books to be Scripture?*

Though new beginners doe first learn it from the faithfull, yet afterwards they know it upon grounds of Scripture; as an ignorant man may be told of the Kings Coin, but it is not the telling, but the Kings stamp that maketh it currant and good Coin.

Obj. 3. *It is objected, that it was by Tradition, and not by Scripture that Stephen knew Moses to be 40 years old when he left Pharaoh, Acts 7. 23. That Luke knew a great part of the Genealogie of Christ, Luk. 3. That Jude knew Satans striving for Moses body, Jude v. 9. and the Prophecie of Enoch, ver. 5. 14. That Paul knew Jannes and Jambres, 2 Tim. 3. 8. and the saying of Christ, that it is more blessed to give then to receive. Acts 20. 35.*

Such particular Histories or speeches might be received from hand to hand, but no different Doctrine from that which was written.

Obj. 4. *The Apostles testimony is objected, 1 Cor. 15. 3. 2 Thess. 2. 15. Hold the traditions which you have been taught, whether by word or our Epistle.*

He meaneth the doctrine he delivered unto them which was nothing different from that which is contained in the Scriptures. *Tim.*

The Scriptures you say are a rule and a line, but are they not (as the Church of Rome imagineth) like a rule of lead which may be bowed every way at mens pleasures? *Qu.*

They are as a rule of steel that is firm and changeth not; (*Matth. An.* 5. 18. *Psal.* 19. 9.) for seeing they are sufficient to make us wise unto salvation, (as is before proved) it followeth of necessity that there is a most certain rule of faith for instruction both of faith and works, to be learned out of them by ordinary means of reading, prayer, study, the gifts of tongues and other sciences, to which God promiseth the assistance of his grace (*Joh* 5. 39. *Jam.* 1. 5.) And this sword of the Spirit, which is the Word of God written, (as the example of Christ our generall Captain sheweth, *Mat.* 4.) is delivered unto us by the holy Ghost, both to defend our faith, and to overcome all our spirituall enemies, which are the Devil and his instruments, false Prophets, Hereticks, Schismaticks, and such like, *Eph.* 6. 17. Therefore the holy Scriptures are not as a nose of wax, or a leaden rule, (as some Papists have blasphemed) that they may be so writen every way by impudent Hereticks, but that their folly and madnesse, as the Apostle faith, *2 Tim.* 3. 9. may be made manifest to all men.

Are the Scriptures then plain and easie to be understood?

Of the perspicuity of the holy Scriptures.

There are some hard things in the Scripture that have proper relation to the time in which the Scripture was written or uttered, or which are propheties of things to be fulfilled hereafter, which if we never understand we shall be never the worse for the attaining of everlasting salvation: there are other things in Scripture belonging to the saving knowledge of God, all which are dark and difficult unto those whose eyes the God of this world hath blinded, (*2 Cor.* 4. 4. *2 Pet.* 3. 5. *Joh.* 8. 43.) but unto such as are by grace enlightened and made willing to understand, (*Psal.* 119. 18.) howsoever somethings remain obscure (*2 Pet.* 3. 16.) to exercise their diligence, yet the fundamentall Doctrine of faith, and precepts of life are all plain and perspicuous; for all Doctrine necessary to be known unto eternall salvation, is set forth in the Scriptures most clearly and plainly even to the capacity and understanding of the simple and unlearned: so far is it that the Scriptures should be dangerous to be read of the Lay folks, as Papists hold.

How prove you this which you have said?

Deut. 30. 10. 11, &c. *Moses* taketh heaven and earth to witnesse that in the Law which he had written, he hath set forth life and death, and that they can make no excuse of difficulty or obscurity. This Commandement which I command thee this day is not hidden from thee, neither is it far off, &c. which *Paul* also, *Rom.* 10. 16. applieth to the Gospel.

Psalms. 19. 8. the Prophet *David* testifieth that the Law of the Lord is perfect, converting the soul; the testimonies of the Lord are true, giving wisdom to the simple; and *Psalms* 119. 105. Thy Word is a Lampe or Candle unto my feet, and a Light unto my pathes.

Prov. 1. 4.

3. *Prov.* 1. 4. It giveth subtilty to the simple; and to the young man knowledge and discretion; and *Prov.* 8. 9. All the words of wisdom are plain to them that will understand.
4. *Esa.* 45. 19. The Lord saith, I have not spoken in secret, in a dark place of the earth, I have not said in vain to the seed of *Jacob*, Seek mee.
5. *2 Cor.* 4. 3. *Paul* saith, If our Gospel be hid, it is hid to them that are lost, &c.
6. *2 Pet.* 1. 19. *S. Peter* commendeth Christians for taking heed to the word of the Prophets as unto a light that shineth in a dark place, &c.
7. The Scripture is our Fathers Letter to us, and his last will to show us what inheritance he leaveth us, but friends write Letters, and Fathers their wils plain.
8. It were to accuse God of cruelty or desire of mans destruction, for to say that he should make the means of their salvation hurtfull unto them.
9. Women and children have read the Scriptures, *2 Tim.* 3. 15. *Saint Paul* affirmeth that *Timothy* was nourished up in the Scriptures from his infancy; namely, by his Grandmother *Lois*, and his Mother *Eunice*, whence the same Apostle commendeth, *chap.* 1. 5. If little children are capable of the Scriptures by the small understanding they have, and lesse judgement, there is none so grosse (which hath the understanding of a man) but may profit by it, comming in the fear of God, and invocation of his name.

The Papists
objections a-
gainst the per-
spicuity of the
Scriptures an-
swered.
Ans.

But here the Papists have many things to object against you, to prove that the Scriptures are darke and hard to be understood: and
Obj. 1. *First, that the matters contained in them are Divine, high and beyond mans reason; as the Trinity, the Creation of nothing, &c.*

These matters indeed are above humane reason, and therefore are we to bring faith to beleieve them; not humane reason to comprehend them: but they are delivered in Scripture in as plain tearms as such matter can be.

Obj. 2. *Peter saith, that something in Pauls Epistles be hard, and wrested by men, 2 Pet. 3. 16.*

1. First, he saith not that all *Pauls* Epistles are hard, but something in them, which we grant.

2. Secondly, they are the wicked and unsetled in knowledge that wrest them, as the Gluttons and Drunkards abuse meat and drink.

Obj. 3. *If Scriptures were not dark, what need so many Commentaries upon them, and why are they so full of Parables and Allegories as they are?*

The whole Doctrine of salvation is to be found so plain, that it needeth no Commentary; and Commentaries are for other places that be dark, and also to make more large use of Scripture then a new beginner can make of himself, which we see necessary in all humane Arts and Sciences.

Further, though speech of Scripture seem hard at first, yet by custome it becommeth easie, as reading doth to children.

Obj. 4.

Obj. 4. *The godly Eunuch could not understand the Scripture without an Interpreter, Acts 8. 31.*

Though he understood not some harder places, yet that hindered him not from reading plainer places.

Obj. 5. *The multitude of learned men that fall into heresies, which they labour to confirm by Scripture, proveth that the Scripture is dark.*

It is their naughty hearts that come not with an humble and godly affection that maketh them doe so.

Obj. 6. *But now we see by experience that there are many that daily reade the Scriptures, and yet understand not the thousandth part of them?*

They reade them not with care and conscience, with prayer and study, but like the women who are always learning, but never come to the knowledge of the truth, 2 Tim. 3. 7.

Obj. 7. *If the Scriptures then be so plain and perspicuous, what need is there of an Interpreter?*

First, to unfold obscure places, Acts 8. 31. Secondly, to inculcate and apply plain Texts, 2 Pet. 1. 10. 1 Cor. 14. 3.

Why did God leave some places obscure in the Scriptures?

First, that we might know that the understanding of Gods Word is the gift of God, and therefore might beg it of him by continual prayer.

Why God hath left some places of Scripture obscure.

Secondly, lest we should flatter our wits too much, if all things could presently be understood by us.

Thirdly, that the Word, for the high and heavenly mysteries contained therein, might be accompted of, which for the plainnesse might be lesse esteemed.

Fourthly, that prophane dogs might be driven away from these holy mysteries, which are pearls prized highly by the Elect alone, Matth. 13. 45. but would be trodden down by swine, Mat. 7. 6.

Fifthly, that wee might be stirred up to a more diligent search of the same.

Sixtly, that we might esteem more of the Ministry which God hath placed in the Church, that by the means thereof we might profit in the knowledge of these mysteries.

What assurance may be had of the right understanding of the Scriptures?

Of the Translation of holy Scriptures.

For the words it is to be had out of the originall Text or Translations of the same; for the sense or meaning onely out of the Scriptures themselves, (Nehem. 8. 8.) which by places plain and evident doe expresse whatsoever is obscure and hard touching matters necessary to eternall salvation.

Why must the interpretation of words be had out of the originall Languages?

Because in them onely the Scriptures are for the letter to be held authentically; and as the water is most pure in the Fountain by the springing thereof, so the right understanding of the words of the holy Scriptures is most certain in the originall tongues of Hebrew and Greek, in which they were first written, and delivered to the Church, out of the which Languages they must be truly translated for the understanding

derstanding of them that have not the knowledge of those tongues.

What gather you from hence ?

That all Translations are to be judged, examined, and reformed according to the Text of the ancient Hebrew and originall Chaldee, in which the old Testament was printed, and the Greek Text, in which the new Testament was written; and consequently that the vulgar Latin Translation approved by the Tridentine Councell for the onely authentickall Text, is no further to be received of true Christians then it agreeth with the originall of the Hebrew and Greek Text.

But what say you of the Greeke Translation of the old Testament, commonly called the Septuagint, approved by the Apostles themselves ?

The same as we say of other Translations; for although the Apostles used that Translation which was commonly received and read among the Gentiles and Jews that dwelt amongst them, where it differed not in sense from the true Hebrew, yet where it differed from it they left it, as by many examples may be confirmed, (*vide Hieron. Prolog. in Matth.*)

An objection
grounded on
various read-
ings answered.

How can the certain understanding of the Scriptures be taken out of the originall tongues, considering the difference of reading in divers Copies both of Hebrew and Greek: as also the difficulty of some words and phrases, upon which the best Translators cannot agree ?

Although in the Hebrew Copy there hath been observed by the Nazarites some very few differences of words by similitude of letters and points; and by the Learned in the Greek tongue there are like diversities of reading noted in the Greek Text of the new Testament, which came by fault of writers; yet in most by circumstance of the place and conference of other places, the true reading may be discerned; and albeit in all it cannot, nor the Translator in all places determine the true interpretation, yet this diversity or difficulty can make no difference or uncertainty in the sum and substance of Christian religion, because the Ten Commandements and the principall Texts of Scripture on which the Articles of our faith are grounded, the Sacraments instituted, the form of prayer taught, (which contain the sum or substance of Christian religion) are without all such diversity of reading or difficulty of translating, so plainly set down, and so precisely translated by consent of all men learned in the tongues, that no man can make any doubt of them, or pick any quarrell against them.

Why the Scri-
ptures must be
expounded by
the Scriptures.

Why must the true sense or meaning of the Scriptures be learned out of the Scriptures themselves ?

Because the Spirit of God alone is the certain interpreter of his Word written by his Spirit; for no man knoweth the things pertaining to God, but the Spirit of God, 1 Cor. 2. 11. and no prophesie of Scripture is of any mans own interpretation; for prophesie was not brought by the will of man, but the holy men of God spake as they were led by the holy Ghost, 2 Pet. 1. 20, 21. The interpretation therefore must be by the same Spirit by which the Scripture was written, of which Spirit we have no certainty upon any mans credit, but onely so far forth as his saying may be confirmed by the holy Scriptures.

What

What gather you from hence?

That no interpretation of holy Fathers, Popes, Councels, Customs, or practise of the Church, either contrary to the manifest words of the Scriptures, or containing matters which cannot necessarily bee proved out of the Scriptures, are to bee received as an undoubted Truth.

How then is Scripture to bee interpreted by Scripture?

According to the Analogie of Faith, *Rom. 12.6.* and the scope and circumstance of the present place, and conference of other plain, and evident places, by which all such as are obscure and hard to bee understood, ought to bee interpreted; for there is no matter necessary to eternall life, which is not plainely, and sufficiently set forth in many places of Scripture, by which other places that are abused by the Devill or his ministers may bee interpreted, as our Saviour Christ giveth example, *Mat. 4.6.* when the Devill abused the Text of Scripture, *Psal. 91. 11.* declaring that this place must bee so understood, as it may agree with that most evident and expresse Commandement written in *Deut. 6. 16.* Thou shalt not tempt the Lord thy God.

What bee the speciall uses of the Scripture rightly understood?

Two: First, to teach Doctrine, by laying out the Truth, and confuting errors.

The use of holy Scriptures.

Secondly, to exhort out of it, by stirring us to good, and turning us back from evill, whereunto belong those foure uses mentioned by the Apostle, in *2 Tim. 3. 16.* Two whereof are Theoricall, pertaining to the information of our judgement in matters of Doctrine, viz. first, teaching of Truth; secondly, reproving or convincing of Errors. Two are practicall, pertaining to the direction of our life and actions, viz. first, reformation or correction of Vice, under which is comprehended, first, Admonition, secondly, instruction, or direction to good life; under which is comprehended Exhortation, and Consolation, which is a speciall instruction to patience in adversities, *Rom. 15. 4.*

What persons are meet to read or heare the Scriptures?

The holy Scriptures are reverently and profitably to bee read and heard of all sorts and degrees of men and women, and therefore to bee truly translated out of the originall Tongues into the language of every Nation which desireth to know them: For the Lay people as well as the learned must read the Scriptures, or heare them read, both privately, and openly, so as they may receive profit by them, and consequently in a tongue they understand, *1 Cor. 14. 2.*

Who must read the Scriptures.

How doe you prove that the Scriptures ought to bee read and heard of all sorts of people?

First, *Deut. 31. 11, 12.* Moses commanded the book of the Law to bee read to all the children of Israel, Men, Women, Children, and Strangers, that dwelt amongst them, that they might thereby learn to feare the Lord their God, and diligently to observe all the words of the Law.

That all must read the Scriptures, proved.
1.

Secondly, *Joshua. 8. 34.* there was not a word, of all which Moses com-

2.

commanded, that *Joshua* read not before all the Congregation of *Israel*, with the Women, and little ones, and Strangers, that were conversant among them; so likewise did *Josiah*, 2 *King*. 23. 2. 2 *Chro*. 34. 30. and *Ezra*, *Nehem*. 8. 2, 3.

3. Thirdly, *Psal*. 1. 2. *David* sheweth this to bee the property of a godly man, and pronounceth him to bee happy whose delight is in the Law of the Lord, and studieth therein day and night.

4. Fourthly, *Matth*. 22. 29. our Saviour teacheth that ignorance of the Scriptures, is the mother of errour, not the mother of devotion, as the Papists have affirmed.

5. Fifthly, *Job*. 5. 39. Christ commandeth all men that seek eternall life in him, to search the Scriptures; Search the Scriptures, for in them yee think to have eternall life, &c.

6. Sixthly, *Act*. 17. 11. the Bereans are commended for searching the Scriptures.

7. Seventhly, 2 *Tim*. 3. 15. the Apostle *Paul* approved in *Timothy*, that hee had learned the holy Scriptures from a young childe.

8. Eighthly, 2 *Pet*. 1. 19. the Apostle *Peter* commendeth the faithfull for taking heed to the Scriptures of the Apostles.

9. Ninthly, *Rev*. 1. 3. Blessed is hee that readeth, and they that hear the word of this Prophecie.

10. Tenthly, *Col*. 3. 16. Let the Word of Christ dwell richly in you, in all wisdom.

11. Eleventhly, *Rom*. 15. 4. Whatsoever things were written afore time, were written for our learning, that wee through patience, and comfort of the Scriptures might have hope; if the Scriptures bee written for our learning, they are necessarily to bee read by us.

12. Twelfthly, *Rom*. 7. 7. *Paul* saith, hee knew not sin but by the Law; but the knowledge of sin is necessary for all that will repent and bee saved, therefore also is the knowledge of the Law necessary.

13. Thirteenthly, *Luke* saith, that hee wrote the Gospel to *Theophilus*, that hee might know the certainty of those things, which before hee was catechised in, *Luk*. 1. 4. but every one ought to labour to be most certain of their salvation, &c.

The Papists
objections a-
gainst reading
the Scriptures,
answered.

Divers things are opposed by the adversaries, against the necessity of the Scriptures, and the reading of them by all sorts; as first, there were many beleevers amongst the Gentiles in the time of the Old Testament, who yet wanted the Scriptures, (which was kept in Fury) as Job and his friends.

Those (if any such were after the Law (for *Job* was before) were bound to have the Scripture when it was delivered by God, and the Eunuch had it and read it, *Act*. 8. 28.

Object. 2. *The book of the Law was lost for many yeers, as appeareth by 2 King*. 22. 8. *and yet the Church was then; therefore it may want it.*

The losse of that book doth argue rather the carelesnesse of the Priests, in not keeping it, and the sins of the people, in that God for a time deprived them of it.

Object. 3. *The Church of Christians many yeers after Christ, wanted the*

the Scriptures of the New Testament, and contented themselves with bare teaching.

First, though the Church for certain yeers then had not the New, yet they had the Old.

Secondly, there passed not many yeers, before the Gospels, and Epistles of the Apostles were written, and in the mean time, their heavenly Doctrine inspired from God, sufficed till they wrote.

Object. 4. *There bee many poore Country-men, as Plough-men, and Shepherds, which never learned to read, which yet are saved, though they never read Scripture.*

They ought to have learned to read, and being not able to read, they might heare the Scriptures read by others.

Object. 5. *If all ought to read Scriptures, then should they understand Hebrew and Greek, wherein the Scripture was written.*

It were happy if they could understand Hebrew and Greek, but howsoever they may read Translations.

Will it not follow hereof, that preaching and expounding of the Scriptures, may bee neglected as unnecessary?

No, for God hath appointed, not onely reading, but also preaching of his Word, especially to apply it to the use of all sorts of men to their eternall salvation, *Rom. 10. 13, &c.* So were the Prophets, Interpreters of the Law, (as is before shewed) the Scribes and Pharisees taught in the Chaire of Moses, *Matth. 23. 2.* The Eunuch could not understand the Prophecie of *Isaiah* without an interpreter, *Act. 8. 31.* The Ministry of the Word therefore is necessary, as the ordinary means unto salvation, *1 Tim. 4. 16.* and the people by reading and hearing of the Scriptures are better prepared to receive profit by preaching, nor discharged from hearing the Preacher.

What is the summe of all that hath been delivered hitherto?

That wee should labour for a due knowledge of the true God, that wee may know what wee worship, and worship what wee know, *1 Chron. 28. 9. Joh. 4. 22. & 17. 3.* That this knowledge of God is to bee had partly by his Works, namely, so much as may serve to convince man, and make him unexcusable, *Rom. 1. 19, 20. Act. 14. 15.* but most sufficiently by his Word contained in the holy Scriptures, which therefore are called his Testimonies, *Psal. 119. 14.* because they testifie of God, *Joh. 5. 39.* what hee is, and how hee will bee served of us.

Lastly, that forasmuch as all that is written in the Word of God, is written for our instruction and learning, *Rom. 15. 4.* therefore we being prepared by true Prayer, sanctified by Faith, and seasoned with the Spirit of sobriety and humility, may safely learn so much as is revealed in the Scripture for our profiting in the knowledge of God.

What is the first point of Religion that wee are taught in the Scriptures?

That there is a God.

That there is a God.

Why doe you make this the first point?

D 2

Because

Because the Scripture saith, hee that commeth to God, must beleeve that hee is, *Heb. 11.6.*

Have any called this into question at any time?

Yea, so saith the Prophet *David*, but hee sheweth also that it was by wicked, proud, and foolish men, (*Psal. 14. 1.*) whose lives were nothing else but abomination and corruption, (*Psal. 10. 4.*)

What pretence of reason might they have for this micked imagination?

Because no man ever saw God yet, by which foolish argument they may deny also that there is any wind, or that man hath a soule, for no man yet ever saw them.

But how come you to perswade your selfe that there is such a God?

Beside infinite testimonies of the Scriptures, as *Gen. 1. 1. Psal. 19. 1:* the common consent of all Nations approveth this Truth, who rather worship any God, or gods, then none at all; and though man by nature doth desire to bee exalted, and in respect of himself despiseth all other creatures, as Wood and Stone, yet when a peece of wood is framed out like a man, and set in the Temple, and man conceiveth an opinion, that it is a God, hee falleth down and worshippeth it, (*Esa. 44. 15. 17.*)

How then commeth it to passe that the wicked say there is no God? (Psal. 14. 1.)

First, though upon a sudden passion they may seem to say so, as the Devill laboureth to tempt them, yet their very Conscience after doth check them.

Secondly, they deny rather Gods providence, then his beeing, as appeareth by *Psal. 10. 4. 11.*

What other reasons have you to prove that there is a God?

1.

Gods works of Creation and Providence, both ordinary and extraordinary; For, first, the glorious frame of the World, the Heavens, and the Earth, and the Sea, and all that is in them, must needs argue that their Maker was God (*Rom. 1. 19, 20. Alb. 14. 17. Zach. 12. 1.*) it being evident that the world could not bee made by the Creatures that are in it, neither could it make it self: as when a man comes into a strange Countrie, and sees faire and sumptuous buildings, and findes no body there but birds, and beasts; hee will not imagine that either birds or beasts reared those buildings, but hee presently conceives, that some men either are, or have been there.

2.

The Creation of the Soule of man, indued with Reason and Conscience, doth specially prove the same, *Zach. 12. 1.*

3.

The preserving of things Created together with the wonderful and orderly government of the world, Day and Night, Sommer and Winter, &c. manifestly convince the same: For example, Bread is no better in it self then Earth, yet man is preserved by Bread, and if hee eate Earth, hee dyeth; the reason whereof must bee attributed to the blessing of God, giving to the one force and power to nourish more then to the other.

4.

By the order of causes, even the heathen men have found out that there must bee a God, seeing that of every effect there must needs be

a Cause, untill we come to the first Cause, which is the univerfall Cause of the being of all things, and is caused of none.

If we shall observe in Gods Works an infinite multitude, a wonderfull variety; (*Psal.* 104. 24.) as amongst so many millions of men, never a one like another in the compasse of the face, a most constant order, a seemly agreement, and an endlesse continuance, or pleasant intercourse, of things comming and going, and what exceeding Majesty is in them, we must needs attribute these things to a God.

The consciences of wicked men after sin, are perplexed with feare of being punished by some supreme Judge, who disliketh and detesteth dishonest things, and exerciseth judgements upon the mind, which maketh the most ungodly miscreants, will they nill they, to acknowledge and tremble at him, &c. (*Rom.* 2. 15. *Esa.* 33. 14. & 57. 20, 21. & 66. 24. *Psal.* 14. 5. & 53. 5.) for a man that commits any sin, as murder, fornication, adultery, blasphemy, &c. albeit he concale the matter never so close (*Gen.* 38. 10. 13, 14.) that no man living know of it, yet oftentimes he hath a griping in his conscience, and feares the very flashing of hell fire, which is a strong reason, to shew that there is a God, before whose Judgement seat he must answer for his fact.

There is a devill that suggesteth a temptation against God, into the mindes of men, and sometimes also really possesseth their bodies, which is a sufficient argument to prove that there is a God.

The death of the wicked with Gods apparent Judgements upon them, (besides the terrour of their conscience) and the dreadfull punishment executed even in this world upon many Atheists that have laboured to deny it, (*Psal.* 58. 10, 11.) prove that there is a God; this is *Dauids* argument, *Psal.* 9. 16.

The same appeareth by the rewards of the godly, and the mercifull preservation of those that trust in God, above and against naturall means.

By the wonderfull miracles which God hath wrought for his Church.

By the foretelling of things to come so many thousand yeers before they were accomplished.

By the divers revelations he hath made of himself to men, as to *Adam*, *Noah*, *Moses*, &c.

This ground being now laid, that there is a God, what doth Christian Religion teach us concerning him?

Of the Nature of God.

It informeth us, first, concerning his nature, (*Act.* 8. 12.) Secondly, concerning his Kingdom; and that respectively as they have relation one to the other, *Act.* 28. 23.

What is to bee known concerning his nature?

First, vvhat his Essence is; secondly, to whom or what persons it doth belong; In the first he is considered in his unity, in the second, in the Trinity, the former whereof, in the Hebrew tongue is noted by the singular name of *Jehovah*, betokening the simplicity of Essence, the latter by the plurall term of *Elohim*, importing a distinction of Persons in the God-head.

Of Gods Essence.

Can wee understand what the Essence of God is ?

Very imperfectly, for all nature is not able to teach us what God is in himself, neither can man in nature comprehend him, *Job 36.26. 1 Tim. 6.16.*

Why is not all nature able to teach us what God is ?

Because no work is able perfectly to expresse the worker thereof, but all nature is a thing wrought by God, therefore it cannot perfectly teach us what God is.

How prove you that man cannot comprehend him ?

1. The lesse cannot comprehend the greater, but every man is lesse then God, therefore no man can comprehend God.

2. We cannot know the things created, much lesse can we know the Creator: as for example, we know that there be Angels, and that every man hath a soule, but what manner of things they be we know not.

3. The Scripture saith, the Judgements of God are past finding out, *Rom. 11.33.* therefore much more is God himself past finding out; and the joyes of Heaven are unspeakable, much more therefore is God himself unspeakable.

How then can hee bee known of us, being incomprehensible ?

Though his substance be past finding out of man or Angels, *Amos 4.13.* yet may he be known by his properties, and actions, and we may conceive of him by his name, *Exod. 33.19. & 34.5, 6. Psal. 145. 1, 2, &c.* expressing what a one he is to us, though we be not able to know him according to the excellency of his glorious nature, onely known unto himself, (*Jud. 13.18.*) Therefore he said to *Moses, Exod. 33.20.* My face, that is, the glory of my Majesty (he doth not say, thou mayst not, or thou shalt not, but) thou canst not see, for there shall no man see me and live, but thou shalt see my back parts, that is, (*vers. 23.*) some small measure of my glory, so farre as thou art able to comprehend it: And even as Princes have their secrets, whereunto all their Subjects are not made privy, neither is it lawfull for them to search into them, and yet doe they so far forth publish their Commandements, as is profitable for them to know: So the Prince of all Princes hath his secrets, unto which we are not privy, and into which we may not search; yet he hath so farre revealed himself unto us (by his Works and Word) as is necessary, and profitable for us to know, *Deut. 29.29.*

The name of God.

What doth the Scripture teach us concerning the name of God ?

Exod. 3.13. *Moses* asketh this question of God, Behold, when I shall come unto the children of *Israel*, and shall say unto them, The God of your Fathers hath sent me unto you, if they say unto me, What is his name? what shall I say unto them? Whereunto God returneth this answer in the next verse, I am that I am, Thus shalt thou say unto the children of *Israel*, *I am* hath sent me unto you.

What learn you out of Moses his question ?

First, that we be carefull to be instructed in all things concerning our calling, therby to be able to answer all doubts that may be moved; Secondly, that asking any thing concerning God, as of his name or nature

nature, we must ask it of himself, who because now he speaketh not but by his Ministers, Interpreters of the Scriptures, (2 Cor. 5. 20. Hosea 12. 10.) we must have our recourse unto them.

What learn you out of Gods answer ?

That the proper name of God is I am that I am, or (as the Hebrew soundeth) I will be what I will be; the Hebrews using the future time for the present as that which noteth a continuance.

What is meant by these words ?

Hereby is set forth the manner of the being and essence of God, far otherwise then the proper names of men, which declare either nothing of their nature and being, or else not the whole and full thereof.

Is there nothing of God to be known besides his name ?

Nothing as touching his being, falling under our weak and shallow capacity.

What names of God in the Scripture are derived from these words ?

Two, the name *Jehovah*, and the name *Jah*, both which being drawn from this description of God, doth set forth his essence and being, teaching us, that his eternall and almighty being (whom no creature is able to conceive) dependeth of no other cause, but standeth of himself.

How is God onely said to be, seeing the creatures have their being also ?

God is said onely to be, because he onely is of himself, and all other things have their being from him, so that in comparison nothing hath a being but God. Therefore the Prophet saith, *Isa. 40. 17.* that all nations before him are nothing, yea to him lesse then nothing; and if men be nothing, for whom the world was made, how much more are all creatures in heaven and earth nothing before him, and to him lesse then nothing ?

Can you from hence define what God is ?

He must have the art and logick of God himself; that must give a perfect distinction of God, but he may in such sort be described as he may be discerned from all false gods, and all creatures whatsoever.

Why can there no perfect definition of God be given ?

Forasmuch as God is in himself eternall, infinite, and incomprehensible, the first cause of all causes and effects, there can no definition be given of him; seeing every definition is an explication of the nature of the thing defined by words expressing the materiall and formall cause thereof, but of the first cause there can be no causes, therefore no words to expresse them; for these over-reaching tearms of thing, being, somewhat, nature, &c. which seem to contain the Word of God as well as all other things created by him, doe not expresse any materiall cause of God, neither doe they contain these words God and creature, as the generall doth his specials or kinds, but are spoken of them equivocally, so that the term onely, and not the definition of the term doth agree to them; for in the kinds or specials of one generall there is no priority of nature, as is between the cause and effect, neither

neither is this word Cause affirmed of God, but as a tearm of the art of Logick; and if substance be that which upholdeth accidents, as *Aristotle* teacheth, neither may God be called a substance, for that in him are no accidents, but if substance be taken generally for a beeing, it may be said that God is a substance, yet none otherwise then as he is a beeing, thing, nature, &c. And if there be no materiall cause, there can be no formall cause of God; for although we reade in the Scripture the form of God, *Phil. 2. 6.* yet the form is not there taken for any cause of God: but either for that which God indeed is, or for that glory which of right belongeth unto him; for in speaking of God, whom no words of man are able to expresse, the holy Ghost oftentimes condescending to the weaknesse of our understanding, useth such tearms, as being known to men, doe signifie something that is like to that, which God indeed is of himself, that we may understand so much as is expedient for us to know of him.

Whence may the description of God be taken?

From the things whereby he doth manifest himself, called in Scripture his name, *Psal. 145. 1, 2, 3.* among which the chief and principall are his Attributes or Properties.

What are the Properties or Attributes of God?

They are essentiall faculties of God according to the diverse manner of his working, *1 Joh. 4. 16. Psal. 145.*

Are they communicable with the creatures?

No; yet of some of them there are some shadows and glimpses in Men and Angels; (as Wisdome, Holinesse, Justice, Mercy, &c.) other some are so peculiar to the divine Essence, that the like of them are not to be found in the creatures, (as simpleness, infiniteness, eternity, &c.)

How may these Properties be considered?

They may be considered either in themselves, as they are essentiall, or in their works, or effects, which are all perfect either as they be absolute, or as they be actually absolute in himself; by which he is able to shew them more then ever he will; (as he is able to doe more then ever he will doe, *Mat. 3. 9.* God is able of stones to raise children unto *Abraham*) actually, is that which he sheweth in the Creation and government of the vworld (as *Psal. 135. 7.* All things that he will he doth, &c.) Again, something we may conceive of his Essence affirmatively, knowing that all perfections which we apprehend must be ascribed unto God, and that after a more excellent manner then can be apprehended, as that he is in himself, by himself, and of himselfe, that he is one true God and holy; but much more by deniall or by removing all imperfections whatsoever, as of composition by the titles of simple, spirituall and incorporeall; of all circumscription of time, by the title of eternall; of all bounds of place, by that of infinite; of all possibility of motion, by those titles of unchangeable, incorruptible, and such like.

What description can you make of God by these Properties?

God is a Spirit eternall, or more fully, God is a spirituall substance, having his beeing of himself, infinitely great, and good, *Joh. 4. 24. & 8. 58. Exod. 3. 14. & 34. 6, 7. Ps. 145. 3, 8, 9.*

What

Of the Properties or Attributes of God.

A description of God.

What learn you hence?

To acknowledge both my beeing and wel-beeing from him, and for him alone, *Acts 17. 28. 1 Cor. 10. 30. Eph. 2. 10.*

What mean you when you say that God is a substance?

God is such a thing as hath a beeing in himself, of himself, and which giveth a beeing to all other things.

What mean you by that addition of himself?

It hath a secret opposition to all creatures, which have a beeing, but not of themselves, whereas God alone is he in whom we live, and move, and have our beeing, *Acts 17. 28.* which proveth that he alone hath his beeing of himself.

How many things conceive you of God, when you say that he is a Spirit? God a Spirit

Sixe things.

First, that he is a living substance.

Secondly, that he is incorruptible.

Thirdly, that he is incorporeall, without body, flesh, blood, or bones, for a spirit hath no such matter, *Luke 24. 39.*

Fourthly, that he is invisible, (i.) he cannot be seen with any mortall eye, neither can any man possibly see him.

Fifthly, that he is intangible, not felt.

Sixthly, that he is indivisible, (i.) he cannot be divided.

How prove you that God is invisible, and not to be seen with carnall eyes?

That no man hath seen God, is plainly set down, *1 Joh. 4. 12.* that no man can see God, is as plainly proved, *Exod. 33. 20. 1 Tim. 6. 16.* and besides Scripture, the same is also manifest by reason, for we cannot see our own souls which are ten thousand times a more grosse substance then God, much lesse can we see God which is a most pure and spirittuall substance.

Obj. 1. We read, *Gen. 18. 1.* that God appeared to Abraham, and *Dent. 5. 24.* that he shewed himself to the Israelites.

God gave them indeed some outward sights whereby they might be certain of his presence, and therefore it is said, that the Lord appeared unto them, but his substance or essence they saw not, for to know God perfectly, is proper to God onely, *Joh. 6. 46.*

Obj. 2. We read, *Gen. 1. 26.* that man was made according to the image of God: It would seem therefore that God is corporeall and visible as man is.

The image of God consisteth not in the shape and figure of his body, but in the mind, and integrity of nature, or (as the Scripture saith) in wisdom, righteousness, and holiness, *Col. 3. 10. Eph. 4. 24.*

Obj. 3. Why then doth the Scripture attribute unto him hands, feet, &c?

The Scripture so speaketh of him as we are able to conceive thereof, and therefore in these and such like speeches humbleth it self to our capacity, attributing members unto God to signifie the like actions in him.

To what use serveth this doctrine, that God is a Spirit?

It

It teacheth us, first, to worship him in spirit and in truth, *Joh. 4. 23, 24.* Secondly, to drive away all fond imaginations and grosse conceits of God out of our hearts, and all pictures & similitudes of God out of our sights: that we frame not any image of him in our minds, as ignorant folks doe, who think him to be an old man sitting in heaven, &c. For seeing that God was never seen, wherunto shall he be resembled? *Moses* urgeth this point hard and often to the Israelites, saying, *Deut. 4. 12.* they heard a voice but saw no similitude; and addeth, *ver. 15.* Take ye therefore good heed unto your selves, he saith not only take heed, but take good heed, and therefore take good heed; for (saith he again) ye saw no manner of similitude on the day that the Lord spake unto you in *Horeb* out of the midst of the fire; then he commeth in the next four verses to the thing that they must therefore take heed of, that ye corrupt not your selves and make you a graven Image, the similitude of any figure, the likenesse of male or female, &c. *Rom. 1. 23.*

How may the Attributes or Properties of God be distinguished?

Some doe concern the perfection of his essence, some his life, which in God be one and the same thing, distinguished onely for our capacity.

The perfection
of God.

What call you the perfection of Gods essence?

His absolute constitution by which he is wholly compleat within himself, and consequently needeth nothing without himself, but alone sufficeth himself; having all things from himself, and in himself; Or thus, perfection is an essentiall property in God, whereby whatsoever is in God is perfect, *Gen. 17. 1. Psa. 16. 2. & 50. 12. Rom. 11. 35, 36.*

What ariseth from hence?

All felicity and happinesse, all endlesse blisse and glory.

The felicity of
God.

What is the felicity of God?

It is the property of God, whereby he hath all fulnesse of delight and contentment in himself.

What learn you from the perfection of God?

That he is to seek his own glory, and not the glory of any in all that he willeth, or wilketh not, doth, or leaveth undone.

What gather you thereof?

They are confuted that think God is moved to will or nill things in respect of the creatures, as men that seeing a miserable man are moved to pity; whereas God of himself, and in himself is moved to save or reject, (we speak here of reprobation, not of condemnation) to receive some, and to cast away others.

What else?

That all which he doth is perfect, howsoever he deals with us.

Wherein doth the perfection of Gods essence principally consist?

In simplenesse, or singlenesse, and infinitenesse.

Why be these two counted the principall properties of God?

Because they are not onely incommunicable themselves, (whereas those which concern the life of God have some resemblance in the creature) but also make all other properties of God incommunicable.

What

What is simpleness or singleness in God?

It is an essential property in God, whereby every thing that is in God is God himself; therefore without parts, mixture, or composition, invisible, impassible, all essence, whence he is not called only holy, but holiness, not only just, but justice, &c. *Exod. 33. 19, 20.*

Of the simpleness or singleness in God.

What gather you from hence?

First, that God hath no qualities nor adjuncts in him as the creatures have, but such as are attributed unto him for our capacity, when it is his nature this is such, *1 John 1. 5. 7, John 5. 26. John 14. 6.*

1.

Secondly, that Gods essence or substance cannot be augmented or diminished, that his nature and will cannot be changed; but he remaineth constant without shadow of change, and will be always such as he hath been from all eternity, *Numb. 23. 19. James 1. 17. Psal. 33. 11. Esa. 46. 10.*

2.

By what light of reason may it be proved that God is thus unchangeable?

Whatsoever is changed, must needs be changed either to the worse, or to the better, or in a state equall to the former: but God cannot be changed from the better to the worse, for so hee should become of perfect, imperfect; and to exchange from the worse to the better, it is impossible also, for then he should have been imperfect before. Lastly, if he should alter from an equall condition to an equall, so that he should forgoe some good which before he had, and assume some other which before he had not, both before and after this change he should be imperfect, being destitute of some part of that good which appertained to him, which to affirm is high blasphemy.

Obj. 1. *But divers things are objected against that immutability of Gods nature and will: as first, that in the mystery of incarnation, God was made man, which before he was not.*

That was done not by any conversion or change of the divinity, but by the assumption of the humanity.

Obj. 2. *If God cannot change his mind, why is it said, that he repented that he made man?*

The repentance attributed so often to God in the Scriptures, signifieth no mutation in Gods nature, but in his actions, mutably decreed from all eternity; and the Scripture in this speaketh after our manner, that we may better understand what is the nature of God against sin.

Declare how that is.

When we are grieved with any thing, we doe then repent us that ever we did that thing for which we are grieved; and so is God said to repent him that ever he made man, with whom he was angry, to shew that he was unfainedly and highly displeased with the evil ways of mankind.

Did not God then change his mind when he drowned the world?

No; but then he did execute that which from everlasting he had decreed.

Obj. 3.

Obj. 3. *It is said, Exod. 32. 14. The Lord changed his mind from the evill which he threatned to his people.*

That is still after the manner of men; for man, because he is but man, cannot speak unto God but as a man : and therefore Gods speaks again unto man like a man, because else man should not understand what God is, nor what his will is.

Shew me one example hereof in the Scripture.

When *Moses* prayed for the Israelites he used many reasons to perswade the Lord, (but especially to confirm his own hope) at the last he said thus, Turn from thy fierce wrath, and change thy mind from this evill towards thy people; thus did *Moses* speak to God, and if he had spoken to a mortall man he could have said no more nor no lesse, for mans speech is according to his capacity, and both are limited, and beyond himself he cannot goe: therefore when he shews what the Lord did, he saith, he changed his mind, which was as much as he could conceive of God concerning that matter. Thus we speak as well as we can, yet in a broken and imperfect manner to God, as little children speak to their nurses; and Almighty God speaks in a broken and imperfect language to us again, for our weaknesse and understandings sake, as the nurse doth to the child: for if the nurse should speak so perfectly to the child, as she could to one of greater capacity, the child would not understand her: so if God should speak unto us as he could, and according to his own nature, we were never able to understand him, nor conceive his meaning:

Obj. 4. *The promises and threatnings of God are not always fulfilled; therefore it seemeth that sometimes he changeth his mind.*

His promises are made with condition of faith and obedience, *Dent. 28. 13.* and his threatnings with an exception of conversion and repentance, *Psal. 7. 12.*

What use may we make of this doctrine, of the simplenesse and unchangeablenesse of Gods nature?

First, it ministreth comfort unto the faithfull for strength of their weak faith, whilst they consider that the mercy and clemency of God is in all perfection, and without change unto them; for this is the foundation of our hope and comfort in this life, that he doth not now love, and now hate, but whom he loveth, to the end he loveth them, *Joh. 13. 1.*

Secondly, it giveth matter of terror unto the wicked, whilst they consider his wrath and severity against them to be in most full measure, the one and the other being God himself. It may also make us fear to offend him, because all his threatnings are unchangeable except we repent.

Gods infiniteness.

What is infinitenesse?

It is an essentiall property of God, whereby all things in his essence are signified to be without measure & quantity, & consequently, that the substance of God, his power and his wisdom, and whatsoever is in him, is incomprehensible, *Psal. 139. 1 Kings 8. 27. Joh. 11. 7, 8, 9. Rom. 11. 33.*

Wherein doth the infinitenesse of Gods essence especially consist?

In

In immensity or exceeding greatnesse and eternity, or everlastingnesse.

What is his immensity or exceeding greatnesse?

It is an essentiall Attribute or property in God whereby he contains all things, and is contained of nothing, that either is or may be imagined; and consequently is free from increasing or decreasing, and all comprehension of place, being present every where, both within and without the world, and filling all places wholly at all times with his presence, for he is in all places, in heaven and in earth, and the sea and hell, & all at one time; neither can he be contained in any compasse of place, (as is a man or Angel or any other creature) but he is in all places, and filleth all places at once, and is beyond all compasse of place that we can imagine, 1 King. 8. 27. Ps. 139. 7. & 145. 3. Job 9. 7. Esa. 66. 1. & 40. 12. Jer. 23. 24.

Gods immensity or greatnesse.

Is God every where bodily?

No, for he hath no body.

Is God every where in speculation only?

No, for he worketh in every thing which he beholdeth.

How then is he every where?

He is every where essentially, for his essence is not contained in any place, because he is incomprehensible.

Doth he not remove himselfe from place to place?

He filleth heaven and earth and all places, therefore he can neither depart from any place, nor be absent from any place.

Is he not half in one half of the world, & half in the other half of the world?

No, but as the whole soul is in the whole body and every part thereof, so God is whole and wholly in every part of the world.

Obj. 1. *If God be every where essentially, then he is in the most filthy sink and puddle.*

It is no abasing of the glory of his Majesty to say that he is there, no more then it is to the Sun whose beams and light are there, or to a Physitian to be amongst those that are sick.

All the creatures of God in themselves are exceeding good, and when he is in the most filthy sink in the world, he is not in a more filthy then our selves, whether we be sick or sound.

They are his workmanship, and it is no abasement of the workmaster to be amongst his works.

Obj. 2. *If God be every where, why is it said he dwelleth in the heavens? Psal. 2. 4.*

Because his glory and Majesty which is every where alike, shineth most perspicuously and visibly in heaven.

Obj. 3. *It is said, Numb. 14. 42. he is not amongst the wicked.*

He is not amongst them with his grace and favour to protect and defend them, but otherwise by his power and providence he is amongst them to bridle their raging affections, to plague their furious obstinacie, and dispose of their desperate attempts to his own glory, and good of his people.

Obj. 4. *If God be every where at the same instant of time, how is he said to be sometimes near, sometimes farther off? Esa. 56. 6.*

God is said to be near unto us, when by his word or any other means he offereth us grace and favour by them; and when he heareth and granteth our prayers, as *Moses* saith, *Deut.* 4. 7. What nation is there so great who have God so nigh unto them, as the Lord God is in all things that we call upon him for?

Obj. 5. *If God be in hell, then all goodnesse is there, for he is all goodnesse; and so consequently there is no want of joy in the damned.*

The damned in hell feel no part of his goodnesse, that is, of his mercy and loving favour, but of his power and justice. So that God is in hell by his power and in his wrath.

To what purpose and use serveth this doctrine of the immensity or infinite greatnesse of God?

The consideration thereof should put us in mind, that nothing which is vile and base should be offered unto God in the worship of him. Secondly, it serveth to drive all grosse and idolatrous conceits of God out of our minds, and to detect and bewray the impiety and blasphemy of those persons, who either by making of pictures (as they thought) of God, or by maintaining of them, being made, or by suffering them to stand still without defacing, (especially if it be known) have thereby denied God to be incomprehensible. For those pictures and resemblances of God which ignorant men have forged in their own brain doe tell us, and say, that God may be comprehended and contained within a place, yea, in a small place, or in any place, as a man or other creature, which is most high blasphemy against the Majesty of Almighty God.

What is his eternity?

Gods eternity.

It is an essentiall property of God whereby his essence is exempted from all measure of time, and therefore is the first and the last, without either beginning or end of dayes. *1 Tim.* 1. 17. *Esa.* 41. 4. & 44. 6. *Psal.* 90. 2. *Rev.* 1. 8. 11.

In what respect is God called eternall in the Scriptures?

1. That he hath been from all eternity without beginning, is now, and shall be for all eternity without end.
2. That all times are present with him continually, and so nothing former nor latter, nothing past, nor to come.
3. That he is the Author of everlastingnesse unto others, because he hath promised to give his children of his eternall goodnesse, and to have a continuall care of them through all eternity, and will have a Kingdome in Angels and men whereof shall be no end.

Is it necessary that we should know this?

Yea, that we may here stay our selves with the certain hope of eternall life grounded upon his eternity.

How may that hope be grounded upon his eternity?

Very well, for God being eternall, he can for ever preserve us, and seeing he hath promised, he will for ever preserve us, *Pf.* 48. 14. & 103. 17. Hereby likewise are we strengthened not only in the immortality of our soule, but also in the immortality of our bodies after the resurrection, considering that by his everlastingnesse he giveth continuall beeing to such of his creatures, as he is pleased to give a perpetuall continuance unto.

Why

Why else is God said to be eternall?

That so he might be discerned from all other things created; for nothing is like unto God, as the Scriptures testifie: *Esa. 40. 18. Psalm. 113. 45.*

How is God said to be alone everlasting, seeing Angels and soules of men shall be also everlasting?

In regard of the time to come they are everlasting, but not in regard of the time past; for though they shall continue alwayes, yet they had their beginning, which cannot be said of God; who therefore is called *Alpha and Omega*, *Rev. 1. 8.* 1.

Their continuance is such as it is not absolute and by it selfe, but proceeding from the power of God who is able if so he pleased to give unto them an end as well as a beginning, in which respect God is said onely to have immortality, *1 Tim. 6. 16.* 2.

Is it necessary we hold God to be eternall, that so he may be discerned from all things created?

Yea, we hold it in that respect for two causes.

First, because certain hereticks have thought either all the creatures, or some of the creatures at least, to be derived from the very nature and essence of God by propagation, as children from their mothers womb. 1.

Secondly, that all idolatrous cogitations of God may be excluded out of our minds. 2.

What is the life of God?

It is an essentiall property of God, whereby the divine nature is in perpetuall action, living and moving in it selfe; hereof is that speech in the Scripture so often used, *The Lord liveth*: hereof likewise is that form of asseveration or oath used so often both by God, *Num. 14. 21. Rom. 14. 11.* and by man, *1 Sam. 19. 6. Jer. 4. 2.* As the Lord liveth; and hereof it is, that the Lord so ordinarily in the Scriptures hath the name of the living God, *Psal. 42. 2. Jer. 10. 10. Heb. 3. 12. & 10. 31.*

Why is God called a living God?

For four causes; first, because he only hath life in himselfe and of himselfe, and all other creatures have life from him; *Psal. 35. 10. & 36. 9. 1 Tim. 6. 16. John 5. 26.* 1.

Because he is the onely giver of life unto man, *Genes. 2. 7. Acts 17. 28.* 2.

Because he is the God especially (not of the dead, but) of the living; *Mat. 22. 32.* for all live unto him. 3.

To distinguish him thereby from all the false Gods of the heathen, which have no life in them. *Psal. 115. 5, 6.* 4.

What may be known as touching the life of God?

As all life is active in it self, so the chief life (such as is in the highest degree to be attributed unto God) is operative in three faculties and operations, viz. in understanding, in power, and will.

What then be the attributes whereby this life of God is signified?

His all-sufficiencie, and his holy will, the former whereof comprehendeth his omniscience or all-knowing wisdom, and his omnipotence or almighty power.

Of the know-
ledge and wis-
dom of God.

What is the knowledge or wisdom of God?

It is an essentiall property of God whereby hee doth distinctly and perfectly know himselfe, and of and by himselfe all other things that are, were, or shall be, or can be, understanding all things aright, together with the reason of them: *Mat. 11. 27. Heb. 4. 13. Job 12. 13. Psal. 139. 11. John 21. 17. 1 Tim. 6. 16.*

How many things doe you conceive of God by his attributes?

Four things. 1. That he knoweth all things. 2. That he can be deceived in nothing. 3. That he most wisely hath disposed and ordered all things, insomuch that he cannot justly be reprov'd in any of them. 4. That he keepeth not his wisdom to himselfe, but bestoweth it upon his creatures, so that whatsoever wisdom they have, they have it from God.

After what sort doth God understand things?

Not by certain notions abstracted from the things themselves, but by his own essence; nor successively (remembering one thing after another) or by discourse of reason; but by one and the same eternall and immutable act of understanding, he conceives at once all things, whether they have been or nor.

How great is this wisdom of God?

It is infinite even as God is infinite. *Psal. 147. 5. Esa. 40. 28.*

What be the branches thereof when it is referred to Gods actions?

Fore-knowledge and counsell, *Acts 2. 23.*

What is the fore-knowledge of God?

That by vvvhich he most assuredly foreseeth all things that are to come, *Acts 2. 23. 1 Pet. 1. 2.* Though this be not properly spoken of God, but by reason of men to vvvhom things are past, or to come.

Is this fore-knowledge of God the cause why things are done?

No, but his vvwill.

What is the Counsell of God?

That by vvvhich he doth most rightly perceive the best reason of all things that are or can be, *Job 12. 12, 13. Prov. 8. 14. Eph. 1. 9.*

For the clearer knowledge of this wisdom of God, what is there further to be considered?

For the better understanding of this attribute, vve must consider that the vvvisdom of God is tvvo-fold. First, it is absolute, and vve doe so tearm it, because by it God can, and doth simply and absolutely know all things from all eternity: *Heb. 4. 13. Psalm. 94. 11.* Secondly, it is speciall, vvvhcreby he doth not only know his elect children as he knowveth all things else, but also he doth acknowvledge them for his ovvn, and doth discern them from others, and love them before others; *2 Tim.*

Of vvvhich doe the Scriptures properly speak, vvvhcn they attribute vvvisdom to God?

They speak then of his absolute knowvledge, vvvhcreby he doth not only know all vvways, and most perfectly himselfe and the vvwhole order of his mind, but also understandeth and knowveth all his vvworks, and the vvworks of all his creatures, past, present, and to come; vvwith all the causes and circumstances of all.

How

Fore-know-
ledge and
Counsell of
God.

The Counsell
of God.

Gods absolute
vvvisdom and
knowvledge.

How doe the Scriptures speak of this absolute knowledge?

The Scriptures speak of it two wayes, either of the knowledge it self, or else of the things known, and so they shew first, what and what manner of thing it is, and secondly, what things are known of God.

Now tell me what knowledge is in God, and what wisdom doth best agree to his divine nature.

The best way to find out that, is first to consider what wisdom and knowledge doth not agree with his nature and essence: for his knowledge and wisdom are infinitely greater then any we can affirm to be in God.

How shall we find what knowledge is not agreeing with his divine nature?

This is the best way, we must consider and set before us all the kinds of knowledge, and all the wayes and means whereby any knowledge is to be attained unto amongst men and Angels, then shall we see that the wisdom and knowledge of God are farre more excellent every way, then the most excellent that can be found or thought upon amongst men and Angels.

Declare then by what wayes and means we know a thing.

By two wayes or means we doe know all that we doe know; one way is by our senses, viz. by hearing, seeing, feeling, smelling and tasting; another way is by our understanding.

Whether doth God know any thing by senses or no?

He cannot, because he is not as man, but is a Spirit, and bodilesse; and therefore hath no senses.

Why then doe the Scriptures speak of the eyes, eares, &c. of God?

Although the Scriptures doe attribute eyes to God whereby he beholdeth all things, and eares whereby he heareth all things, &c. yet indeed he hath none of all these, but these be figurative speeches used for our capacity and understanding, signifying that nothing is hidden from the Lord.

Whether then doth God know things by understanding, or no?

Yea, but not as we doe.

Why, what manner of knowledge is that which we have by our understanding?

It is either an opinion, or a beleefe, or a skill and learning.

What is an opinion?

An opinion is no certain and evident knowledge of a thing, but is still doubtfull what to affirm or deny; and therefore such a knowledge is not in God, for he knoweth certainly.

What manner of thing is beleefe or faith?

It is a certain, but not an evident knowledge; for look what we beleeve onely, that we doe not see nor know by the light of naturall understanding, therefore it is no evident knowledge; but it is a certain and true knowledge, because he is most true which revealed it unto us; for faith or beleefe is a most certain knowledge grounded upon the report of another.

Whether doth this kind of knowing things agree with the nature of God or no?

No, for God knoweth all things in himselfe and of himselfe; but not by the report of another.

What say you to skill and learning, that is both a certain and evident knowledge of things; doth not that agree with the nature of God?

Such knowledge doth not agree with his nature.

Why so?

Because it cometh by knowledge that went before, and it is gotten by reasoning and debating of things, by defining and dividing, and by searching out the causes of things; but in God is neither before, nor after; first, nor last; and God hath no knowledge after such a sort. Again, our knowledge which way soever it be considered, whether it be a habit in us, or an action in us, is imperfect; for we know not all things, and those things which we doe know we know not all at once, but one thing after another, and yet still but in part.

Declare then in a word, how God doth know all things.

God doth most perfectly know and understand all things at one instant; without any concept of mind, altering this way or that way.

All our knowledge is a thing distinguished from our mind and understanding; is it so in God?

No, for the knowledge or wisdom of God is a most simple and perfect essence, yea, it is his very essence and substance, and God is all knowledge, all wisdom, and all understanding, infinitely more then all men and Angels can conceive.

Doth God know and understand every thing particularly?

Yea, he knoweth the natures and properties of every particular thing.

How prove you that?

By the Scripture, and by reason, for the Scripture saith, that God saw every thing that he made that it was good; this is not spoken generally of all, but especially of every one creature. Again, reason makes it manifest by three examples in the Scriptures, *Gen. 1.* First, *Adam* gave to every living thing a proper name, *Gen. 2. 20.* according to its proper nature; whereby it appeareth that *Adam* had a distinct and particular knowledge of every thing: how much more then had God this especiall knowledge of every particular thing, who gave to *Adam* whatsoever wisdom and knowledge he had?

1 King. 4. 33.

Secondly, *Solomons* wisdom and knowledge was so great that he was able to dispute, and did thereby dispute of the nature of all trees, plants, fishes, fowl, worms, beasts, and all naturall things; as one that was most skilfull in them: how much more then doth God know all things and their natures particularly, who gave such wisdom to *Solomon*?

Mat. 10. 29, 30.

Thirdly, our Saviour Christ saith of the Father, that all our haire be numbred by him, and that a Sparrow falleth not to the ground without the will of our heavenly Father; if not without his will, then not without his knowledge.

Whether doth God know all the motions of our wills and our thoughts?

Yea, God doth certainly know the motions of the will, and the thoughts of the heart in all men, and the issue of them all, which is manifest by these places of Scripture following; *Gen. 6. 5.*

Psal. 94.

Psa. 94. 11. Pro. 21. 1. Jer. 17. 9, 10. Hereof it is that we cite him to be the witnesse of our hearts when we swear by him.

Whether hath God the knowledge of all evils or no?

God knoweth all evils and fins which lie lurking in all mens hearts, and this is manifest by these places of Scripture following, *Gen. 6. 5. Psa. 69. 6. Job 11. 11. Psa. 90. 8, 9.*

What if he did not know all these evils?

It is impossible but he must know them for two causes: First, if he did not, his knowledge would be imperfect. Secondly, if he did not know them, he could not be a just Judge, neither could he reward every one according to his works and thoughts, which to affirm were ungodly and blasphemous.

Obj. *That which is nothing cannot be known, but sinne and evill is nothing, (for it is nothing else but a taking away, or failing of good, and it is a meer corruption) and therefore sin and evill cannot be known of God.*

We know vvhat is evill, and vve know evill things, and vve doe discern them from good things, but we know evill onely by his contrary, that is good; as vve know nothing by something, darknesse by light, death by life, sicknesse by health, vice by vertue; thus by the knowledge of good evill is known unto us, and therefore seeing as God (vvho is the chiefe good) he doth by himself know all good things, he must of necessity also know and understand all the evill that is in all good things.

Whether may God know those things which are not?

God knoweth the things vvhich are not, and he doth also truly know the things which shall never come to passe.

What reason can you yeeld for this?

The reason is, because he knoweth all things by his essence, therefore he knoweth all things which are subject to his divine essence and power, and therefore also are possible, but shall never come to passe.

But doth he know them eternally, or in time?

He knoweth them all eternally; that is, for ever and ever, he knew, & doth know them, as the Scripture doth testifie, *Eph. 1. 4. 2 Tim. 2. 19.*

Can you make this manifest by any earthly comparison?

Yea; a builder by vertue of his art doth conceive in his mind the form of a house, which house he will never build; how much more can God doe the same, for God can make more worlds, and he knoweth that he can, and yet he doth it not.

Again, although there were never an Eagle in the City, yet we can conceive in our minds what an Eagle is: much more doth God know all things vvhich are not in act, and vvhich never shall be.

Obj. *This is something which you say, but your last similitude of the Eagle doth not hold, for therefore we keep the knowledge of an Eagle in our minds, though all be gone, because the similitude of the Eagle which was sometimes in the City doth stil remain in our minds and understandings: But what similitude can there be in the mind of God, of those things which are not, which never were, and which never shall be?*

Yes,

Yes, the very essence and similitude of God is a similitude of all those things that may be if he will, which he must needs know, for he doth most perfectly know himself. And thus if we consider his power or almighty essence, all things should be done which he can doe and doth know.

Then whether is his knowledge & power the cause of all things, which are, which have been, and which shall be?

The onely fore-knowledge of God alone which the Grecians call *Theoretica scientia*, that is, a knowledge beholding all things, is not the cause of things, but his fore-knowledge with his will which the Grecians call *Practica scientia*, that is, a working knowledge, that is the cause of things.

Whether may the knowledge or wisdom of God faile or be deceived at any time, or no?

The knowledge of God is most certain, and cannot any way be deceived, for all things are known of God as they are; and all things are, as they are known of God, and therefore his knowledge cannot any way be deceived, Heb. 4. 13.

Obj. But things doe often change and alter, and therefore they are not always as they are known?

Although things be changed and altered, yet God doth know thereof, and although they change and alter, yet his knowledge doth never alter, nor change, neither is it uncertain.

Whether may the knowledge which God hath, be encreased, diminished, or altered?

No, it cannot, it is always the same, firm and constant, and can by no means be encreased, diminished, nor altered; for he neither forgetteth any thing, nor is ignorant of any thing, neither is any thing new unto him, for the Scripture saith, all things are always manifest in his sight; S. James saith (1. 17.) with God is no change nor shadow of change, therefore his knowledge is always one and the same. Solomon saith, Many devices are in a mans heart, but the Lords counsell shall stand, Prov. 19. 21.

But if his knowledge be always one and the same, why doth the Scripture say that the Lord will forget our sins, and blot them out of his remembrance, and remember them no more.

These and such like phrases of speech are not to be understood of the simple knowledge of God, as though he should know them no more, but of his judicall knowledge unto punishment; for although hee doth know and remember our sinnes always most perfectly, yet he will not know them nor remember them to bring them into Judgement, and so to punish us for them when we doe truly repent; that is, they shall be no more judged or punished, or laid to our charge if we be in Christ, then if he had quite and clean forgotten them, and never did remember them; and these speeches serve to arm us against the despair and doubting of our salvation being truly in Christ.

Where is the wisdom of God specially of us to be considered?

The

The wisdom of God shineth unto us most cleerly in his works of Creation and preservation in the world; and not onely in his vvorks, but also in his Gospel, vvhereby he calleth and gathereth his Church out of the vvorld to be saved by his Son our Mediator Jesus Christ, *Eccl. 3. 11. Psal. 104. 24. 1 Cor. 1. 21.*

Was this saving wisdom of God known to the Philosophers and naturall wise men in the world?

No, it vvvas not, but only to the elect children of God.

Is the wisdom of God to be perfectly conceived of us? Matth. 11. 25.

No; neither is it communicated to any creature, neither can be, for it is unconceivable, as the very essence of God himself is unconceivable and unspeakable as it is, and his vv wisdom as vve have heard before, is his very essence, that is, his very Godhead or God himself, and that it is unconceivable the Scriptures doe testifie, *Psal. 147. 5. om. 11. 33.*

What use may we make of this doctrine?

First, by this doctrine of Gods unspeakable knowledge and vv wisdom, the true God is discerned from all false gods, and from all things made; for that is no God vv which hath not this divine knowledge and wisdom which the Scriptures doe attribute to God.

Secondly, seeing our God is such a God as knowveth all things that are done, said, or thought, and seeth into the most hidden corners and thoughts of our hearts, we must study and learn thereby to drive all hypocrisie and dissembling from us, and to open our hearts to God of our own accord, and to beseech him in his own Sons name to cleanse us from our secret faults.

Thirdly, it must make us to vvalk always before the Lord according to his vvill revealed in his Word, vvith great fear and reverence, as men always in his sight and knowledge.

Fourthly, it serveth to confirm our faith and trust in the providence of God, for although vve know not vvhat to doe, nor hovv to doe, nor what shift to make in dangers and necessities; yet God doth, and he hath knowledge enough for us, though vve be ignorant, and his vv wisdom shall succour our foolishnesse if vve doe truly and faithfully serve him, *Psa. 103. 13, 14.*

Fifthly, this should be our consolation against the fear of hell and despair, and should uphold in us the certainty of our salvation, because this knowledge and vv wisdom of God, joyned vvith his vvill to save us, is firm and constant, and he knowing all his elect vvill not lose one of them that are in Christ his Son, *Joh. 17. 12. 2 Tim. 2. 19. Joh. 10. 27, 28, 29.*

What is the omnipotency or almighty power of God?

It is an essentiall property in God, vvhereby he is able to effect all things, being of power sufficient to doe vvhatsoever he vvillet or can will, *Gen. 35. 11. Deut. 10. 17. Nehem. 1. 5. Joh 8. 3. & 9. 4. & 11. 7. & 42. 1, 2. Psal. 115. 3. Deut. 4. 37. Mat. 19. 26. Luk. 1. 37.*

Are there any things which God cannot will, or doe?

Yea, three kind of things.

The uses.

1.

2.

3.

4.

5.

Of the Omnipotency or almighty power of God.

Such

1. Such things as are contrary to his nature, as to destroy himself, and not to beget his Son from eternity.
2. Those things whose actions argue impotency, and are a signe of weaknesse, as to lie, *Tit. 1. 2.* to deny himself, *2 Tim. 2. 13.* to allow wickednesse, *Hab. 1. 13.* to be forgerfull, to doe the works of a created nature, &c. for the disability of such things confirmeth, not weaknesse Gods Omnipotency.
3. Such things as imply contradiction, for God cannot make a truth false, or that which is, when it is, not to be; or a man to be a man and a stone at one and the same time; or Christs body to be a true body, and yet to be in all places or divers places at once, and to be without circumscription and occupying of a place, which is the essentiall property of a body; for one of these being true, the other must be false, and God who is the truth it selfe cannot work that which is false and untrue; So that Gods omnipotency must always teach us that he is glorious, and true, and perfect, and not the contrary.

In what respects then is God said to be almighty?

1. Because he is able to performe vvhatsouer he vwill, or is not contrary to his nature, *Psal. 135. 6. Esa. 40. 28.*
2. He can doe all things vvitout any labour, and most easily, *Psal. 33. 9. & 148. 5. & 143. 5.*
3. He can doe them either with means, or without means, or contrary to means, as pleaseth him.
4. There is no povver vvhich can resist him.
5. All power is so in God onely, that no creature is able to doe any thing but as he doth continually receive power from God to doe it, *Acts 17. 28. Esa. 40. 29.* so that there is no power but is from God.

What mean you when you say, all power is in God? It should seeme by that speech that there are more powers in God then one?

That we may rightly understand what power is in God, it were very requisite that we did first consider how many vvays this vvord Povver is taken in the Scriptures.

Declare then how or in what sense it is taken in the Scriptures.

In the Scripture this vvord Povver is taken two vvays, or in two senses, sometimes for authority which is grounded upon law, by which authority one may doe this or that if he be able to doe it; sometimes it is taken for might and strength, or ability to doe a thing if one hath authority to doe it: and these are distinguished by two vvords amongst the Grecians and the Latins. For vvhen the Grecians speak of power that signifieth authority and right, *Mat. 28. 18.* then it is called *ἐξουσία*, when they take povver for strength, then it is termed by them *δύναμις*, amongst the Latines being taken the first vvay, it is called *potestas*, being taken the second vvay, that is, for might or strength, it is called *potentia*, and in English we call them both povver.

It seemeth by your speech that they are not onely distinguished, but that they may also be separated the one from the other.

It is true, for so they are; as for example, a King may have great force and strength, and by his great povver he may be able to overthrow and destroy a vvhole Country or Kingdome over vvich he

he hath no authority. Again, some King hath power, that is, authority over his rebels, and yet hath not power, that is, strength enough to subdue them; so some perhaps have might and strength enough to govern and rule another mans wife, another mans children, or another mans servant, over which he hath no power, that is, authority. And again, fathers have authority over their own children, all husbands over their own wives; and all masters over their own servants; and yet all have not power, that is, strength and ability to rule them.

I perceive by this which you have said, that in creatures these two may be separated one from the other, and many times are, but what are they in God?

In God they are not divided, but distinguished; for he hath all power, that is, all authority over all things; and he hath all power, that is, all strength, force, might, and ability to doe all things with all things at his good pleasure; and this power is not given him, but he hath it in himself, and of himself, most perfectly, absolutely, and eternally.

But of what power doe we speak when we say that God is almighty? whether doe you mean his right and authority, or his strength and ability, or both?

Both are in God essentially, but when the Scripture speaketh of Gods omnipotency it meaneth (and so doe we) his strength and ability, whereby he is able to doe whatsoever he will, not excluding his right.

If all power or might be in God, tell me how manifold is this power which is attributed to God in the Scriptures.

To speak simply, the power of God is but onely one, and a most simple and single thing, which is his essence and substance, yet for divers respects it is said to be manifold; and it may be considered two ways.

As it worketh always, and can work in God himself; for God in himself doth always understand, will, love, &c.

As it worketh out of God himself in the creatures, as when he created all things, and doth now work in governing all things, and can work, if it please him, infinite things; and of this vworking of Gods power, do the Scriptures properly speak when they call God almighty.

How many ways may Gods power be considered, as it worketh in himselfe?

Two ways: First, as it is common to all the three Persons in the Trinity, that is, a power whereby God the Father, the Son, and the holy Ghost doth understand himself, love himself, and work in himself; and these actions doe not differ from the essence of God, for that in God there is nothing which is not his substance.

Secondly, the other working in God himself, is that by which the Father doth beget eternally a Son of his own nature and substance equall to himself: and this power of begetting the Son of God is proper onely to the Father, and not to the Son and holy Ghost.

How many ways doe you consider the power of God working out of himselfe?

That power which hath relation or respect to things created is twofold; the first is a power absolute, whereby he is able to doe whatsoever

Gods absolute power.

foever he will, the other is a power actuall, whereby he doth indeed whatsoever he will.

Where doth the Scripture speak of the absolute power of God, by which he can doe more then he doth if he would?

Yea, of such a power speaketh our Saviour Christ, I could pray to my Father, and he could give me more then twelve Legions of Angels: but he would not ask it, and his Father would not give it: see *Mat. 26. 53. Phil. 3. 21.*

How doth the Scripture speak of Gods actuall power?

Gods actuall power.

Of this power the Prophets and Apostles make mention, when they join his power and his promises together, that is, when they say he is not onely able to perform, but doth and will perform indeed whatsoever he hath promised: and of this power *Paul* doth speak when he saith, 'That God will have mercy upon whom he will; and every where in the Scriptures we read, that God hath done what he would, given to whom he would; whereby we see that God could and can doe more then he would or will, *Psal. 135. 6.*

How great is this working, or mighty power of God?

Gods power infinite.

It must needs be high and very great, for it is infinite & hath no end.

Declare how it is infinite.

It is infinite two ways, or in two respects: First, in it self, and of it self it is infinite.

Secondly, as it is extended to the creatures, which may be called the object of Gods power, it is also infinite.

Why doe you say it is infinite in it self or of the own nature?

Because the power of God is nothing else but his divine essence, and the essence of God is of his own nature, by it self, and of it self infinite.

Shew how Gods power is infinite as it is extended to the creatures.

Because the power of God doth extend it self to infinite things, therefore we say that it infinite.

Declare how that is.

I mean the things which God can perform or bring to passe by his power are infinite, and therefore his power is infinite; for God never made so many, nor so great things, but he could have made more, and greater if he would: as for example, he adorned the Firmament with an innumerable company of Stars, and yet he could have decked it with more; and to speak in a word, God can always perform infinite things more then he doth, if he will, and therefore both in it self, and out of it self, it is infinite.

Whether can this Omnipotency of God be communicated to any creature?

No, it cannot; for to be truly and essentially omnipotent, is proper to God onely, and omnipotency is Gods essence, and therefore whosoever is God is omnipotent, and whosoever is omnipotent must needs be God, whose power is a chief power and infinite; and the power of any creature is not infinite, but finite, and so consequently no creature can be omnipotent, except we would say that a creature or a thing created can be both a creature and a God, or a Creator too; which is both absurd and blasphemous.

If God can doe all things, whether can hee sinne or no; as

to lye and to be unfaithfull in his promises, &c.

God cannot sin, and yet for all that he is still omnipotent, for to sin is no part or point of omnipotency, but of impotencie: to sin is nothing else but to leave the right and perfect way, or to fall from a right and perfect action, which sheweth want of power to uphold himselfe that doth so; which power is not wanting in God, for he is omnipotent; and being omnipotent, he cannot goe from strength to weakness, and from perfection to imperfection, &c. and therefore he cannot sinne.

By what Scripture can you prove this that you say?

The Apostle Paul is of that mind that God cannot doe all things: his words be these, (2 Tim. 2. 13.) If we beleeve not, yet abideth he faithfull, he cannot deny himselfe; he doth not say he will not deny himselfe, but he cannot deny himselfe; and his reason is, because (as he saith himselfe) God is faithfull not onely in his will, but also by his nature; and therefore sith God is faithfull, by nature he cannot but stand to his promises which he made according to the good pleasure of his will, and by nature he is omnipotent, therefore he cannot be impotent: by nature he is good and the chiefe good, therefore he cannot become evill, nor doe evill.

But whether can God be moved, or be subject to passions or sufferings or no?

He cannot, for the power whereof we speak, when we say that God, is omnipotent, is altogether active and not passive; neither can any passive power be in God: and to this effect speaketh Saint Augustine, when he saith, *Discitur Deus omnipotens faciendo quod vult, non patiendo quod non vult*; that is, God is called omnipotent in doing what he will, not in suffering what he will not.

Some say that God can sinne, but he will not, and that he can be subject to passions, but he will not, and that he can doe whatsoever can be imagined or thought, but he will not; what say you to those?

Of them I say nothing, but their opinion is both foolish and ungodly; for God cannot doe any thing which disagreeeth from his nature, and therefore he cannot sin, &c. Rom. 19. 15. not because his will is against it, but because it is against his nature and naturall goodnesse; 1 John 1. 5. Deut. 32. 4. Heb. 1. 13. therefore doe the Scriptures deny any iniquity to be in God, and Saint Augustine saith to that effect, *Dens injusta facere non potest, quia ipse est summa justitia*; that is, God cannot be unjust, because he is most just and righteous it selfe.

Obj. But yet for all this, God doth in some sort will sinnes, for he doth not permit it against his will; and besides that, he commanded some things which were sinnes, as Abraham to kill his innocent sonne, and Shimei to curse David; did he not?

So far forth as God doth command, or will, or work any thing, that thing is not sin in God, for he both willeth and worketh in great wisdom, and according to his most holy will; and therefore no action can be sin in God, but every action of God is most holy and good, and so saith the Scripture, Psal. 145. 17.

To what use serveth the doctrine of Gods omnipotencie?

The uses.

1.

The uses of this doctrine are many. It serveth,
To sustaine and strengthen our faith in Gods promises that we should not doubt of our salvation, because God can doe, and he will doe vvhat he hath promised, and he hath promised eternall life to the faithfull.

2.

To teach us that vvee should not despaire of the things that God doth promise, either in respect of our ovvne vveaknesse, or in respect of the apparent weaknesse of the things that God hath sanctified for our good: for whatsoever God as a Father hath promised, that same as Almighty, he can and vvill see performed; *Jos. 23. 14. Num. 23. 19.* This did strengthen *Abrahams* faith greatly; for *Paul* faith thus of him, he did not doubt of the promise of God through unbeleefe, but vvvas strengthened in the faith, and gave the glory to God; being fully assured that he which had promised, was also able to doe it. *Rom. 4. 20, 21.*

3.

To stirre us up to pray, and to call for those things which God hath promised without any doubting; for in our prayers we ought alwayes to have before our eyes the promises of God, and the Almightynesse of God. The Leaper was perswaded onely of Christs power, he knevv not his vvill; and therefore he said, Lord if thou wilt thou canst make me clean, and he vvvas made clean; *Mat. 8. 2.* How much more shall vve obtain those things vvwhich vve aske, if vve be persvaded of his povver, and doubt not of his promises?

4.

It serveth both for a spurre to doe vvell, considering that God is able to save; and a bridle to restraine from evill, seeing he hath povver to destroy: Fear not them, faith our Saviour, that can kill the body, &c.

5.

It serveth in prosperity to continue us in our duties, that vve abuse not Gods blessings, because as he gave them, so he is able to take them avway again; as *Joh* acknowvledgeth, *Joh 1. 21.*

6.

To make us undergoe the Crosse vvith patience and cheerfulnesse, and to hope for help in the midst of adversitie and death, because he which hath promised to heare and help us is also able to doe it, though vve see not hovv, for he is omnipotent, and therefore able to deliver us out of all our troubles. *Pf. 50. 15. Joh. 10. 29. Dan. 3. 17, 18, & 4. 32.*

7.

To keep us from despairing of any mans salvation, although he seem to be rejected of God, and to make us walk in faith and fear, because God is able to raise him up that is down, and to cast us down that stand; and so *Paul* doth reason from Gods omnipotency, about the rejection and election of the Jewes and Gentiles; *Rom. 11. 23. 25.*

8.

It serveth to confirm all the Articles of our Christian Faith, the summe whereof is contained in the Creed.

Of Gods will.

Thus much concerning the all-sufficiencie of God, what is his will?

It is an essentiall property of God, whereby he himselfe and with one act he doth most holily will all things, approving of disapproving whatsoever he knowveth, *Rom. 9. 18. James 4. 15. Eph. 1. 5.*

What learn you of this?

First, that nothing cometh to passe by meer hap or chance, but as God in his eternall knowledg and just vvill hath decreed before should come to passe.

Secondly,

Secondly, that vvhathsoever cometh to passe, though we know not the causes thereof, and that it be contrary to our wills, yet we should bear it patiently, and therein submit our wills to the good will and pleasure of God.

How is the will of God distinguished?

Into his secret or hidden, and his revealed or manifest will; the former is known to himselfe, by which he willet divers things of which man neither doth know, nor is to aske a reason of; and of this the Scripture speaketh thus, If so be the will of God, 1 Pet. 3. 17. The latter is the guide of man in al his actions containing Gods Commandements, wherein is set down what we ought to doe or leave undone; as also his promises which wee ought to beleeeve, Deut. 29. 29.

Is not the secret will of God contrary to his revealed will?

No, in no wise; It differeth in some respects, but it is not another will, much lesse contrary.

How differeth it?

The secret will of God considereth especially the end, the revealed will the things that are referred to the end; and the secret will of God is the event of all things, where the revealed will is of those things only which are propounded in the word, as to beleeeve in Christ, and to be sanctified, &c. John 14. 1. 1 Thess. 4. 3.

It may seem that the revealed will of God is sometimes contrary to it selfe, as when God forbiddeth murder and theft, yet God commandeth Abraham to kill his Sonne, and the Israelites to take the goods of the Egyptians.

Here is no contrariety; because God in giving a Lavv to man giveth none to himselfe, but that he may command otherwise: therefore the Lavv hath this exception, that it is alwayes just, unlesse God command otherwise.

But it seemeth that the secret will of God is often contrary to the revealed will, seeing by the former many evill things are committed, and by the other all evill is forbidden.

In as much as by the providence of God evill things come to passe, it is for some good, as Gods glory, or good of the Church, or both; in vvhich only respect they by the providence of God are done, or suffered to be done.

How then doth God will that which is good, and that which is evill?

He vvillet all good so far as it is good, either by his effectuall good pleasure, or by his revealed approbation; and that which is evill, in as much as it is evill, by disallowing and forsaking it: and yet he voluntarily doth permit evill, because it is good, that there should be evill; Acts 14. 16. Psal. 81. 12.

Is there any profit of this knowledge of Gods will?

Yea, great profit for us to know what God will have us to doe, and what he will doe with us, and for us, is a thing wherein standeth our salvation, therefore vve are vvilled by the Apostle to enquire diligently after the same, Rom. 12. 2.

But the same Apostle in the eleventh Chapter, vers. 34. before saith, Who hath known the mind of the Lord, or who was his Counsellour? that is to say, none: therefore it seemeth that the will of God cannot be known, and consequently, that it may not be sought after.

Indeed by that we learn not to search into the secret counsels of God, which he never revealed in his word, neither hath promised to reveale in this world; but after the revealed will of God, which he hath vouchsafed to make known in his word, we may and ought to enquire of God; as for the wil and counsel which he hath kept to himself, we may admire and adore it with *Paul* and *David*; but that we may not search after it, is manifestly proved by these places following: *Acts* 1. 7. *Exod.* 33. 18, 19, 20. *Job.* 21. 23.

Whether can Gods secret will be known or no?

If he doth reveale it, it may.

How doth God reveale his secret will?

Two wayes. First, sometimes by his Spirit, as when he shewed his Prophets many of his judgements that were to come. Secondly, sometime by the thing it self which he willeth, or by the effects of his will; as when a thing doth fall out which was before unknown: as for example, a man doth not know before it come, whether he shall be sick or not, or of what disease, or when, or how long, but when all these things are come to passe, then it is manifest what was Gods will before concerning that matter.

Shew me what is our duty in respect of this secret will of God.

Our duty is two-fold: First, we must not curiously search after the knowledge of it, but worship and reverence it.

Secondly, before it be made manifest by the effects, we must generally rest quietly in the same.

Shew me how, by an example.

Thus a Christian must resolve with himselfe, Whatsoever the Lord wvill doe with me; whether I live or die, whether he make me rich or poor, &c. I rest content with his good will and pleasure.

What must we doe when his will is revealed unto us?

Then much more must we rest in it, and be thankfull for it, as *Iob* was, who said, The Lord hath given and taken, even as it pleaseth the Lord, &c. *Job* 1. 21.

What call you the revealed will of God?

The revealed will of God is two-fold: the one is that which is properly revealed in the Law, that is, what God requireth to be done of us; and therefore it is called the Law: and after this we must enquire. The other is in the Gospell, which sheweth Gods will towards us, and what hee hath decreed of us in his eternall counsell as touching our salvation.

God indeed by his Law hath made it known what his will is, that of us must be done and fulfilled; but hath he revealed in his word what is his will and pleasure towards us?

Yea, he hath so, and that is proved by these places of Scripture following, *John* 6. 40. *Ephes.* 1. 5. *Marth.* 3. 17. *John* 5. 39. and after

after the knowledge of this will of God we must diligently enquire.

But whether may this will of God be known of us or no?

Yes, it may, for as it is revealed in the Scripture, so it is also confirmed and sealed before our eyes in the Sacraments, and the dayly benefits which we receive from the Lord.

And is this sufficient to perswade us to beleieve his will?

No, for except the Lord doth perswade us by his holy Spirit we shall neither beleieve it, nor know it, as appeareth by these places of Scripture, 1 Cor. 2. 16. Mat. 11. 25. but if we have the Spirit of God, there is no need to goe up into heaven, or to goe beyond the Sea to know it, because the word is near unto us, in our hearts; as Paul saith, Rom. 10. 6, 7, 8. For touching the matter of our salvation, the will of God is so clearly laid open in the preaching of the Gospell, that it needs not to be more cleare.

If at any time we cannot know nor understand this will of God, as touching our salvation, in whom is the fault?

The fault is in our selves, and the reason is because we are carnall and naturall, and destitute of the Spirit of Christ; for Paul saith, The carnall and naturall man cannot perceive the things of God; but if the Spirit of Christ doth come and open our understanding, and correct our affections, we can no longer doubt of his will, and therefore the Apostle immediately after addeth, and saith, but we have the mind of Christ.

Whether is this will of God made known to every one of Gods children particularly or no?

Yes, it is, for Paul having the Spirit of Christ saith, that this will of God was manifested unto him, when he saith, Gal. 2. 20. Christ loved me, and gave himselfe for me; and to the Corinthians he saith, but God hath revealed them: that is, the joyes of heaven to us by his Spirit, 1 Cor. 2. 9.

How doth this prove that we can have this knowledge?

Very well, for if all the Elect are led by the same Spirit that Paul had, it will also perswade them of this will of God as well as Paul.

But how prove you that they have the same Spirit?

That the same Spirit is given to all the elect, I prove it out of the Prophet *Esa*, who saith thus; My word and my Spirit shall not depart from thy mouth, nor from thy seed for ever: *Esa*. 59. 21. which is such a blessing, as no blessing can be desired in this world greater, more excellent or more heavenly: for when we are once armed with the knowledge of this will of God; we shall passe through fire and water without any danger, *Esa*. 43. 2. we shall overcome the world and death, and triumph over our enemies, as Paul did, Rom. 8. 38, 39.

Whether are there more wills in God then one, or no?

The will of God in some respects is but one, and in some respects it is manifold.

How is it but one?

For the better determining of this point, we must first consider how many significations there be of this word, Will, in God.

1. It signifieth the faculty or ability of willing in God, and so it is God himself, and the very essence of God, and so his will is but one.
2. It signifieth the act it self of willing, and if it be so taken it is all but one, for God doth that in one and that eternall act, will whatsoever he will.
3. It signifieth the free decree of his will, concerning either the doing or the suffering of any thing to be done; if we take it in this sense the will of God is still but one, and that eternall and immutable.

May we call the decree of Gods will, the will of God?

Yea, very well; as the Testament of one that is deceased is called the last will of the Testator, because it is the firm and last decree of the Testators will, and mind, concerning the disposing of his goods; and the Scriptures doe make the will of God, and the counsell or decree of his will to be all one, as appeareth in these places following, *Esa. 46. 10. Acts 4. 27, 28. Joh. 6. 40.*

How is the will of God manifold?

There be two respects chiefly for which the will of God is said to be manifold, or more then one.

1. First, for the divers kinds of things which God doth will; and hereof it is, that it is called sometime the will of God concerning us, and sometime the will of God done by us; The first is his favour and love towards us in Christ Jesus, in which he willeth and decreeth that we shall be saved through his Son: of this Christ speaketh, *Joh. 6. 40.*

The other which he will have done of us, is that which is expressed in his Word, and that is to beleve in Christ, and to walk in his laws, *Psal. 143. 10.* of which *David* saith thus, *Teach me to doe thy will, because thou art my God*, and *Paul* saith, *Rom. 2. 18. Thou knowest his will*, that is, his law.

Which is the other respect for which God is said to have many wils?

2. The will of God is said to be manifold and divers, for that those things which he doth seem to will them after divers sorts, and not after one and the same manner; first, after one manner he doth will good things, and after another manner he doth will evill things.

Shew how that is.

He willeth good things properly and absolutely by themselves and for themselves; he willeth evill things for another end, *Rom. 12. 2.* and that is for good too: and the first is called the good will of God, and acceptable to himself; the latter is called the permissive will of God, or a voluntary permission in God, because he is not compelled or constrained against his will, to will them. Again, sometime he willeth simply and absolutely, sometimes he seemeth to will conditionally, and some things he revealeth at one time, some at another, and some things he doth for which he giveth a reason, and the reasons of some things are secret to himself only and for ever.

Why then belike you grant that in God there be many wils?

No, I deny that; for although in those foresaid respects the will of God is said to be manifold for our understanding, yet for all that indeed and in truth the will of God is but one onely, and that most constant

stant, eternall, and perpetuall : as for example, he willed some things in the old Testament, he hath willed other things in the new Testament, yet one and the same will in God decreed both. Again, his will was that some things in the old Testament should last for a time, that is, to the coming of Christ; or, as the Apostle saith, to the time of reformation, *Heb. 9. 10.* But he willeth that the things of the new Testament shall last to the end of the world, and yet one will in God decreed both these from everlasting. Again, although God seemeth to us to will some things absolutely and simply, & some things conditionally, yet in truth to speak properly, all things whatsoever God willeth, he willeth absolutely and simply; and whereas he is said to will some things conditionally, that is to be referred to the manifestation of his will, for there is not in God any conditionall will, but only that which openeth his will in this or that, or on this or that condition; for a condition in God is against the nature of his eternall kingdome and knowledge.

Obj. God commandeth many things to be done which are not done, so that there is a will declared in his word, and there is another in him forbidding or hindering that which he commandeth in his Law, and therefore there are in God many wils.

The things which God commandeth are of two sorts: some are absolutely commanded, without any condition expressed or concealed, as that *Moses* should cause all things about the Tabernacle to be made according to the pattern given him in the Mount; other some things are commanded and set down with condition, as when Christ said, *Marke 10. 17. 19.* If thou wilt inherit eternall life keep the Commandements, and the Law saith, Doe this and this, if thou wilt live; and these are propounded conditionally to all, as well the elect as the reprobate; God his absolute will is always one and the same.

And are they propounded to both after one sort?

No, not so; for although they be given to the elect with condition, yet the will of God to them is absolute; for Gods will simply is, that all his elect shall be saved, if not always, yet at the last; and because of their own strength they cannot doe the Commandements of God, therefore God doth give them strength by his Spirit; and because by this strength they cannot doe Gods will perfectly, therefore it is fulfilled for them by Christ, which is made theirs by faith, and in whom God doth accept their broken and imperfect obedience, as if it were whole and perfect.

But as for the wicked and reprobates it is not so with them, for although God doth give them a law to obey, and doth promise them life if they doe obey it, yet his will to them is not so absolute, that they shall keep it, neither shall they obtain the promises either in themselves or in Christ.

But doth not God mock and delude the Reprobate, when he willeth them in his law to doe this and that which yet is not his will to be done?

No, he doth not delude them; for although he doth not shew what he will absolutely have done of them, which is properly his will indeed,

indeed, yet by his law he doth teach what is their duty, and the duty of all men, adding moreover that whosoever shall neglect and fail in this their duty, he sinneth grievously against God, and is guilty of death.

Can you make this plain by some instance, or example, or any Parable in the Scripture?

Yea, it is manifest in the Parable of the Kings supper, and the bidden guests; they which were first bidden and came not, were not deluded by the King, because he signified unto them what he liked, and what was their duty, but yet he did not command that they should be compelled to come in, as the two sorts which were bidden afterwards: where we see that the Kings will was not alike in bidding the first as it was in the second, for in calling the latter sort his will was absolute that they should come indeed, and so caused, that they did come; but to the first he only signified what he liked if they had done it.

How doe you apply this to the matter in question?

I apply it thus, as it cannot be said that the first bidden guests were mocked by the King, although his will was not so absolute for their coming, as it was in calling and commanding the second sort of guests; so it cannot be said that God doth delude and mock the Reprobate in giving them a law to obey, although it be not his absolute will that they should come and obey the law, for it is sufficient to leave them without excuse, that they know what is acceptable to God, and what is their duty to God, who hath absolute authority and power over them and over all.

Obj. *God commandeth Pharaoh to let Israel goe, and yet his will was to the contrary, therefore there were two contrary wils in God, one revealed, the other concealed.*

It followeth not, for the will of God was one onely, and most constant, and that was that Israel should not be sent away by Pharaoh, and so that was fulfilled; as for the Commandement given to Pharaoh, it was a doctrine to teach Pharaoh what he must have done if he would avoid so many plagues, and yet shewed him his duty, and what was just and right to be done, but it was no testimony of the absolute will of God.

Whether God
doth will evil.

Whether doth God will evil or sin, or no?

Before we can answer to this question, we must consider of three things.

1. How many ways sin may be considered.
2. How many things are to be considered in sin.
3. How many ways one may be said to will a thing.

Go to then, shew first how many ways sin is to be considered?

Sin is to be considered three ways.

1. As it is of it self sin, and striving against the law of God.
2. As it is a punishment of sin that went before, for God doth oftentimes punish one sin with another.
3. As it is the cause of more sin following, *Rom. 1. 26.* for one sin doth beget another, as one Devil calleth seven Devils, *2 Theff. 2. 11.*

Now declare how many things you doe consider in sin.

In every sin there be three things.

The

The action, and that is either inward, or outward: the action which we call inward is threefold; either of the mind, as evill thoughts; or of the heart, as evill affections and desires; or of the will, as an evill choice, or consent to sin: The actions which we call outward, are the actions or work of the senses fighting against the law of God. 1.

The second thing in every sin, is the deformity or corruption of the action; that is, when the action doth decline from the rule of Gods law, and this properly is sin, or the form of sin. 2.

The third thing in every sinne, is the offence or guiltinesse thereof, whereby the party offending is bound to undergoe punishment; this guiltinesse and obligation whereby we are bound to undergoe the penalty of sin, hath its foundation in sin it self, but it ariseth from the justice of God, *Rom. 6.23.* who in his justice rewardeth sin with death, as justice indeed giveth to every one his due. 3.

Now come you to your third point, and shew how many ways one is said to will a thing.

We are said to will a thing two ways; either properly, for it self; or improperly, for another end.

What mean you by a proper willing of a thing?

We doe will a thing properly for it self, or for it own sake, when the thing which we will or desire is of its own nature to be wished and desired; as for the body, health, food, apparell, and such like; or for the soul, faith, repentance, patience, &c. We doe will a thing improperly, when the thing which we will is not of it self to be wished; but yet we will have it for some good that may come thereof: as for example, we will the cutting off some member of the body, not because of it self it is to be wished, but for the health of the body which doth follow that cutting.

What difference is there between these two wils?

There is great difference, for those things which we will properly, we love & approve them, we encline unto them, & we delight in them; but that which is known of it self to be evill, our will is not caried unto that with love and liking, but doth decline from it; and whereas a man willeth a member of his body to be cut off, we may rather call it a permission then a willing, and yet a vvilling permission.

You have shewed how many ways sin is to be considered; how many things are to be considered in every sin, and how we are said to will a thing:

Now let me hear what you say to the matter in question; that is, whether God doth will sin or no?

Before I answer directly to your question, I think it is not amisse to shew what every one must carefully take heed of in answering to this question, for in answering there is danger.

Let me hear what dangers must be avoided in answering?

There are two; and every one must avoid them, and sail between them as between two dangerous rocks.

The first is this, we must take heed lest we make God the author of sin by affirming that he willeth sin, as the *Libertines* do, & as *Adam* did, *Gen. 3.12.* for that were the next vvay not only to put off our sins from our selves, and lay them upon God, but also to cast off all conscience of sin,

fin, and all fear of God, then the which nothing can be more blasphemous against God and pernicious to our selves.

What is the second thing to be avoided?

The other is this, we must take heed that we affirm not any evil to be in the world which God knoweth not of, or whether God will or no, for that were to deny Gods omnipotency, and all-knowledge.

These are two dangerous rocks and heresies indeed, but now I expect a direct answer to the question.

That cannot be at once, but by going from point to point according to our former distinction of sin, and villing.

Very well then, declare first of all, what things God doth properly will which of themselves are to be willed.

1.

God doth first and chiefly vwill himself; that is, his own glory and Majesty, as the end for vvhich all things are; and this he is said to vwill properly; that is, he loveth it, advanceth it, and delighteth in it: and to this purpose serve all those Scriptures vvhich command us to sanctifie his name, and to adore his glory, as in *Esa. 48. 11. Pro. 16. 4. Rom. 11. 36.*

1 Cor. 10. 31.

2.

Besides himselfe he doth properly vwill all other things vvhich he made, and vvhich he doth himself, insomuch as he doth approve them, and love them, as appeareth by these places following, God saw all that he made, and it was good, and therefore gave a Commandement that one should preserve another, by multiplying and encreasing. Again, it is said, whatsoever the Lord will that he doth, therefore whatsoever he doth that he wils, and although he hateth evill, yet he doth properly will and love that good which commeth of evill; that is, his own glory, and the salvation of his people.

Whether doth God will punishments or no?

Yea, his will is the first and efficient cause of all punishment: which is proved by this reason and argument; every good thing is of God, every punishment being a work of justice is a good thing, therefore every punishment is of God, and he doth will it.

What say you to the words in Ezekiel 18. 23. 32. I will not the death of a sinner?

That place is to be understood onely of the elect, for properly indeed, God doth not will their death, and therefore to keep them from death, meaning eternall death, he giveth them repentance.

Whether doth God will sin as it is a punishment of sin that went before?

Yes, he doth, and it usuall with God to punish one sin with another: as for example, the hardning of *Pharaohs* heart was a sin in *Pharaoh*, and God brought it upon him not as a sin, but as a punishment of his former sins.

You say that in every sin is an action or deed, which is either inward or outward; whether doth God will that or no?

So far forth as it is an action only God doth will it, but not the corruption & deformity of the action, for in him we live, move, and have our being, *Acts 17. 28.*

But whether doth God will sin properly, as it is a transgression of the law, and a corruption in the action or no?

No, he doth not, neither can he, for it is against his nature, and

to this effect serve these places of Scripture following, *Psal. 5. 5. Heb. 1. 15. 1 Job. 1. 4.* and reason doth confirm it many wayes; for looke what God doth vwill properly, he loveth and alloweth it, but God hateth and damneth sin as the Scriptures vvitnesse, and therefore he doth not vwill it properly, *Zach. 8. 17.* Again, he hath sent his Son to take away the sins of the vworld, and to destroy the vvorks of the Devill, therefore he doth not vwill them.

Lastly, if God should properly vwill sin, then he must be the author of sin, but he is not the author of sin, for the Scriptures doe never attribute sin unto God, but unto the devil & unto men, *Ro. 9. 14. 1 Ioh. 2. 16.*

But although God doth not properly will sin, yet he doth willingly permit sin, doth he not?

Yes; but for the better understanding how God doth permit sin vve must consider hovv many wayes, or in hovv many senses one is said to permit a thing, and that is three wayes.

To permit is sometime of two good things, to grant that vvhich is lesse good, although it were against our vwill: as for example, a man vvould bring up his son in learning, rather then in vvvarfare or in any other occupation; but because his son hath more mind to an occupation then to learning, and doth crave of his father to go to some occupation, or to be a Soldierrather then a Doctōr, his father doth grant him his desire, but he had rather have him to be a Scholar: And this is a kind of permission and suffering, but this permission ought rather to be called a will indeed, for that which is lesse good, (yet because it is good) he doth will it, and approve it, and it is a true object of his will, and it may be called a permission in respect of that will which had rather have had the greater good.

And is thus God said to permit sin in this sense?

No, by no means; for sin (as it is sin) hath no shew of good in it which may be compared with a greater good.

Which is your second way of permitting?

Sometimes to permit is to grant one evill to goe unpunished, that many & more grievous evils thereby may be prevented; as many times Princes & Magistrates are wont to doe: and so some do think that God hath granted some sin to be done without danger or threatning of punishment, lest more and more hainous mischiefs should ensue.

And are not you of that mind?

No, God forbid I should; for the Apostles rule is both generall and true, we must not doe evill that good may come thereof, lest we be damned justly, therefore no man may by the law of God admit any sin to avoid another, *Rom. 3. 8.*

What is your third way of permitting?

To permit, doth sometime signifie not to hinder and stop evil when we may, and so God is said to permit sin, because he could by his grace hinder and prevent sins that none should be committed; and yet he doth willingly permit us in our nature to sin: That God doth thus permit sin, it is evident by these places of Scripture, *Psal. 81. 11, 12. Acts 14. 16.* That he doth permit them willingly and not constrained thereunto, these places doe shew, *Rom. 9. 19. Esa. 46. 10.*

For

For what cause doth not God hinder sin, but permit it?

Not without cause, but that he may use our sins (which is his infinite goodnesse and wisdom) to his own glory: for hereby his justice in punishing of sin, and his mercy in pardoning of sin is made manifest and known, to the great glory of God and praise of his Name.

Whether doth God alter his will at any time or no?

For the better understanding of this question, we must consider two things. First, how many ways our will is changeable. Secondly, the causes that move us to change our wils.

Very well, declare the first, how many ways our wils are changeable?

The will of a man is changeable two ways: First, when we begin to will a thing which we did not will before. Secondly, when we leave to will that which we villed before.

Now shew what be the causes thereof; and first why a man doth will that which he villed not before.

The causes of these be two; first our ignorance, because we do know that to be good afterward which we knew not before to be good, and then we vwill that which we could not before; for *ignoti nulla cupido*, for of that which is unknown there is no desire. The second cause ariseth from the alteration of nature, as if that which was hurtfull to us at one time became profitable to us at another time, then we will have that at one time, which we would not another: as for example, in summer our will is inclined to cold places, but in winter our will is altered, and doth affect and desire the warm.

Whether is there any such cause in God to make him change his will, or not?

No, neither of these causes can be in God, not the first, for he doth most perfectly know all things from all eternity; not the second, for there is nothing in God for which any thing may be found to be profitable or hurtful, he is always the same, having need of nothing, and therefore he cannot will any thing that is new to him, and consequently his will is not changeable.

But what say you to the second way of changing our wils; that is, of leaving to wil that which before we had determined, wherof cometh that?

For this there may be yeilded two reasons. 1. We do change our wils of our own accord, because the latter thing doth seem to us to be better then the former. 2. Being constrained or against our minds we doe oftentimes change our wils, because our first counsell was hindred by some crosse event, that it could not have his due effect.

Whether are any of these two causes in God, that for those he should change his will?

No, God doth neither of his owne accord, nor yet by constraint change his will, but his decrees are; and ever have been, and always shall be fulfilled, and none shall hinder the will of God, for it doth always remain one and the same; and this doctrine is most strongly guarded and fenced with these places of Scripture, Num. 23. 19. 1 Sam. 15. 19. Mal. 3. 6. Esa. 46. 10. Rom. 11. 29.

Paul saith, 1 Tim. 2. 4. It is the will of God that all men should be saved, and come to the knowledge of the truth, and yet all are not saved; therefore Gods will is mutable.

If

If this place be understood of Gods revealed will, then the sense is this, that God doth call all men by the preaching of his word to the knowledge of his truth, and to eternall salvation, if they will beleve in Christ: but if it be understood of the secret will of God, the sense may be three-fold; First, all men, that is, of all sorts and degrees, he will have some. Secondly, so many as are saved, all are saved by the will of God. Thirdly, God willeth that all shall be saved; that is, all the Elect: for in the Scriptures, this word *all*, is put sometimes for the Elect, without the Reprobate; as *Rom. 5. 18. Cor. 15. 22.*

What is there comprehended under the holinesse of Gods will?

Holinesse is a generall attribute of God, in respect of all the speciall properties of his nature, in respect whereof hee most justly loveth, liketh, and preferreth himselfe above all: unto which most holy will must be referred both affections, (to speak according unto man) as love and hatred; with their attendants, goodnesse, bounty, grace and mercy on the one side; displeasure, anger, grief and fury on the other: and also the ordering of those affections, by justice, patience, long-suffering, equity, gentlenesse, and readinesse to forgive.

What instructions doe you draw from the holinesse of God?

That as every one cometh nearer unto him in holinesse, so they are best liked and loved of him, and consequently it should breed a love in our hearts of holinesse and hatred of the contrary.

That this ought to kill in us all evill thoughts and opinions which can rise of God in our hearts, seeing that in him that is holinesse it self, there can be no iniquity.

Wherein doth the holinesse of God especially appeare?

In his Goodnesse and Justice, *Exod. 20. 5. 6. & 34. 6, 7. Nahum 1. 2, 3. Jer. 32. 18, 19.*

What is Gods goodnesse?

It is an essentiall property in God, whereby he is infinitely good in and of himselfe, and likewise beneficiall to all his creatures; *Ps. 145. 7. Mark. 10. 18. James 1. 17. Mat. 5. 45. Psal. 34. 9.*

How many wayes then is the goodnesse of God to be considered?

Two wayes: either as he is in his own nature of himself simply good and goodnesse it selfe, (i. so perfect, and every way so absolute, as nothing can be added unto him) or else as he is good to others: both waies God is in himself a good God, but especially for his goodnes towards us, he is called a good God, as a Prince is called a good Prince.

Shew how that is.

A Prince may be a good man if he hurt no man, and liveth honestly, &c. but he is not called a good Prince except he be good to his subjects, that is, if he be not milde, gentle, liberall, just, a defender of the godly, a punisher of the wicked; so that the good may live a quiet and a peaceable life in all honesty and goodnesse: so the Scriptures call God a good God, because he is not only good in himself, yea and goodnesse it self, but also because he is good to others; that is, milde, gracious, mercifull, his nature is not cruell, savage, nor bloody towards us, but most mild, pleasant, sweet, and such as may allure all men to trust in him, to love him, to call upon him, and to worship him. *Psalm. 16. 11. 34. 9.*

Is nothing good but God?

G

Nothing

The holinesse
of Gods will.
*Esa. 6. 3.
Psal. 145. 17.*

1.

2.

Of gods good-
nesse.

1 Tim. 2. 2.

Nothing of it selfe, and perfectly, *Matth. 19. 17.* howbeit, by him, and from him, doe come good things. *Gen. 1. ult.* which have not their goodnesse of themselves; for whatsoever goodnesse is in the creatures, it is of God the Creatour; and they are so farre forth good, as they are made good by God, and are made partakers of his goodnesse. *1 Cor. 4. 7. James 1. 17.* Again, that goodnesse which is in the things created, whether it be naturall or supernaturall, is imperfect and finite, but the goodnesse of God is most perfect and infinite; and therefore onely God is truly good, and goodnesse it selfe: yea, he is *Summum bonum*; that chief good of all to be desired.

Is the goodnesse of God extended unto all creatures?

Yea, it is so; and as this is known by dayly experience, so it is witnessed by the Scriptures following, *Psal. 119. 64. & 145. 15. Mat. 5. 45.*

Hath God shewed his goodnesse to all alike?

No, for the things created are of two sorts, either invisible, or visible; invisible as Angels, unto whom the Lord hath given more excellent gifts then to the other.

And was his goodnesse parted equally among them?

No, for some he suffered to fall into sin, for which they were thrust down from heaven to hell, *2 Pet. 2. 4.* others he hath preserved by his grace, that they should not fall away from him.

Is his goodnesse alike to his visible creatures?

No, for of them some are endued with reason, as mankind, some are void of reason, and therefore is man called a Lord over the rest of the creatures.

Is the goodnesse of God alike to reasonable creatures?

No, for of them God in his mercy hath chosen some to eternall life, whom he hath purposed to call effectually in his time, that they may be justified and glorified by Christ; others he hath in his justice left to their sins without any effectually calling, to perish for ever.

What testimony of Scripture have you that Gods goodnesse is farre greater to the Elect, then to the Reprobate?

It appeareth by the words of our Saviour Christ, *Mat. 13. 11.* and of the Prophet *Asaph, Ps. 73. 1.* yet God is good, that is, singularly good, to *Israel*, even to the pure in heart, but God makes his Elect onely to be pure in heart, *Psal. 51. 10.*

Doth the goodnesse of God towards all men turn to the good of all men?

No, for in the Reprobate Gods goodnesse is turned into evill, and serveth to their destruction, *2 Cor. 2. 15.* and that is through their own fault, for they doe contemne and altogether abuse the goodnesse of God, and for all his goodnesse bestowed upon them continually, they never trust him, nor trust in him. *Rom. 2. 4. Psal. 106. 13.*

How may we use the goodnesse of God to our good, and to our salvation?

If we have the goodnesse of God in a true and worthy estimation, if we use it with feare and reverence, and thereby learn to repent us of our sins, and to repose all our trust and confidence in the Lord for his goodnesse, then shall all things, yea, even our sinnes work for our good; *Rom. 8. 28.*

What use must we make of Gods goodnesse?

It teacheth us that we have and doe serve a true God, for he is no true God, that is not so good as our God is.

1.

We learn hereby, that by this goodnesse of his, he useth all things well.

2.

If our God be so good, we should be ashamed to offend him, as it is intolerable to hurt an infant that is innocent and harmlesse, so it is most intolerable to requite the Lords goodnesse with evill.

3.

If God be so good, and goodnesse it selfe, we must trust him, and trust in him; for we will repose trust in good men, and shall we not much more in our good God?

4.

It teacheth us never to lay the fault upon God for any thing, nor to complain of Gods dealing, for he is alwayes perfectly good; and all that he doth is perfectly good, whatsoever men judge of it.

5.

Seeing God is good to us, we ought to be good one towards another.

6.

To what end is it, that the goodnesse of God is not to all alike?

1 Tim. 2. 9.

It serveth to the adoring and beautifying of Gods Church, *1 Tim. 2. 9.*

1.

It serveth to the maintenance of mutuall love, and society amongst men; for if the goodnesse of God were to all alike, then one could not help another, and to this end serves the variety of gifts, *1 Cor. 12. 20. Eph. 4. 7. 12.*

2.

It maketh to the greater manifesting of the glory of the goodnesse of God; for if all had alike, we would contemn this goodnesse, thinking that he were bound to be good to us of necessity.

3.

From the consideration of Gods speciall goodnesse towards us his Elect by Christ to salvation, we must arise to the study of good works, whereby Gods goodnesse may be glorified, *Tit. 2. 3, 4, 5, 6, 7, 8.*

4.

What be the severall branches of the goodnesse of God?

His graciousnesse, his love, and his mercy; *Tit. 3. 3, 4, 5.*

What is the graciousnesse of God?

It is an essentiall property whereby he is of himselfe most gracious and amiable, and freely declareth his favour unto his creatures above their desert, *Psal. 145. 8. 15, 16. Rom. 11. 6. Tit. 2. 11.*

The graciousnesse of God.

Is he only gracious?

Only in and of himselfe, for that whatsoever is gracious and amiable, it is from him.

What learn you from this?

That we ought to love and reverence God above all; for seeing gracious and amiable men doe winne love and reverence from others, in whose eyes they appear gracious and amiable, who is able more to winne this at our hands, then God who is the fountain of all graciousnesse and amiablenesse?

For the better understanding of this attribute, shew how this word Grace is used in the Scripture.

It is used in three severall significations, sometimes it is put for comelinesse, stature, meeknesse, or mildnesse; *Luk. 2. 25.* Some-time for free favour whereby one embraceth another, pardoning former injuries, and receiving the partie offending into favour again.

Gen. 6.8. Thirdly, it is taken for all kind of gifts and graces, which of his free favour are bestowed; whether temporall or eternall: *Acts 2. 23. Eph. 4. 7.*

Whether is there grace in God according to the first signification of grace or no?

Yea, for God is of his own nature most gracious, and grace it selfe, which grace was in Christ Jesus from his infancie, (as he was man) and did every day more and more increase, *Luke 2. 52. Psal. 45. 9.* And amongst all things that were created, there was nothing indued with such grace, as was the humane nature of Christ, and that was by the fulnesse of the Godhead which dwelt bodily in him, *Coloss. 2. 9.*

Whether is grace properly attributed to God in the second sense or no?

Yea, most properly; for God doth justifie us: that is, he doth account us for just through his Sonne Jesus Christ, and that of his free grace and favour, without any desert of our parts or any thing in us, *Rom. 3. 20. 24. & 4. 16.*

What be the causes of this grace or favour of God?

The efficient cause is his goodnesse and free will; the finall cause thereof is the salvation of his chosen children, and the glory of himselfe, and of his Son Christ Jesus.

What be the effects of Gods grace to us wards?

In generall, the grace of God (whereof there is no cause in us but onely his own goodnesse and will) is the first cause, the middle cause, and the the last cause, and the onely cause of all that belongs to our salvation. *Rom. 9. 11.* And particularly, it is the cause of our Election, of our Redemption, of the sending of Christ into the world, of our Calling, of the preaching of the Gospell; *Eph. 1. 4. John 3. 11. 34. Rom. 5. 8.* It was the cause why the Apostles were called to the preaching of the Gospell, *Gal. 1. 15, 16. Eph. 3. 8. 9.* It is the cause of our Faith, of the forgiveness of our sinnes, of our whole justification, of our regeneration, of our renovation, of our love to God and our neighbour, of the Holy Ghost in us, of our good works, of our obedience, of our perseverance, of the feare of God, of eternall life, and of life it selfe. *2 Tim. 1. 9. Phil. 2. 13. Rom. 12. 6. 1 Cor. 12. 9. Rom. 3. 24. Tit. 3. 5. 1 John. 4. 9. Ezek. 36. 27. Jerem. 32. 40.* and in a word, the beginning, the continuance, and the accomplishment of our whole salvation, doth depend wholly upon the grace and favour of God; and what good thing soever we have, or have had, or may have, belonging either to this life or to the life to come, is to be attributed wholly to the grace and favour of God.

What is the love of God?

Of the love of
God.

It is an essentiall property in God whereby he loves himselfe above all, and others for himselfe, *1 John 4. 16. Rom. 5. 8. John 3. 16. Tit. 3. 4. Mal. 1. 2, 3.*

What learn you from hence?

That wee should love him dearly, and other things for him.

That we may the better know what the love of God is, declare first what

what love is in our selves.

† It is a passion of the mind whereby we are so affected towards the party whom we love, that we are rather his then our own, forgetting our selves to doe him good whom we so love.

And is love such a thing in God?

No, the true love of God is not such as our love is.

What difference is there?

There is great difference two wayes; First, in time, for love was in God before it was in us, or in any thing created; for he loved himselfe and us also before the world was. *John* 17. 23. Secondly, they differ in nature and quality, for that love which is in God is most perfect and pure, *Rom.* 9. 13. without passion; but in us it is imperfect, and matched with passions, with impure affections and grief of the mind.

After what manner doth the Scripture expresse the love of God?

In the Scriptures God doth compare himselfe to a father and to a mother loving their children, to a hen gathering her chickens together under her wings, to a good shepherd seeking up his sheep, and to divers other things.

And wherefore serve these comparisons?

They are for our profit two wayes. First, to shew us that Gods love towards us is most vehement and sincere. Secondly, to make us bold in coming to him, and calling upon him; so for this love Christ Jesus calleth us by all the names of love, as his servants, his kinsmen, his friends, his spouse, his brethren; and by many names more: to shew, that he loveth us with all loves, the fathers love, the mothers love, the masters love, the husbands love, the brothers love, &c. and if all loves were put together, yet his love exceedeth them all, for all could nor doe so much for us, as he alone hath done.

If love doth not signifie any affection or passion in God, as it doth in us, what then doth it signifie?

In God it signifieth three things most perfect; first, the eternall good will of God towards some body; for the love of God, (supposed towards the Elect) is his everlasting good will, or his purpose and determination to shew them mercy, to doe them good, and to save them; as in *Rom.* 9. 11. 13. Secondly, the effects themselves of his love or good will, whether they be temporall, concerning this life, or eternall, concerning the life to come; as in the 1 *John* 3. 1. Thirdly, the pleasure and delight which he taketh in that which he loveth, and so it is taken in *Psalm* 45. 7. 23.

What things doth God love besides himselfe?

Besides himselfe God loveth all things else, whatsoever he made, but he loveth not sinne and iniquity, for he never made it, as Saint *John* saith, 1 *John* 2. 16. Again he loveth his Son being manifested in the flesh, and he loveth his chosen children for his Sons sake, with whom he is well pleased; *Mat.* 3. last verse.

Obj. 1. The Scripture saith that God doth hate all that work iniquity, how then can God both hate and love one and the same man?

In every wicked man we must consider two things: First, His nature; Secondly, his sinne. His nature is the work of God, and that he

loveth, but his iniquity is not of God, and that he hateth.

Obj. 2. God doth afflict his children, therefore he doth not love them.

Whom he loveth he correcteth, and therefore he correcteth them because he loveth them, even as a gold-smith tryeth his gold in the fire, because he loveth it.

Whether doth God love all alike or no?

No, he preferreth mankind before all his other creatures, for which cause God is called *Philanthropos*, that is, a lover of men; and this appeareth by three effects of his love.

First, he made him according to his own Image, that is, in righteousness and true holiness. *Gen. 1. 26. Eph. 4. 24.*

Secondly, he made him Lord over all his creatures, *Psal. 8. 5, 6.*

Thirdly, he gave his own Son to death for his ransom.

Doth God love all men alike?

No, for he loveth his Elect better then the Reprobate; for the Elect he calleth effectually by his Spirit in their hearts, when he calleth others but by the outward voyce of the Gospell, &c.

Again, amongst the Elect themselves, some are actually wicked, and not yet reconciled nor called, as was *Paul* before his conversion; but the rest are called and already made holy by Faith in Christ, as *Paul* was after his conversion; and of these, he loveth the latter sort with a greater measure of love then the former, as the Scripture testifieth in *Prov. 8. 17.*

What manner of love doth God beare to his elect?

It hath three adjuncts or properties; First, it is free without desert.

Secondly, it is great without comparison.

Thirdly, it is constant without any end.

How is the love of God said to be free?

It is free two wayes: first, because nothing caused God to love us, but his own goodnesse and grace, and therefore *Saint John* saith that his love was before ours, *1 John 4. 7.*

Secondly, it is free, because God in loving us, did not regard any thing that belonged to his own commodity; for as *David* saith, he hath no need of our goods, but onely to our owne salvation he loved us, *Psal. 162.*

Wherein doth the greatnesse of Gods love appear to his Elect?

It appeareth two wayes: First, by the meanes which God useth to save us by, that is, the death of his Son, and so *John* setteth forth his love, *1 John 3. 16.* when he saith, *etw*, that is, as if he should say, so vehemently, so ardently, so earnestly, so wonderfully did he love us, that for our salvation he spared not his own only begotten Son, but gave him to the death of the Crosse for our salvation.

What else doth set forth the greatnesse of Gods love towards us?

The consideration of our own selves, for he did not only give his only Son to death for us, but it was for us being his enemies; and this circumstance is used by the Apostle to expresse the same, *Rom. 5. 7, 8.*

Where find you it written that Gods love is constant and perpetuall?

That is manifestly shewed in these Scriptures following, *Hos. 11. 9. John 13. 1. Rom. 11. 29.* for God is unchangeable in his love which is his

his essence and nature, and therefore is God called love in the Scriptures, *1 John 4. 8.*

What use must we make of Gods love?

First, it filleth our hearts with gladness, when we understand that our God is so loving, and love it self, and what is this but the beginning of eternall life, if eternall life consist in the true knowledge of God as our Saviour Christ saith, *John 17. 3.*

Uses of Gods
love.

Secondly, out of the knowledge of this love, as out of a fountain springeth the love of God and our neighbour, for *S. John* saith, he that loveth not, knoweth not God, for God is love, *1 Joh. 4. 8.*

Thirdly, when we consider that God loveth all his creatures which he made, it should teach us not to abuse any of the creatures to serve our lusts and beastly affections, for God will punish them which abuse his beloved, as he punished the rich glutton which abused the creatures of God, *Luk. 16.*

Fourthly, we are taught to love all the creatures, even the basest of all, seeing that God loveth them, and for the love he beareth to us, he made them, and we must (if we love them for Gods sake) use them sparingly, moderately, and equally or justly; to this end we are commanded to let our cattell rest upon the Sabbath day as well as our selves; to this end we are forbidden to kill the damme upon her nest, and to this end we are forbidden to muffle the mouth of the Oxe which treadeth out the Corn, *Deut. 25. 4. 1 Cor. 9. 9.*

Fifthly, we are taught from hence to love mankind better then all other creatures, because God doth so, and therefore we must not spare any thing that we have that may make for the safety of his body, and the salvation of his soul. And for this cause we are commanded to love our enemies, and to do them good, because our good God doth so.

Sixtly, from Gods love we learn to preferre the godly brethren and those that professe sincerely the same religion that we professe, before other men, because Gods love is greater to his elect then to the reprobate, and this doth the Apostle teach us, *Gal. 6. 10.*

Seventhly, whereas Gods love is freely bestowed upon us, this teacheth us to be humble, and to attribute no part of our salvation to our selves, but only to the free love of God.

Eighthly, from hence ariseth the certainty of our salvation; for if Gods love was so free & great when we were his enemies, much more will it be so and constant also to us being reconciled to God by Jesus Christ, *Rom. 5. 10.*

What is the mercy of God?

Of the mercy
of God.

It is his mind and will always most ready to succour him that is in misery; or an essentiall property in God, whereby he is meerly ready of himself to help his creatures in their miseries, *Esa. 30. 18. Lam. 3. 22. Exod. 33. 19.*

Why adde you this word meerly?

To put a difference between the mercy of God and the mercy that is in men, for their mercy is not without some passion, compassion, or fellow-feeling of the miseries of others, but the mercy of God is most perfect and effectually ready to help at all needs of himself.

But

But seeing mercy is grief and sorrow of mind conceived at anothers miseries, how can it be properly attributed to God in whom are no passions nor griefs?

Indeed in us mercy may be such a thing, but not in God; mercy was first in God, and from him was derived to us, and so he is called the Father of mercies, 2 Cor. 1. 3. and when it came to us, it was matched with many infirmities and passions, but it is improperly attributed to God from our selves as though it were first in us.

Declare then briefly what things of perfection are signified by this word [mercy] in God?

By the name of [mercy] two things are signified in God properly. First, the mind and will ready to help and succour. Secondly, the help it self, and succour or pity that is then shewed.

Where in the Scripture is mercy taken the first way?

Those places of Scripture are so to be understood wherein God doth call himself mercifull; and saith, that he is of much mercy; that is, he is of such a nature as is most ready to free us from our evils.

Where is it taken in the other sense for the effects of mercy?

In Rom. 9. 15. where it is said, God will have mercy on whom hee will have mercy; that is, he will call whom he will call; hee will justifie whom hee will; hee will pardon whom he will; and will deliver and save from all their miseries and evils whom he will; and these be the effects of Gods mercies. Again, in Exod. 20. 6. it is so taken.

From whence springeth this mercy of God?

The essence and being of God is most simple without any mixture or composition; and therefore in him there are not divers qualities and vertues as there be in us, whereof one dependeth upon another, or one differs from another, but for our capacity and understanding, the Scripture speaketh of God as though it were so, that so we may the better perceive what manner of God, and how good our God is.

Well then, seeing the Scriptures doe speak so for our understanding, let us hear whereof this mercy commeth.

The cause is not in us, but only in God himself, and mercy in God doth spring out of his free love towards us.

Why doe you say out of the free love of God? are there more loves in God then one?

There are two kinds of love in God: one is wherewith the Father loveth the Son, and the Son the Father, and which the holy Ghost beareth towards both the Father and the Son; and this love I call the naturall love of God, so that the one cannot but love the other; but the love wherewith he loveth us is voluntary, not being constrained thereunto, and therefore is called the free love of God, and thereof it commeth to passe that mercy is also wholly free, that is, without reward or hope of recompence, and excludeth all merit.

How prove you that the mercy of God ariseth out of his love?

That the love of God is the cause of his mercy, it is manifest in the Scriptures, 1 Tim. 1. 2. Paul saluteth Timothy in this order, Grace, mercy and peace from God the Father, and from the Lord Jesus Christ

Christ, to shew that that peace which the world cannot give, the mercy of God is the cause of it, and the cause of his mercy is his grace, and his grace is nothing else but his free favour and love towards us. The same order doth *Paul* observe in *Tims* 3. 4, 5. where he saith, when the goodnesse and love of God our Saviour appeareth not by the works of righteounesse, which we had done, but according to his mercy he saved us. First, he sets down the goodnesse of God as the cause of his love. Secondly, his love as the cause of his mercy. And thirdly, his mercy as the cause of our salvation; and our salvation as the effect of all: and therefore there is nothing in us which may move the Lord to shew mercy upon us, but only because he is goodnesse it self by nature; and to this doth the Psalmist bear witness, *Psal.* 100. 5. saying, that the Lord is good, his mercy is everlasting, and his truth is from generation to generation.

Towards whom is the mercy of God extended or shewed?

For the opening of this point we are to consider that the mercy of God is twofold: First, generall; Secondly, speciall. God as a God doth shew mercy generally upon all his creatures being in misery, and chiefly to men, whether they be just or unjust, *Psal.* 140. & 147. and so doth succour them, either immediately by himself, or else mediately by creatures: as by Angels or Men, by the Heavens, by the Elements, and by other living creatures, and this generall mercy of God is not extended to the eternall salvation of all, but is only temporary and for a while. Of this read *Luk* 6. 36.

What say you to the speciall mercy of God?

That I call the speciall mercy of God, which God as a most free God hath shewed to whom he would, and denied to whom he would: and this pertaineth only to the elect, and those which fear him, *Psal.* 103. 11. for he sheweth mercy upon them to their eternall salvation, and that most constantly, while he doth effectually call them unto himself, while he doth freely and truly pardon their sins, and justifie them in the blood of the Lamb Jesus Christ; while he doth sanctifie them with his grace, and doth glorifie them in eternall life: and of this speciall mercy we may read in *Eph.* 2. 4, 5, 6.

How great is the mercy of God?

It is so great that it cannot be expressed nor conceived of us: and that is proved by these Scriptures following, *Ps.* 145. 9. *James* 2. 13. *1 Cor.* 11. 32. *Psal.* 57. 10.

How long doth the mercy of God continue towards us?

Although the mercy of God be great and infinite in Christ, yet for that mercy which pardoneth our sins and calleth us to faith and repentance by the Gospel, there is no place after death, but onely while we live in this world, which is warranted by these places ensuing, *Gal.* 6. 10. Let us doe good whilest we have time; to shew, that a time will come when we shall not be able to doe good.

Apoc. 7. 17. Be faithfull unto the death, and I will give thee a Crown of life, to shew, that the time which is given unto death is a time of repentance, and of exercising of faith and of works, but after death there is no time but to receive either an immortall Crown if we have

have been faithfull, or everlasting shame if we have been unfaithfull: Besides these, see *Apoc.* 14. 13. *Mark* 9. 45. *Esa.* ult. 24. *Luk.* 16. 24, 25, 26. *Mat.* 15. 11, 12. *John* 9. 4.

The uses of
Gods Mercy.

What uses may we make of Gods mercies?

First, it serveth to humble us; for the greater mercy is in God, the greater misery is in us.

Secondly, we must attribute our whole salvation unto his mercy.

Thirdly, we must flee to God in all our troubles with most sure confidence.

Fourthly, we must not abuse it to the liberty of the flesh to sin, although we might find mercy with God after death, for the mercy of God specially appertains to those that fear him, *Psal.* 103. 11.

Fifthly, the meditation of love God, *Psa.* 116. 1. *Luk.* 7. 47.

Gods mercies towards us } fear God, *Psa.* 130. 4.

should make us to

} praise God, *Pf.* 86. 12, 13. & 103. 2, 3, 4.

Sixthly, it must make us mercifull one to another, *Luk.* 6. 36. *Matth.* 18. 32, 33.

Of the Justice
of God.

What is the justice of God?

It is an essentiall property in God, whereby he is infinitely just in himself, of himself, for, from, by himself alone, and none other, *Psal.* 11. 7.

What is the rule of this justice?

His own free will, and nothing else, for whatsoever he willeth is just, and because he willeth it, therefore it is just, not because it is just, therefore he willeth it, *Eph.* 1. 11. *Psal.* 115. 3. *Mat.* 20. 15. which also may be applied to the other properties of God.

Explain this more particularly?

I say, that God doth not always a thing because it is just, but therefore any thing is just, that is just, because God will have it so; and yet his will is joyned with his wisdom: as for example, *Abraham* did judge it a most just, and righteous thing to kill his innocent son, not by the law, for that did forbid him, but only because he did understand it was the speciall will of God, and he knew that the will of God was not only just, but also the rule of all righteousness.

That wee may the better understand this attribute, declare unto mee how many manner of wayes one may be just or righteous.

Three manner of wayes; either by nature, or by grace, or by perfect obedience.

How many wayes may one be just by nature?

Two wayes: First, by himself, and of himself, in his own essence and being; thus we say, that in respect of this essentiall righteousness, there is none just but God onely, as *Christ* saith, none is good but God only.

Secondly, derivatively by the benefit of another, to be either made righteous, or born just; and in respect of this naturall gift of righteousness we say, that in the beginning *Adam* was made just, because he was created just, and in his whole nature was righteous and good, but this righteousness was derived from God.

Whom doe you call just by grace?

All the elect which are redeemed by the death of Christ, and that in two respects.

First, because the righteousness of Christ is imputed unto them, & so by grace and favour in Christ their head they are just before God.

Secondly, because of grace and favour they are regenerated by the holy Ghost, by the vertue of whose inherent righteousness and holiness they are made holy and just, and whatsoever they do by it is accepted for just for Christs sake.

Whom doe you call just and righteous by yeelding perfect and willing obedience to God and his law?

No man in this world after the fall of Adam (Christ only excepted) ever was, or can be just after that manner.

What say you of Christ? how was he just?

Our Lord and Saviour Jesus Christ is most perfectly just and righteous every manner of way.

First, as he is God he is in his own essence, of himself, and by himself most just, even as the Father is eternall righteousness it self.

Secondly, as he was Man he was just by nature, because he was conceived without sinne, and so was borne just and righteous.

Thirdly, by vertue of his union with his divine nature, which is eternall righteousness it self, he is most just.

Fourthly, by receiving the gifts of the holy Ghost without measure he is most just, *Psal. 45. 7.*

Fifthly, he did most perfectly obey the law of God, and kept it most absolutely, therefore that way also he is most just and righteous.

What conclude you upon all this?

That forasmuch as God onely is in his own essence and nature by himself, and of himself, eternall justice and righteousness, therefore this attribute of justice or righteousness doth most properly agree to God.

In how many things is God just?

In three things:

First, in his Will.

Secondly, in his Word.

Thirdly, in his Works.

What mean you when you say that God is just in his Will?

That whatsoever he willeth is just, his will (as hath been declared) being the rule of justice.

What mean you when you say that God is just in his Word?

That whatsoever he speaketh is just.

What are the parts of Gods Word?

Four: First, the History, which is all true.

Secondly, the Precepts and the Laws, which are perfect.

Thirdly, Promises and Threatnings, which are accomplished.

Fourthly, Hymnes and Songs, which are pure, and holy, and undefiled.

In what respect is God just in his Word?

First, he speaketh as he thinketh.

Secondly, he doth both as he speaketh and thinketh.

Thirdly,

1.

2.

3.

4.

5.

1.

2.

3.

4.

Thirdly, there is no part of his Word contrary to another.

Fourthly, he loveth those that speak the truth, and hateth those that are liars.

What are the Works of God ?

1. His eternall decree whereby he hath most justly decreed all things, and the circumstances of all things from all eternity. 2. The just execution thereof in time.

What justice doth God shew herein ?

Both his disposing and his rewarding justice.

What is Gods disposing justice ?

That by which he as a most free Lord ordereth all things in his actions rightly, *Psal. 145. 17.*

In what actions doth that appear ?

First, he hath most justly and perfectly created all things of nothing. Secondly, he hath most wisely, justly, and righteously disposed all things being created.

What is Gods rewarding justice ?

That whereby he rendreth to his creatures according to their works.

Wherein doth that appear ?

First, he doth behold, and approve, and reward all good in whomsoever.

Secondly, he doth behold, detest, and punish all evill in whomsoever; to which justice both his anger and his hatred are to be referred.

What must we understand by anger in God ?

Not any passion, perturbation, or trouble of the mind as it is in us, but this word *Anger* when it is attributed to God in the Scriptures signifieth three things.

1. First, a most certain and just decree in God to punish and avenge such injuries as are offered to himself, and to his Church; and so it is understood, *Joh. 3. 36. Rom. 1. 18.*

2. Secondly, the threatening these punishments and revenges, as in *Psal. 6. 1. Hof. 11. 9. Jonah 2. 9.*

3. Thirdly, the punishments themselves, which God doth execute upon ungodly men, and these are the effects of his anger, or of his decree to punish them; so it is taken in *Rom. 2. 5. Mat. 3. 7. Eph. 5. 6.*

What use may we make of this Attribute ?

The uses of
Gods Justice.

First, it teacheth us that anger of it self is not simply evill, but then it is good, when it is such as the Scripture attributeth to God, and commendeth to men, when it saith, Be angry and sin not, *Eph. 4. 26.*

Secondly, Gods anger seemeth to raise us up from security.

Thirdly, we must not be slothfull when we see the signs of Gods wrath comming, but use ordinary means to prevent it.

What is that hatred that is attributed to God ?

Not any passion, or grief of the mind as it is in us, but in the Scriptures these three things are signified thereby.

First, his deniall of good will and mercy to eternall salvation, as *Rom. 9. 13. I have hated Esau; that is, rejected him, and have not vouchsafed*

favoured him that favour and grace which I have shewed upon Jacob; and we also are said to hate those things which we neglect, and upon which we will bestow no benefit nor credit, but doe put them behind other things, and therefore it is said, If any man come unto me, and hate not his father and mother, and wife and children, &c. he cannot be my Disciple; that is, he that doth not put all these things behind me, and neglect them for me, so that the love which he beareth to them, must seem to be hatred in comparison of the love which he must bear to me; and in this sense it is properly attributed to God.

Secondly, the decree of Gods just will to punish sin, and the just punishment it selfe which he hath decreed, as in *Psal. 5. 6.* & *Job 30. 21.* Thou turnest thy selfe meerly against me, and art an enemy unto me with the strength of thine hand; that is, thou dost so sore chasten me, as if thou didst hate me; and in this sense also it is properly attributed to God, for it is a part of his Justice to take punishment of sinners.

Thirdly, Gods displeasure, for those things which we hate doe displease us, and in this sense it is also properly attributed to God, for it is the part of a most just Judge, to disallow and detest evill, as well as to allow and like that which is good.

By what reason may this be confirmed?

It is the property of him that loveth, to hate and detest that which is contrary to himselfe, and that which he loveth. For love cannot be without his contrary of hatred; and as therefore the love of good things doth properly agree to God; so doth also the hatred of evill things, as they are evill things.

Secondly, it is manifest by *David*, that it is no lesse vertue to hate the evill, then it is to love the good; and this hatred of sinne as it is a vertue, and perfect hatred cannot be in us but by the grace of God, for every good gift is from above, &c. and there can be no good thing in us; but it is first in God after a more perfect manner then it is in us.

What are we to learn thereby?

First, that it is a great vertue, and acceptable to God to hate wickednesse, and wicked men themselves, not as they are men, but as they are wicked; and as *David* did, *Psal. 139. 21, 22.* And we are no lesse bound to hate the enemies of God, as they are his enemies, then to love God, and those that love him. And if we doe so, then we must also flee their company, and have no friendship or fellowship with them.

Secondly, that we must distinguish betwixt mens persons and their sins, and not to hate the persons of men, because they are the good creatures of God, but their sinnes we must hate every day more and more, *2 Thess. 3. 6. 14, 15.*

Having spoken of the essence and the essentiall proprieties of God, tell me now how many Gods are there?

There is onely one God, and no more.

How may this unity of the Godhead be proved?

By expresse testimonies of Gods word; by reasons grounded thereon; and by nature it selfe guiding all things to one principle.

What expresse testimonies of Gods word have you for this?

Deut. 6. 4. Heare Israel, the Lord our God is one Lord: so in the 1 Sam. 2. 2. Psal. 18. 31. Esa. 44. 6. & 46. 9. Mark. 12. 29. 32. 1 Cor. 8. 4. 6.

What reasons have you to prove that there is but one God?

First, we are charged to give unto God all our heart, and all our strength, and all our soule. *Deut. 6. 4, 5. Mark. 12. 29, 30.* If one must have all, there is none left for any other.

Secondly, God is the chiefest good, *Psal. 144. 15.* the first cause, and the high governour of all things, *Acts 17. 28. Psal. 19. 1.* but there can be but one such.

Thirdly, the light of reason sheweth that there can be no more but one that is infinite, independent and Almighty: if God be infinite and omnipotent that doth all things, there can be but one, for all the rest must be idle.

How doth nature guide all things to one principle?

The whole course of the world tendeth to one end, and to one unity, which is God.

How can that be, when there be so many sundry things of divers kinds and conditions, and one contrary to another?

That is true indeed, but yet they all together serve one God.

Is that possible, can you give an instance thereof, in some familiar resemblance?

Yea, very well, in a field there are divers battells, divers standards, sundry liveries, and yet all turn head with one sway at once, by which we know that there is one Generall of the field which commands them all.

What makes this to confirm your assertion that there is but one God over so many divers and contrary things in the world?

Yes, for even so in the world we see divers things not one like another, for some are noble, some are base, some hot, some cold, some well, some lame, yet all serve to the glory of God their maker, and the benefit of man, and the accomplishment of the whole world.

And what gather you from all this?

That there is but one God which commandeth them all, like the Generall of a field.

If one God be the Author of all, why are there so many poysons and noysome beasts?

They were not created noysome and hurtfull at the first, but the sinne of Adam brought the curse upon the creatures, *Genes. 3. 17. 18.*

Secondly, although God hath cursed the creatures for mans sinne, yet in his mercy hee doth so dispose and order them that they are profitable for us, for poysons wee use them for Physick, and the skins of wild beasts serve against the cold, &c.

Thirdly, the most hurtfull things that are might benefit us if we knew how to use them, and whereas they annoy us, it is not of their own nature so much as of our ignorance.

And what doe you conclude by all this?

That

That they have not two beginnings, one good and another bad, as some would imagine, but one Authour thereof, which is God himselfe, alwayes most good and gracious.

If there be but one onely God, how is it in the Scripture that many are called Gods, 1 Cor. 8. 5. as Moses is called Pharaohs God, Exod. 7. 1. and Magistrates are called Gods, Psal. 82. 6. as Idols, and the belly, Phil. 3. 19. yea, and the Devill himselfe is called God of this world, 2 Cor. 4. 4?

The name *Elohim* or God, is sometimes improperly given to other things, either as they participate of God his communicable attributes, as in the two first instances; or as they are abusively set up by man in the place of God (as in the other;) but properly it signifieth him, who is by nature God, and hath his being not from any thing but himselfe, and all other things are from him, and in this sense unto us there is but one God and Lord, 1 Cor. 8. 6. unto whom therefore, the name *Jehovah* is in Scripture incommunicably appropriated.

Why then are Magistrates called Gods?

For foure causes: first, to teach us that such must be chosen to beare rule, which excell others in godlinesse, like Gods among men.

To encourage them in their offices, and to teach them that they should not feare the faces of men; like Gods, which feare nothing.

To shew how God doth honour them, and how they must honour God again, for when they remember how God hath invested them with his own name, it should makethem ashamed to serve the Devill or the world, or their own affections; and move them to execute Judgment justly, as if God himselfe were there.

To teach us to obey them as we would obey God himselfe, for he which contemneth them, contemneth God himselfe; Rom. 13. 2. and we must not dishonour those, whom God doth honour.

Why are Idols called Gods?

Not because they are so indeed, but because Idolaters have such an opinion of them.

Why is the belly called a God?

Because some make more thereof then of God and his worship, for all that they can doe and get is little enough for their bellies, and when they should serve God, they serve their bellies and beastly appetites.

And why is the Devill called the God of this world.

Because of the great power and Sovereignty which is given him over the wicked, whom God hath not chosen out of this world.

There being but one simple and individed Godhead, to whom doth this divine nature belong? is it to be attributed to one, or to many persons?

We must acknowledge and adore three distinct persons subsisting in the unity of the Godhead. Of the Trinity

But doe you not beleeve the Godhead is to be divided, whilst you beleeve that in one God are three persons?

No, not divided into divers essences, but distinguished unto divers persons, for God cannot be divided into severall natures, nor into se-

verall parts; and therefore must the persons which subsist in that one essence be onely distinct and not separate one from another; as in the example of the Sun, the beames and the heat.

What be those resemblances that are commonly brought to shadow out unto us the mystery of the Trinity?

1. First, the Sun begetteth his own beams, and from thence proceeds light and heat, and yet is none of them before another, otherwise then in consideration of order and relation, that is to say, that the beams are begotten of the body of the Sun, and the light and heat proceed from both.
2. Secondly, from one flame of fire proceed both light and heat, and yet but one fire.
3. Thirdly, in waters there is the well-head and the spring boyling out of it, and the stream flowing from them both, and all these are but one water; and so there are there persons in one Godhead, yet but one God.
4. Fourthly, in man the understanding cometh from the soul, and the will from both.

May it be collected by naturall reason, that there is a Trinity of Persons in the Vnity of the God-head?

No, for it is the highest mystery of Divinity, and the knowledge thereof is most proper to Christians, for the Turkes and Jewes doe confesse one God-head, but no distinction of persons in the same.

How come we then by the knowledge of this mystery?

God hath revealed it in the holy Scriptures unto the faithfull.

What have we to learn of this?

1. That those are deceived who think this mystery is not sufficiently delivered in the Scripture, but dependeth upon the tradition of the Church.
2. That sith this is a wonderfull mystery which the Angels doe adore, we should not dare to speak any thing in it farther then we have warrant out of the word of God, yea, we must tye our selves almost to the very words of the Scripture, lest in searching we exceed and goe too farre, and so be overwhelmed with the glory.

How doth it appear in the holy Scripture, that the three Persons are of that divine nature?

1. By the divine names that it giveth to them; as *Jehovah*, &c.
2. By ascribing divine attributes unto them; as Eternity, Almightynesse, &c.
3. By attributing divine works unto them, as creation, sustentation, and governing of all things.
4. By appointing divine worship to be given unto them.

What speciall proofes of the Trinity have you out of the old Testament?

1. First, the Father is said by his word to have made the world, the Holy Ghost working and maintaining them, as it were, sitting upon them, as the hen doth on the egges she hatcheth, *Gen. 1. 2, 3.*
2. *Gen. 1. 26.* The Trinity speaketh in the plurall number, Let us make man in our Image after our likenesse.
3. *Gen. 19. 24.* *Jehovah* is said to rain upon Sodom from *Jehovah* out of

of heaven, that is, the Sonne from the Father, or the Holy Ghost from both.

2 Sam. 23. 2. The Spirit of *Jehovah*, (or the Lord) spake by me, and his Word by my tongue; there is *Jehovah* the Father with his Word (or Sonne) and Spirit.

Prov. 30. 4. What is his name, and what is his Sonnes name, if thou canst tell?

Isa. 6. 3. The Angels in respect of the three Persons doe cry three times, Holy, Holy, Holy.

Isa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soule delighteth, I have put my Spirit up on him.

Hag. 2. 5. The Father with the Word and his Spirit make a Covenant.

What are the proofes out of the new Testament?

As all other doctrines, so this is there more cleare, as *Matth. 3. 16. 17.* at the Baptisme of Christ the Father from heaven witnesseth of the Sonne, the Holy Ghost appearing in the likenesse of a Dove; *John Baptist* saw the Sonne in his assumed nature going out of the water, (there is one Person) he saw the Holy Ghost descending like a Dove upon him, there is another Person, and he heard a voyce from heaven saying, This is my beloved Son, there is a third Person.

Matth. 17. 5. At the transfiguration, the Father in like manner speaketh of his Son.

Matth. 28. 19. We are baptized into the name of the Father, the Son and the Holy Ghost.

John 14. 16. 26. & 15. 26. & 16. 13, 14, 15. The Father and Son promise to send the Holy Ghost.

Luke 1. 35. The Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee, shall be called the Son of God.

Acts 2. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and heare.

2 *Cor. 13. 14.* The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

Gal. 4. 6. God hath sent forth the Spirit of his Son into your hearts.

Tit. 3. 4, 5, 6. God saved us by the washing of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

What clear proof have you that these three are but one God, and so that there is a Trinity in Unity?

1 *Joh. 5. 7.* It is expressly said, there are three that bear Record in heaven, the Father, the Word, and the Holy Ghost; and these three are one:

What learn you of that the Apostle saith they are three?

Wee learne that the word Trinity although it bee not expressly set down in the word, yet it hath certaine ground from thence.

What learn you of that that they are said to be three witnesses?

The singular fruit that is in the Trinity of persons in one unity of the Godhead, whereby great assurance is brought unto us of all things

that God speaketh in promise or threat, seeing it is all confirmed by three witnesses, against whom no exception lyeth.

What are they said here to witness?

That God hath given eternall life unto us, and that this life is in that his Sonne, 1 *John* 5. 11.

How are these being three, said to be but one?

They are one in substance, beeing, or essence, but three persons distinct in subsistence, *Acts* 20. 28. 1 *Cor.* 12. 4, 5. *Deut.* 6. 4. *Mark.* 12. 32. 1 *Cor.* 8. 4, 5, 6. *Joh.* 14. 16. & 15. 26. & 17. 1.

If three persons among men be propounded whereof every one is a man, can it be said that these three are but one man?

No, but we must not measure Gods matters by the measure of reason, much lesse this which of all others is a mystery of mysteries.

For the better understanding of this mystery, declare unto me what a person is in generall, and then what a person in the Trinity is.

In generall, a person is one particular thing indivisible, incommunicable, living, reasonable, subsisting in it selfe, not having part of another.

Shew me the reason of the particular branches of this definition.

1. I say that a person is first one particular thing, because no generall notion is a person.
2. Indivisible, because a person may not be divided into many parts.
3. Incommunicable, because though one may communicate his nature with one, he cannot communicate his person-shipp with another.
4. Living and reasonable, because no dead or unreasonable thing can be a person.
5. Subsisting in it self, to exclude the humanity of Christ from being a person.
6. Not having part of another, to exclude the soule of man separated from the body, from being a person.

What is a person in the Trinity?

It is whole God not simply or absolutely considered, but by way of some personall proprieties, it is a manner of being in the God-head, or a distinct substance, not a quality, as some have wickedly imagined, for no quality can cleave to the God-head, having the whole God-head in it, *Joh.* 11. 22. & 14. 9. 16. & 15. 1. & 17. 21. *Col.* 2. 3. 9.

In what respect are they called Persons?

Because they have proper things to distinguish them.

How is this distinction made?

It is not in nature, but in relation and order.

Declare then the order of the persons of the blessed Trinity.

The first in order is the Father, then those that come from the Father, the Sonne who is the second, and the holy Ghost who is the third person in Trinity.

How are these three distinguished by order and relation?

The Father is of himself alone and of no other, the Son is of the Father alone begotten, the holy Ghost is of the Father and the Son proceeding, and the Father is called a Father in respect of the Son, the Son in respect of the Father, the holy Ghost in respect that he proceedeth from

What a person
in the Trinity
is.
Vide Melancthon loc. com.

from the Father and the Son, but the one is not the other, as the fountain is not the stream, nor the stream the fountain, but are so called one in respect of another, and yet all but one water.

What then is the Father?

The first person of the Trinity, who hath his being and foundation of personall subsistence from none other, and hath by communication of his essence eternally begotten his only Son of himself, *Joh. 5. 27. & 14. 11. & 20. 17. Psal. 2. 7. Heb. 1. 3.*

How is it proved that the Father is God?

By expresse testimonies of the Scriptures, and by reason drawn from the same.

What are those expresse testimonies?

Joh. 17. 3. This is life everlasting to know thee to be the only God. *Rom. 1. 7.* Grace and peace from God the Father. *Eph. 1. 3.* Blessed be God the Father of our Lord Jesus Christ, &c.

What are the reasons drawn from the word of God?

That we are bidden to pray to him, *Mat. 6. 6. 9.* that he revealeth the mysteries, *Mat. 11. 25. 27.* suffereth his Son to shine, &c. *Mat. 5. 45.*

How is it shewed that he begat his Son of himself?

In that he is called the brightnesse of his glory, and the engraven form of his person, *Heb. 1. 3.* and in that his generation being from eternity, there was no creature who might beget him.

In what respects is he called the Father?

1^o. In respect of his naturall Son Jesus Christ, begotten of his own nature and substance, *Mat. 11. 27. 1 Joh. 1. 14. 1 Joh. 4. 14.* whence he is called the Father of our Lord Jesus Christ, *Eph. 1. 3. 2^o* In respect of his adopted sonnes whom he hath chosen to be heirs of heaven through the mediation of his naturall Son Jesus Christ, *Ephes. 3. 14. Joh. 1. 12. Rom. 8. 14, 15. Mat. 6. 9.* for as he is by nature the Father of Christ, so is he by grace to us that beleve our Father also.

What learn you from hence?

To honour and obey him as a Father, and to be followers of God as dear children, *Mal. 1. 6. 1 Pet. 1. 14. Eph. 5. 1.*

What other names are given in the Scripture to the first Person?

The Father spake most commonly in the old Testament, for in these last times he hath spoken by his Son, and he is called by these names.

Jehovah; that is, I am that I am, without beginning or ending. *Esa. 42. 8.*

Elohim, that is, mighty and strong.

Adonah, that is, Judge, or in whose Judgement we rest.

Lord of Hosts, because he hath Angels and men, and all creatures at command to fight for him, *1 Kings 19. 14.*

The God of *Jacob* or of *Israel*, because he made a promise to *Abraham*, that he would be his God, and the God of his seed, and the *Israelites* were the seed of *Abraham*, *Act. 3. 13.*

Hitherto of the Father; doe the other Persons that are of the Father receive their essence or Godhead from him?

They doe, for howsoever in this they agree with the Father, that the essence which is in them is of it selfe uncreated and unbegotten, yet

Of the Father
the first Per-
son of the Tri-
nity.

Of the other
Persons of the
Trinity in ge-
nerall.

yet herein lieth the distinction that the Father hath his essence in himself, or originally, and from none other; the Son and the holy Ghost have the self-same uncreated and unbegotten essence in themselves as well as the Father, (otherwise they should have had no true Godhead) but not from themselves. *Essentia Filii est à seipso, & hac ratione dici potest Autotheos, persona tamen Filii non est à seipso, ideoque non potest hac ratione dici Autotheos: persona enim ejus genita est à Patre accipiendo ab eo essentiam ingentam;* that is, the essence of the Son is of himself, and for this cause he may be said to be God of himself; notwithstanding the person of the Son is not of himself, and therefore for this cause he cannot be said to be God of himself; for his person is begotten of the Father by receiving from him an unbegotten essence.

If these Persons that come from the Father have a beginning, how can they be eternall?

They have no beginning of time or continuance, but of order, of subsistence and off-spring, and that from all eternity.

Are you able to set down the manner of this eternall off-spring?

We find it not revealed touching the manner; and therefore our ignorance herein is better then all their curiosity, that have enterprized arrogantly the search hereof; for if our own generation and frame in our mothers womb be above our capacity, *Ps. 139. 14, 15.* it is no marvell if the mystery of the eternall generation of the Son of God cannot be comprehended. And if the winde which is but a creature be so hard to know, that a man knoweth not from whence it commeth, and whither it goeth, *Joh. 3. 8.* it is no marvell if the proceeding of the holy Ghost be unsearchable.

Of the second
Person in the
Trinity.

Thus much in generall touching the Persons which come from the Father: Now in speciall what is the Son?

The second Person of the Trinity, having the foundation of personall subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity, *Joh. 5. 26. Psalm. 2. 7. Prov. 8. 22, &c. Prov. 30. 4.*

What names are given unto him in this respect?

First, the only begotten Son of God, *Joh. 1. 14. & 3. 18.* because he is only begotten of the nature and substance of the Father.

Secondly, first-begotten, *Heb. 1. 6. Rom. 8. 29.* not as though the Father begat any after, but because he begat none before.

Thirdly, the Image and brightnesse of his Fathers glory, *Heb. 1. 3.* because the glory of the Father is expressed in the Son.

But why is he called the Word? *1 Joh. 5. 7. & John 1. 1.*

He is called the Word, or speech, for so doth *Logos* more properly signifie.

First, because as speech is the birth of the mind, so is the Son of his Father.

Secondly, as a man revealeth the meaning of the heart by the words of his mouth, so God revealeth his word by his Son, *Joh. 1. 18. Heb. 1. 2.*

Thirdly, he is so often spoken of, and promised in the Scriptures, and is in a manner the whole subject of the Scriptures, *Joh. 1. 45.*

How

How prove you that the Son is God?

He is in the Scriptures expressly called God, and Jehovah, and likewise the essentiall properties, the works & actions of God are given to him, *Esa. 9. 6. & 25. 9. Zach. 2. 10, 11. Prov. 1. 22. Joh. 1. 1. & 20. 28. Rom. 9. 5. Phil. 1. 6. Heb. 1. 8. 10. 1 John 5. 20.*

How doe you prove it by his Works?

His works were such as none could doe but God; for,
 He made the world, which none could doe but God, *Heb. 2. 2.*
 He forgave sins, which none can doe but God, *Mat. 9. 2.*
 He giveth the holy Ghost, which none can do but God, *Joh. 15. 26.*
 He maintaineth his Church, which he could not doe if he were not God, *Eph. 4. 11, 12.*

1.
2.
3.
4.

Can you prove the Son to be God by comparing the old Testament and the New together?

Yes; for what the old Testament speaks of Jehovah, which is God, that the new Testament applieth to Christ; as,

First, *David* saith, Jehovah went up on high, and led Captivity captive, *Psal. 68. 16.* *Paul* applieth it to Christ, *Eph. 4. 18.*

Secondly, the Psalmist saith, Jehovah was tempted, *Psalms. 95. 9.* which *Paul* applieth to Christ, *1 Cor. 10. 9.*

Thirdly, *Esa. 41* saith, Jehovah is the first and the last, *Psal. 41. 4.* this is also applied to Christ, *Apo. 21. 6.*

Fourthly, *Esa. 42* saith, Jehovah will not give his glory to any other then to himself, *Esa. 42. 8.* but it is given to Christ, *Heb. 1. 6.* therefore Christ is Jehovah.

For the understanding of the generation of the Son, shew me the divers manners of begetting.

There is two manners of begetting: the one is carnall and outward; and this is subject to corruption, alteration and time; the other is spirituall, and inward, as was the begetting of the Son of God, in whose generation there is neither corruption, alteration, nor time.

Declare then after what manner this spirituall generation of the Son of God was, and yet in sobriety, according to the Scriptures.

For the better finding out of this mystery, we must consider in God two things: First, that in God there is an understanding, *Psal. 139. 2.* Secondly, we must consider how this understanding is occupied in God.

Declare after what manner it is in God.

This understanding is his very being, and is everlastingly, and most perfectly occupied in God.

Whereupon doth Gods understanding work?

Upon nothing but it self, and that I prove by reason, for God being infinite and all in all, it cannot meet with any thing but himself.

What work doth this understanding in God effect?

It doth understand and conceive it self: for as in a glasse a man doth conceive and beget a perfect image of his own face, so God in beholding and minding of himself, doth in himself beget a most perfect and most lively image of himself, which is that in the Trinity which we call the Son of God.

Where

Where doe you finde that the Sonne is called the perfect Image of God?

Heb. 1. 3. He is called the brightnesse of his glory, and the engraven form of his Person, which is all one.

What mean you by engraven Image?

That as wax upon a seal hath the engraven forme of the seal, so the Sonne of God which his Father hath begotten of his own understanding, is the very form of his Fathers understanding, so that when the one is seen, the other is seen also.

Why then he is Understanding it self, for so is his Father?

Yea, he is so, and he saith so of himself; I have Counsell and Wisdome, I am Understanding, *Prov. 8. 14.*

But where finde you that he was begotten?

He saith so himself, in the name of Wisdome, in these words, When there was no depths then was I begotten, before the Mountains and Hills were serled was I begotten, *Prov. 8. 24, 25.*

Yea, he was made the Son of God when he was born of the Virgin Mary; was he not?

He was indeed then the Son of God, but he was not then made the Son of God.

When then was he made the Son of God?

He was never made in time, for he was begotten of the substance of his Father from all eternity without beginning or ending.

How prove you that the Son of God was not made, but begotten eternally of the substance of his Father?

I prove it, first, by scripture, for he saith no lesse himself; I was set up from everlasting, from the beginning and before the earth, *Prov. 8. 23.* and therefore he prayed that he might be glorified of his Father with the glory which he had with his Father before the world.

Secondly, I prove it by reason, for Gods understanding is everlasting, therefore the second Person which it begetteth, is so too; for the Father in his understanding did not conceive any thing lesse then himself, nor greater then himself, but equall to himself.

Although the Sonne of God be from everlasting, yet he is not all one with the Father, is he?

Yes that he is, and yet not joyned with his Father in heaven as two Judges that sit together on a Bench, or as the seal and the wax, as some doe grossly imagine, but they are both one without parting (*John 10. 30.*) or mingling, whereupon I conclude, that whatsoever the Father is, the Son is the same, and so consequently that they be co-eternall, co-equall, and co-essentia.

Men by reason doe conceive, and beget reason, what difference is there between the conceiving of understanding in men, and the conceiving of understanding in God?

There is great difference; for, first, this conceiving in men proceedeth of sense or outward imagination, which is an outward thing for reason to work upon, as wood is to fire, but God the

Father

Father of himself, begetteth and conceiveth himself, and still in himself, as *John* saith, the only begotten Son which is in the bosome of the Father, *Joh. 1. 18.*

Secondly, in men, the thing which is understood, and the understanding it self is not all one, but in God it is all one.

What reason have you for this?

The reason is, because only God is altogether life, and his life is altogether understanding, and his understanding is the highest degree of life, and therefore he hath his conceiving and begetting most inward of all.

What mean you when you say most inward of all?

I mean that the Father conceiveth of himself, and in himself, and his conceiving is a begetting, and his begetting abideth still in himself, because his understanding can no where meet with any thing, but that which he himself is, and that is the second subsistence in the Trinity which we call Everlasting Son of God.

Now let me hear what the holy Ghost is, and how he proceedeth from the Father and the Son.

Of the third Person in the Trinity.

For the understanding of this matter wee must consider two things.

First, that in the essence of God besides his understanding there is a will.

Secondly, what be the properties of this will in God, *Esa. 46. 10.*

What are the properties of Gods will?

First, it applieth his power when, where, and how he thinks good, according to his own mind.

Secondly, it worketh everlastingly upon it self as his understanding doth.

What doe you gather by this?

That because it hath no other thing to work upon but it self, it doth delight it self in the infinite good which it knoweth in it self, for the action of the will is delight and liking.

And what of that?

That delight which God or his will hath in his own infinite goodnesse doth bring forth a third Person or subsistence in God, which we call The holy Ghost.

What is that same third subsistence in God?

The mutuall kindnesse and lovingnesse of the Father and the Son. *

What mean you by this mutuall lovingnesse and kindnesse?

The Father taketh joy and delight in the Son or his own Image conceived by his understanding, and the Son likewise rejoyceth in his Father as he saith himself, and the reason thereof is this, the action of the will when it is fulfilled is love and liking.

Prov. 8. 3.

What resemblance can you shew thereof in some thing that is commonly used amongst us?

When a man looketh in a glasse, if he smile, his image smileth too, and if he taketh delight in it, it taketh the same delight in him, for they are both one.

If they be all one then there are not three beeinges?

The

The face is one beeing, the image of the face in a glasse is another beeing, and the smiling of them both together is a third beeing; and yet all are in one face, and all are of one face, and all are but one face.

And is it so in God?

Yea, for even so the understanding which is in God is one beeing, the reflection or image of his understanding which he beholdeth in himself as in a glasse is a second beeing, and the love and liking of them both together by reason of the will fulfilled is a third beeing in God, and yet all are but of one God, all are in one God, and all are but one God.

Which of these three is first?

There is neither first nor last, going afore or comming after, in the essence of God, but all these as they are everlasting, so they are all at once and at one instant, even as in a glasse the face and the image of the face, when they smile, they smile together, and not one before, nor after another.

What is the conclusion of all?

As we have the Son of the Father by his everlasting will in working by his understanding; so also we have the holy Ghost of the love of them both by the joint working of the understanding and will together; whereupon we conclude three distinct Persons or in-beings (which we call the Father, the Son, and the holy Ghost) in one spiritual, yet unspeakable substance, which is very God himself.

But what if some will be yet more curious to know how the Son of God should be begotten, and how the holy Ghost should proceed from the Father and the Son, how may we satisfy them?

Well enough; for if any will be too curious about this point, we may answer them thus, Let them shew us how themselves are bred and begotten, and then let them aske us how the Son of God is begotten; and let them tell us the nature of the spirit, that beateth in their pulses, and then let them be inquisitive at our hands for the proceeding of the holy Ghost.

And what if they cannot give us a reason for the manner of their own beeing, may they not be inquisitive for the manner of Gods beeing?

No; for if they must be constrained to be ignorant in so common matters which they daily see and feel in themselves, let them give us leave to be ignorant not only in this, but in many things more which are such as no eye hath seen, nor ear hath heard, nor wit of man can conceive.

Let us now hear out of the Scriptures what the holy Ghost is?

He is the third Person of the Trinity by communication of essence, eternally proceeding from the Father and from the Son.

Are you able to prove out of the Scripture that the holy Ghost is God?

Yes; because the many properties and actions of God are therein given to him as to the Father and to the Son.

Let us hear some of those proofs.

1st. Gen. 1. 2. the work of Creation is attributed to the Spirit of God.
2^{ly}. Esa. 61. 1. the Spirit of the Lord God is said to be upon Christ, because the Lord anointed him, &c. 3^{ly}. 1 Cor. 3. 17. and 2 Cor. 6. 16.

Paul

Paul calleth us Gods Temples, because the Holy Ghost dwelleth in us, Saint *Augustine* in his 66. Epistle to *Maximinus* saith it is a cleare argument of his God-head, if we were commanded to make him a Temple but of timber and stone, because that worship is due to God only, therefore now we must much more think that he is God, because we are not commanded to make him a temple, but to be a temple for him our selves.

What other reason have you out of the Scripture?

Peter reproving *Ananias* for lying to the Holy Ghost, said, that he lyed not to men, but to God, *Acts* 5. 3. 4.

Have you any more reasons from the Scripture?

Yea, two more, one from Saint Paul, and another from Saint Paul and *Esay* together.

What is your reason from Saint Paul?

When he sheweth how many fundry gifts are given to men, he saith that one and the selfe-same Spirit is the distributer of them all, therefore he is God, for none can distribute those gifts which Paul speaks of but God, *1 Cor.* 12. ver. 6. 11.

What is your reason from Esay and Saint Paul together?

Esay saith in the Chapter 6. 9. I heard the Lord speaking, which place Paul expoundeth of the Holy Ghost, *Acts* 28. 25.

But how can you prove out of the Scriptures that the Holy Ghost is God proceeding from the Father and the Sonne?

First, *John* 15. 26. When the Comforter is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testifie of me: That he proceedeth from the Father is here expressly affirmed, that hee proceedeth from the Sonne is by necessary consequence implied, because the Sonne is said to send him, as *John* 14. 26. The Father is said to send him in the Sonnes name, by which sending the order of the persons of the Trinity is evidently designed, because the Sonne is of the Father, and the Father is not of the Sonne, therefore we find in Scripture that the Father sendeth his Sonne, but never that the Sonne sendeth his Father. In like manner because the Holy Ghost proceedeth from the Father and from the Son, we find that both the Father and the Son doe send the Holy Ghost, but never that the Holy Ghost doth send either Father or Sonne.

Secondly, *John* 16. 15. the Sonne saith of the Holy Ghost, all things that the Father hath are mine, therefore said I that he shall take of mine, and shall shew it unto you. All things that the Father hath, the Sonne receiveth from him as coming from him, and so whatsoever the Holy Ghost hath, he hath it not of himselfe *vers.* 13. but from the Sonne, and so from the Father, as a person proceeding as well from the one as from the other.

Thirdly, *Gal.* 4. 6. God hath sent forth the Spirit of his Sonne into your hearts: As the Holy Ghost is called the Spirit of the Father, *Esa.* 48. 16. The Lord and his Spirit hath sent me; so is he here also called the Spirit of the Son, and *Rom.* 8. 9. the Spirit of God, and the Spirit of Christ. Now, if the spirit of man in whom there is no perfection be all one with man, much more the Spirit of the Father is all one with the Father, and the Spirit of the Sonne is all

one with the Sonne, and so the Holy Ghost with the Father and the Sonne is the same in deity, dignity, eternity, operation, and will.

Why is the third Person called the Spirit?

Not onely because he is a spirituall (that is) an immateriall and pure essence, (for so likewise is the Father a Spirit, and the Sonne as well as he) but first in regard of his person, because he is spired, and as it were, breathed both from the Father and the Sonne, that is to say, proceedeth from them both. Secondly, in regard of the creatures, because the Father and the Sonne doe work by the Spirit, who is, as it were, the breath of grace which the Father and the Sonne breatheth out upon the Saints, blowing freely where it listeth; and working spiritually for manner, means, and matter, where it pleaseth, *Joh. 20. 22. Psal. 33. 6. Joh. 3. 8. Acts 2. 2, 3, 4. 1 Cor. 2. 12, 13.*

Why is he called the Holy Ghost?

Not onely because of his essentiall holinesse as God, (for so the Father and the Sonne also are infinitely holy as he) but because he is the authour and worker of all holinesse in men, and the sanctifier of Gods children.

Why doth not the Father and the Sonne sanctifie also?

Yes verily, but they doe it by him, and because he doth immediately sanctify, therefore he hath the title of Holy.

What other titles are given unto him in the word of God?

1. The Holy Ghost (who is the Spirit of the Father) speaking in the old Testament, hath these names and properties. First, the good Spirit, because he is the fountain of goodnesse, *Psal. 143. 10.*
2. Secondly, the Spirit of God, because he is God, *1 Sam. 11. 6.*
3. Thirdly, the finger of God, because God worketh by him as a man by his hand, *Luke 11. 20.*
4. Fourthly, the Comforter, because he strengthneth the weak hearts of his Saints, *Joh. 20. 26.*
5. Fifthly, the spirit of Adoption, because he assureth our hearts, that we be the adopted Saints of God. *Rom. 8. 15.*
6. Sixtly, the spirit of love, power, sobriety, wisdom, &c. because it worketh all these things in us, *2 Tim. 1. 6, 7. Esa. 11. 2.*

What are the speciall comforts which the children of God receive from the holy Ghost?

He is in their hearts the pledge of Christs presence, *Joh. 14. 16, 17, 18. 26.* The witness of their Adoption, *Rom. 8. 15, 16.* The guide of their life, *Joh. 16. 13.* The comforter of their soule, *Joh. 14. 26. & 15. 26. & 16. 13.* The seale of their Redemption, *Eph. 1. 13. & 4. 30.* And the first fruits of their salvation, *Rom. 8. 23.*

But how are you assured that you have the Spirit?

Because it hath convinced my judgement, *Joh. 16. 18.* converted my soul, *Act. 26. 18. Esa. 61. 1.* and having mixed the word with my faith, *Heb. 4. 2.* it is become as life to quicken me, *Joh. 6. 63.* as water to cleanse me, *Ezek. 36. 25.* as oyle to cheer me, *Heb. 1. 9.* as fire to melt and refine me, *Mat. 3. 11.*

And how may you keep the Spirit now you have it?

By nourishing the good motions and means of it, *1 Thess. 5. 17, 18. 20.*

How to know
that we have
the Spirit.

How to keep
the Spirit.

18. 20. being fearfull to grieve, quench, resist, or molest it, *Eph. 4. 30. 1 Theff. 5. 19. Acts 7. 51.* and carefull to be led by it, and shew forth the fruits of it, *Rom. 8. 1. 14. Gal. 5. & 18. 22.*

Thus much of the three Persons severally, what now remaineth more to be spoken of the mystery of the Trinity?

To set down briefly what be the things common wherein the three Persons agree, and what be the things proper to each of them, where- by they are distinguished one from another.

Things com-
mon to the
three persons.

What are the things wherein the three Persons doe communicate?

They are considered in regard either of themselves, or of the creatures.

In what they
all agree.

What are they in regard of themselves?

They agree one with another in nature, beeing life, time, dignity, glo- ry, or any thing pertaining to the divine Essence; for in all these they are one and the same, and consequently, Co-essentiall, Co-equall, and Co-eternall.

What mean you when you say they be Co-essentiall?

1. Coc-essenti-
all.

'That they be all the self-same substance or beeing, having one indivi- duall essence or deity common to them all, and the self-same in them all.

What mean you when you say they be Co-equall?

2. Co-equall.

That as they agree in deity, so they agree in dignity, being of one state, condition, and degree; and the one having as great excellency and Majesty every way as the other: therefore their honour and wor- ship is equall and alike; and one of them is not greater nor more glo- rious then another, *John 5. 18. 23. Apoc. 5. 12, 13.*

What mean you when you say that they be Co-eternall?

3. Co-eternall.

That one was not before another in time, but that one hath been of as long continuance as another, and all of them have been and shall be forever (as being all of one self-same everlasting continuance.)

How prove you this?

John 1. 1. In the beginning was the word, &c. and at that time the three Persons spake, *Gen. 1. 26.* Let us make man, &c. *Heb. 13. 8.* Jesus Christ yesterday, to day, and the same for ever.

How can there be this equality betwixt the three Persons of the Tri- nity, seeing the Father is the first, the Sonne the second, the Holy Ghost the third?

Because every one of them is perfect God, who is infinite, eternall, and incomprehensible.

Have they all three one will likewise?

They have, and therefore they will all one and the same thing with- out any crossing, contradiction or varying in themselves, as the Sonne himselve said, *John 8. 29.* I doe alwayes those things that please him, viz. the Father.

Is there nothing else to be said of the Communion of the three Persons betwixt themselves?

Yes, that first one is in another and possesseth one another; the Fa- ther remaineth with the Sonne, the Sonne with the Father, the Holy Ghost in and with them both. *Prov. 8. 22. John 1. 1. & 14. 10. 14. 20.*

1.

They have glory one of another from all eternity. *John 17. 5.*

2.

They delight one in another, and infinitely rejoyce in one anothers

3.

fellowship, the Sonne being the delight of his Father, the Father of the Sonne, and the Holy Ghost of both. *Prov.* 8. 30.

What things have they common in regard of the creatures?

All outward actions, as to decree, to create, to order, govern, and direct, to redeem, to sanctifie, are equally common to the three Persons of the Trinity; for as they are all one in nature and will, so must they be also one in operation, all of them working one and the same thing together, *Gen.* 1. 26. *John* 5. 17. 19.

What are the things proper to each of them?

They likewise are partly in regard of themselves, and partly of the creatures, whereby the distinction of them is conceived; partly in relation and order of subsistence betwixt themselves, and partly in order and manner of working in the creatures.

What things are proper to each of them in regard of themselves?

First, in manner and order of beeing, the Father is the first Person, having his beeing from himself alone, and is the fountaine of beeing to the other Persons; the Sonne is the second, having his beeing from the Father alone, and in that respect is called the Light, the Wisdom, the Word, and the Image of the Father. The Holy Ghost is the third, having his beeing from them both; and in that respect is called the Spirit of God, of the Father, and of Christ.

Secondly, in their inward actions and properties, the Father alone begetteth; and so in relation to the second Person is called the Father; the Sonne is of the Father alone begotten; the Holy Ghost doth proceed both from the Father and the Sonne.

What is proper to each of them in regard of the creatures?

First, the originall of the action is ascribed to the Father, *John* 5. 17. 19. the wisdom and manner of working to the Sonne, *John* 1. 3. *Heb.* 1. 2. the efficacy of operation to the Holy Ghost, *Gen.* 1. 2. *1 Cor.* 12. 11.

Secondly, the Father worketh all things of himselfe in the Sonne by the Holy Ghost, the Sonne worketh from the Father by the Holy Ghost, the Holy Ghost worketh from the Father and the Sonne.

Having spoken of the first part of Divinity, which is of the nature of God, it followeth that we speak of his Kingdome, which is the second.

What is the Kingdom of God?

His universall dominion over all creatures, whereby he dispenseth all things externally according to his own wisdom, will and power: or an everlasting Kingdome appointed and ruled by the counsell of his own will, *Luke* 1. 33. *Esa.* 9. 7. *Dan.* 2. 44. *Es.* 40. 13. *Psal.* 99. 1. & 115. 3. *Rom.* 11. 34, 35, 36. *Eph.* 1. 11. *Esa.* 44. 24. & 45. 27.

Wherewith doth he reign and rule?

Principally by his own powerfull Spirit, which none can resist.

What end doth he propound unto himselfe in his Kingdome?

His own glory, *Rom.* 11. 36. *Psal.* 97. 6. *Esa.* 48. 11. *Eph.* 1. 12. 14.

What is that about which his Kingdome is occupied?

All things visible and invisible.

When shall it end?

Never

Things proper
to each of the
Persons.

Of the King-
dome of God.

Never, either in this world or in the world to come, *Psal. 145. 13.*

What manner of Kingdome is it ?

A righteous Kingdome, *Psal. 45. 6, 7. & 97. 2.*

What instructions are you to gather out of the doctrine of the Kingdome of God ?

They are expressed in the 99. Psalme ; in the beginning whereof the Prophet speaketh in this manner;

1. *The Lord reigneth*, which teacheth us that God alone hath, and exerciseth soveraign and absolute Empire over all ; and that he admitteth no fellow-governour with him.

Let the people tremble, shewing that all nations and sorts of people should tremble, forasmuch as he alone is able to save and to destroy; for if men tremble under the Regiment and Kingly rule of men, how much more ought they to tremble under the powerfull Kingdome of God, which hath more power over them then they have over their Subjects ?

This trembling, doth it stand onely in feare ?

No, but in reverence also, that that which we comprehend not in this Kingdome with our reason, we reverence and adore.

What learn you thereby ?

That we submit our selves to his Kingdome erected amongst us.

That we presume to know nothing but that he teacheth us ; to will nothing but what he biddeth us; to love, hate, feare, and affect nothing but what he requireth.

What doth follow in this 99. Psalme ?

Verf. 1, 2. *He sitteth between the Cherubims, let the earth be moved ; the Lord is great in Sion, and he is high above all the people.* Whence we learn, that although all the world roare and fret, yet we should not feare, because the Lord is greater; (*Pf. 39. 1. 4. & 97. 1.*) Verf. 3. *They shall praise thy great and fearfull name, for it is holy :* which sheweth that God ought to be magnified because he is great and fearfull, and yet holy, and holinesse it selfe. Ver. 4. *The Kings strength also loveth Judgement, Thou dost establish Equity, Thou executest Judgement, and Righteousnesse in Jacob :* whereby we learn this comfort from Gods reigning, that when we are wronged and oppressed by tyranny of men, we may have our recourse to the just and righteous Judgment of God which is the righteous Judge of the world. (*Eccl. 5. 7, 8.*) Verf. 5. *Exalt ye the Lord our God &c.* out of the might, and Majesty, and holinesse of the Lord, we should learn to extoll him with praises. *Pf. 145. 11, 12.*

Seeing God is without beginning, what did he in that infinite space, which was ere the world was made ; it being unbecoming the Majesty of God to be idle and unoccupied all that time ?

It behoveth us to think that he did things agreeable to his divine nature, but we should be evill occupied in the search of them further then himselfe hath made them known, which made an ancient Father to give this answer to a curious inquirer of Gods doings before he made the world, That he was making hell for those that should trouble themselves with such vain and idle questions. *August. lib. 1. Confess. Chap. 12.*

What is that he hath revealed unto us concerning that he did before the beginning of the world?

Besides the inward works of the three Persons of the blessed Trinity (whereof we have spoken) and the mutuall delights which they took one in another, and glory which they gave one to another; this externall act of his is revealed unto us in the Scriptures, that he hath in himselfe decreed all things; together with all the circumstances of all things which have or shall be done from the beginning of the world unto the end thereof.

The parts of
Gods King-
dome.

What then be the parts of Gods Kingdome?

The decree determining all things from all eternity, and the execution thereof fulfilling the same in time; for as from eternity he decreed, so in time and everlastingly he accomplisheth all things unto the full execution of that his decree. *1 Cor. 2. 16 Eph. 1. 11. Acts 4. 28. Psal. 99. 4. & 135. 6.* So that the first is an eternall, the second a temporall work of God.

Of Gods De-
cree.

What is the decree?

It is that Act whereby God from all eternity according to his free will did by his unchangeable counsell and purpose, fore-appoint and certainly determine of all things together with their causes, their effects, their circumstances and manner of being, to the manifestation of his own glory, *Psal. 99. 4. Mat. 10. 29. Rom. 9. 20, 21. & 11. 36. Prov. 16. 4. Eph. 1. 4. 11. Acts 2. 23. Jer. 1. 5. 15.*

What gather you of this, that Gods decree is defined by his most perfect will?

First, that the things which he decreeth are most perfectly good. Secondly, that we must not subject his decree to our shallow and base capacity, or measure it by our reason, considering that the will of God from whence the decree cometh, is unsearchable.

What be the parts or kinds of Gods decree?

That which God hath decreed concerning all his creatures generally for the declaration of his power, wisdom, and goodnesse in their creation and preservation; and that which he hath decreed specially touching the good or evill of the chief or reasonable creatures, Angels and Men, to declare the glory of his grace and justice.

What note you in the former?

That God according to his good pleasure hath most certainly decreed every (both) thing and action, whether past, present, or to come; and not onely the things and actions themselves, but also all their circumstances of place and time, meanes, manner, and end; so that they shall not come to passe in any other place or time then he hath ordained; and then and there, they shall come to passe necessarily: *Psal. 99. 4. Acts 27. 20, 21, 22, 23, 24, 25, 26, 27. 31, 32, 33, 34.*

Doth this necessity take away freedom of will in election, or the nature and property of second causes.

No, but onely brings them into a certain order, that is, directeth them to the determined end, whereupon the effects and events of things are contingent or necessary, as the nature of the second cause is; so Christ according to his Fathers Decree dyed necessarily,

cessarily, *Acts* 17. 3. but yet willingly, and if we respect the temperature of Christs body, he might have prolonged his life, and therefore in this respect may be said to have died contingently.

What consider you in the especiall decree, which concerneth the good or evill of the principall creatures?

The fore-appointment of their everlasting estate and of the means tending thereunto, the former whereof is called Predestination.

What is Predestination?

Of Predestination.

It is the speciall decree of God, whereby he hath from everlasting freely and for his own glory fore-ordained all reasonable creatures to a certain and everlasting estate of glory in heaven, or shame in hell.

What creatures come within this decree?

Both Angels, *1 Tim.* 5. 21. *Matth.* 25. 41. and Men, *1 Thess.* 5. 9. *Rom.* 9. 13. 22, 23. *1 Pet.* 2. 8. *Eph.* 1. 5. *John* 17. 12. 22. *Exodus* 33. 14.

What is the cause of this decree?

Only the meer will and free pleasure of God to dispose of his own work as he will, *Rom.* 9. 21. *Jer.* 5. 14. & 18. 22. *Esa* 64. 8.

What manner of decree is this?

It is a deep and unsearchable, an eternall and immutable decree, *Rom.* 11. 32. *Eph.* 1. 4.

Is this decree certain and unchangeable?

Yea, it must needs be so, because it is grounded on the eternall and unchangeable will of God, and therefore there is a certain number of the elect and reprobate known only to God which cannot possibly be encreased or diminished, *John* 13. 18. *2 Tim.* 2. 19.

How then doth Moses wish himselfe to be blotted out of the book of life? *Exod.* 32. 32.

He speaketh conditionally, if it were possible, to declare his love to Gods glory and his people, as *Paul* did, *Rom.* 9. 3.

But if Gods decree cannot be altered, then we may be secure, and not care how we live?

No more then we may neglect and forsake our meat and drink, because the term of our life is fore-appointed: the end and the means are joynted together of God, and cannot be separated by any man.

What are the parts of Predestination?

Election and Reprobation, *1 Thess.* 5. 9. *Rom.* 9. 13. 22, 23.

What is Election?

Parts of Predestination,
Election.
Reprobation.
Election.

It is the everlasting predestination or fore-appointing of certain Angels and Men unto everlasting life and blessednesse for the praise of his glorious grace, and goodnesse, *1 Tim.* 5. 21. *Joh.* 15. 16. *Rom.* 9. 22, 23. *Eph.* 1. 4, 5, 6. 9.

Is there no cause, reason, or inducement of election in the elected themselves?

None at all; it is wholly of free-grace, without respect of any goodnesse that God fore-saw in us, *2 Tim.* 1. 9. *Rom.* 9. 16. *Phil.* 2. 13. *Eph.* 1. 9. for otherwise man should have whereof he might glory in, and of himself, as having discerned himself from others, and

and God should not be the cause of all good, nor should his counsell be incomprehensible.

Is not Christ the cause of our Election?

No; not of Gods decreeing of it, (for that he did of his own free-will) but of the execution of it ; that is, our salvation is for and through Christ.

What tokens have we of our Election?

A true faith and a godly life.

What use are we to make of our Election?

First, it is our great comfort, that our salvation standeth by Gods eternall decree that cannot be changed, and not in our selves that daily might lose it.

Secondly, it sheweth Gods infinite mercy, that before we were, or had done good or evill, he elected us rather then others as good as wee.

Thirdly, it should make us love God all our life to our uttermost, for his love to us.

Fourthly, it is a help against al temptations of Satan, or our doubting nature, and also against all afflictions and contempt of the world, *Rom. 8. 38, 39.*

Fifthly, it serveth to humble us, that we had nothing of our selves for our salvation, but it freely came from God.

What is Reprobation?

Reprobation.

It is the eternall predestination or fore-appointment of certain Angels and men unto everlasting dishonour and destruction; God of his own free-will determining to passe them by, refuse or cast them off, and for sin to condemn and punish them with eternall death, *Prov. 16. 4. Exod. 9. 16. Rom. 9. 17. 22. 2 Tim. 2. 20. Mat. 25. 41.*

Is not sin the cause of Reprobation?

No; for then all men should be reprobate, when God foresaw that all would be sinners; but sin is the cause of the execution of Reprobation, the damnation whereunto the wicked are adjudged being for their own sin.

Is there no cause then of Reprobation in the Reprobate?

None at all, in that they rather then others are passed by of God; that is wholly from the unsearchable depth of Gods own free-will and good pleasure.

But is not God unjust in reprobating somemen, and electing others, when all were alike?

No; for he was bound to none, and to shew his freedome and power over his creatures he disposeth of them as he will for his glory; as the Potter is not unjust in making of the same clay sundry vessels, some to honour, and some to dishonour.

Doth Predestination only come within the compasse of Gods decree, and not the means also of accomplishing the same?

Yes; the means also comes within this decree, as the Creation and the fall of the reasonable creatures.

If God hath decreed the works of the wicked, must not he of force be the author of sin and evill?

God

God is not the cause of sinne and evill which he forbiddeth and condemneth, but Satan and man; yet God in his secret will hath justly decreed the evill works of the wicked (for if it had not so pleased him, they had never been at all) for most holy ends, both of his glory and their punishment, as may be seen in the Jews crucifying of Christ, *Acts* 2. 23. and *Josephs* selling into Egypt, *Gen.* 45. 7. & 50. 20. For the thing that in it self by reason of Gods prohibiting of it is sin, in respect of Gods decreeing of it for a holy end, comes in the place of a good thing, as being some occasion or way to manifest the glory of God in his justice and mercy; for there is nothing sin as God decreeth it or commandeth it, neither is there any thing of it self absolutely evill; (1 *Pet.* 3. 17.) But because God hath forbidden it, therefore it is evill, and only unto them unto whom God hath forbidden it: as *Abraham* killing of *Isaac* being commanded of God was to be obeyed, and sin it were to have disobeyed it, which otherwise by reason of Gods commandment forbidding to kill was a sin; for God forbiddeth not things, because they are of themselves, and first evill, but therefore are they to man evill, because God hath forbidden them; for all sin is a transgression of a law, and God doth in heaven and in earth whatsoever pleaseth him, neither is there any greater then he to command him.

So much of the decree or purpose of God, what is the execution of it?

It is an action of God effectually working all things in their time according to his decree, *Eph.* 1. 11. *Acts* 4. 28.

Execution of
Gods decree.
} Creation.
} Providence.

What are the parts of the execution?

Creation, and Providence, *Psal.* 33. 6, 7. 9. 10, 11. & 146. 6, 7. *Fer.* 10. 12.

What is Creation?

It is the execution of Gods decree, whereby of nothing he made all things very good, *Gen.* 1. 1. 7. *Heb.* 11. 3.

Creation in general.

How many things in general are you to know concerning the Creation?

The causes, and the adjuncts; in the former whereof we are to consider the authour or efficient cause, the matter, the form or manner, and the end; in the latter the goodnesse of the creatures, and the time of their Creation.

Who is the Authour of this wonderfull work?

God alone.

How doth that appear?

Not only by the plain and manifold testimonies of holy Scripture, but also by light of reason well directed; for reason teacheth, that there must needs be a first cause of all things, from whence they proceed, not only as they are this or that, but simply as they are; that all perfections which are in other things by participation should be in it essentially, and that the same must be of infinite wisdom in that all things are made and ordered unto so good purposes as they are, none of which things can agree to any but to God alone, whence it is that the Apostle *Paul*, *Acts* 14. 15. & 17. 24. doth point out God to the Heathen by his work above other.

Is not Creation then an article of faith above reason?

Yes; in regard of the time and manner of it, as likewise in respect of a full and saving assent unto it with comfort.

Is the Father alone to be held the Creator of all things?

No; but together with him the Son also, and the holy Ghost, for so S. *Iohn* testifieth, that by Christ the eternall Word and Wisdome of God all things were made, & without him was made nothing, *Ioh. 1. 3.* In like manner S. *Paul* teacheth, that by him all things were created in heaven and in earth, both things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, by him, and for him they were all created, *Col. 1. 16.* *Moses* also declareth, that the Spirit of the Lord moved upon the waters, sustaining and holding up, and as it were brooding (for that metaphor he useth) the unformed matter to bring forth the most comely and beautifull forms of all things, *Gen. 1. 2.*

Did not the Angels create some creatures at the beginning? or cannot Man or the Devils now create creatures?

No; Creation is a work of God which only he is able to doe, and therefore whatsoever the Devill or Juglers like the Sorcerers of Egypt, seem to doe, it is nothing but a delusion of the senses, as the Devill himself confesseth, *Mat. 4.* and the Sorcerers, *Exod. 4.*

What, was there not something before the Creation, as the first matter of all things, or space, or the time, in which this world was made?

No; for then there should be something eternall as well as God.

Whereof then were all things made?

Of nothing, that is, of no matter which was before the Creation.

How doth that appear?

Because they are said to have been made in the beginning, *Gen. 1. 1.* that is, when before there was not any thing but God the Creator, and before which there was no measure of time by men or Angels.

How and in what manner did God create all things?

By no means or instruments, (which he needeth not as man doth) but by his powerful word, that is, by his only will, calling those things that are not as though they were, *Heb. 11. 3. Rom. 4. 17. Ps. 148. 5.*

Was that Word by which he made all things, Christ his Son?

All things indeed that were made were made by the Son, the second Person of the Trinity, *Ioh. 1. 3. Col. 1. 16. Heb. 1. 2.* yet that word mentioned in the 1. *Gen.* where it is written, that the Lord said, Let there be light, &c. was Gods command, which then had beginning, whereas the Son was from all eternity.

To what end were all things created?

For Gods glory, *Prov. 16. 4.*

How doth the glory of God appear in them?

First, his eternall power and Godhead is seen in raising all things out of nothing by his word alone, *Esay 40. 12. Rom. 1. 20. Jer. 10. 12. & 51. 15.*

Secondly,

Secondly, his infinite wisdom is made known by them, *Psal.* 104. 24. *Fer.* 10. 12. & 51. 15.

Thirdly, his goodness unto all his creatures is hereby manifested, which is very excellently set out by the Prophet in the 104. *Psal.*

Fourthly, his infinite authority doth appear by them.

What uses then are we to make of the Creation?

Uses of the
Creation.

First, we are thereby taught to discern the true God from all Heathen and Idoll gods in the world, *Esa.* 45. 6, 7. *Fer.* 10. 11, 12. for nothing in heaven and earth can give a being to a creature but God.

Secondly, we are to weigh them and learn their properties, *Eccles.* 7. 25.

Thirdly, we should learn to give God glory for them, *Rev.* 4. 11. *Psal.* 92. 5. where it is made one end of the Sabbath, *Pf.* 104. throughout.

Fourthly, we are to gather comfort to our selves from hence, That resting upon this faithful Creator our hope needs not fail us so long as either heaven or earth have any help for us, *1 Pet.* 4. 19. *Esa.* 37. 16, 17.

What doth the Scriptures teach us concerning the goodness of the creatures?

That God made all them in such excellency of perfection for their being, working, order and use, that himself did fully approve of them, and so establish them, *Gen.* 1. 31. which established order is that which is called Nature.

In how many things doth the goodness of the creatures consist?

In three: First, in perfection of their nature.

Secondly, in their properties and qualities, whereby they are able to do those things for which they were created.

Thirdly, in their uses unto man.

How manifold is that good which men receive by them?

Threefold: First, profitable good. Secondly, pleasant good. Thirdly, honest and Christian good.

How were all things made good when we see there be divers kinds of Serpents, and noysome and hurtfull beasts?

That they are hurtfull, it commeth not by the nature of their creation, in regard whereof they at the first should only have served for the good of man.

What doe you note in the time of their Creation?

The beginning and the continuance thereof.

Might not the world have been before all time even from eternity?

No, for absolute eternity belongeth only to God, neither could any thing that is subject to time be after an infinite succession of other things.

What say you then to Aristotle accounted of so many the Prince of Philosophers, who laboureth to prove that the world is eternall?

Wherein he laboureth to finde out a point of wisdom which he had learned of none other that was before him, he therein bewrayeth his greatest folly, for his chiefeft reason being grounded upon the eternity of the first mover, is of no force to prove his most absurd position, seeing God as he is Almighty, and always able to doe what he will

will, so is he most free, and not bound to doe all that he can, but what, when, and how it pleaseth him. But seeing *Aristotle* was enforced by reason to acknowledge God to be the first mover, even against his will, (for it seemed that he endeavoured as much as he could to quench the light of divine knowledge shining in his face, or obstinately to close his eyes against the same) and yet not onely spoiled God of the glory of his Creation, but also assigneth him to no higher office then is the moving of the sphears, whereunto he bindeth him more like to a servant then a Lord, the Judgement of God uttered by *S. Paul, Rom. 1. 21.* is most notoriously shewed upon him, in that he knowing God, did not glorifie him, nor give him thanks, but became vain in his disputations, and his foolish heart was darkned; while he professed wisdom, he was made a fool, approving Idolatry, and that wickednesse which the Apostle there sheweth to be a just punishment of Idolatry, and nature it self abhorreth; *Arist. Polit. lib. 7. cap. 6. & lib. 2. cap. 8.*

How long is it since God did create the world?

Four thousand years before the birth of our Saviour Christ, and so about 5614 years before this time.

Why is the order of the years of the world so carefully set down in the Scripture?

1. To convince all Heathen that either thought that the world was without beginning, or that it began Millions of years before it did.
2. To give light to all sacred Histories of the Bible.
3. To shew the time of the fulfilling of the Prophecies which God foretold.

But why was not the world made sooner?

Saving the hidden wisdom and free pleasure of the Maker therein appeareth the free power of God to make or not to make, and his absolute sufficiency within himself, as having no need of any externall being, only creating that he might communicate & manifest his goodness.

How long was God creating the world?

Six days and six nights.

Why was he creating so long, seeing he could have perfected all the creatures at once and in a moment?

First, to shew the variety, distinction and excellency of his severall creatures.

Secondly, to teach us the better to understand their workmanship, even as a man which will teach a child in the frame of a letter, will first teach him one line of the letter, and not the whole letter together.

Thirdly, to admonish us, that we are bound to bestow more time in discerning and knowing them then we doe.

Fourthly, that we might also by his example finish our work in six days.

Fifthly, that we might observe, that many of the creatures were made before those which are ordinarily their causes, and thereby learn, that the Lord is not bound to any creature, or to any means: thus the sunne was not created before the fourth day, and yet dayes which now are caused by the rising of the sunne were before that; so trees and plants were created the third day, but the

the Sun, Moon, and Stars, by which they are now nourished and made to grow, were not created till after the third day.

Hitherto of the creation in generall, what are the particular creatures?

The creation of the particular creatures.

The world and all things therein, *Acts* 17. 24. or the heavens, and the earth, and all the host of them. *Gen.* 2. 1.

How many heavens are mentioned in the Scriptures?

The Heavens.

Three: the first is the ayre wherein we breathe, the birds doe fly, and the snow, rain, frost, haile and thunder are begotten, *Matth.* 6. 26. *Gen.* 7. 11.

The second is the sky, wherein the Sun, the Moon, and the Starres are placed, *Gen.* 1. 14, 15. *Deut.* 17. 3.

The third, wherein the Angels, and the soules of the Saints from hence departed are now in; *2 Cor.* 12. 2. *Mat.* 18. 10. *Mark.* 12. 25.

What understand you by the earth?

The lowest part of the world, containing the globe of the land and the waters.

Of the earth.

What mean you by the host of them?

All the creatures which the Lord made to have their beginning and being in them, *Psal.* 103. 20, 21. 148. 2. &c. *Deut.* 17. 3. *Job.* 2. 10, 11.

How are the creatures distinguished?

Into visible, and invisible, *Col.* 1. 16.

What are the things invisible?

The third heaven, and the Angels placed therein.

Of the invisible creatures. The third heaven and Angels.

Why is there no more expresse mention in the first of Genesis, of the creation of these, especially being creatures in glory so farre passing others?

1. They are not expressly mentioned, because *Moses* setteth forth the things that are visible, and therefore doth not only passe them by, but also minerals and other things inclosed in the bowels of the earth.

2. Some respect also might be had of the weaknesse and infancie of the Church at that time; God did first teach them more plain and sensible things, and as they grew in knowledge, he afterwards revealed other things unto them; but that they were (in one of the six dayes) created, it is most evident by *Heb.* 11. 10. *Psal.* 103. 20. & 148. 2, 5. *Col.* 1. 16.

In which of the six dayes were they created?

Though it be not so plainly revealed in Scripture, yet it may be gathered by *Gen.* 1. 1. (where under the term of heavens, these glorious creatures may be also comprehended) and *Job* 38. 6, 7. that they were created the first day.

Of what nature are the Angels?

They are substances wholly spirituall, (not in parts as man is) and in respect of their simple essence in the Scripture, they are called spirits.

Of Angels.

How many things conceive you of the Angels, when you say that they are spirits?

Six. 1. That they are living substances. 2. That they are incorruptible. 3. That they are incorporeall. 4. That they are indivisible. 5. That they are intangible. 6. That they are invisible.

Have they any matter ?

They have their spirituall matter, (as mans soule hath) but not any earthly or corporall matter.

They are not then fantasies, as some doe wickedly imagine ?

No, but they are substances and beings, for some are said to have fallen, others to appeare unto men.

How many of them were created at the beginning ?

They were all created at once, and that in an innumerable multitude.

How did God create them ?

He made them all at the first very good and glorious spirits, yet mutable; *Gen. 1. 31. Job 4. 18.*

With what other properties are the Angels especially endued ?

With greater wisdom, power, swiftnesse and industry, then any man.

Of the creation of visible things.

Where is the creation of things visible, especially taught ?

In the first and second chapters of *Genesis*, where *Moses* declareth at large, how God in the beginning created the world and all things therein contained, every one in their severall nature and kinds.

What doth Moses note of these creatures generally ?

1. Three things: first, that they are all said to be good, which stoppeth the mouthes of all those that speak against them.
2. Secondly, that their names are given them.
3. Thirdly, that their uses and ends are noted.

In what order did God create them ?

First, the dwelling places were first framed, then the creatures to dwell in them, and provision was made for the inhabitants of the earth before they were made, as grasse for the beasts, and light for all living and moving creatures, and all for man. Secondly, God proceedeth from the things that are more imperfect, to those that are perfecter, untill he come to the perfectest; as from the trees, corne, herbes, &c. which have but one life, that is, whereby they increase and are vegetative, unto the beasts which have both an increasing and feeling, or sensitive life; as fishes, fowles, beasts, &c. and from them to man which hath besides them a reasonable soule.

What learn you from the first ?

Not to be carking for the world and things of this life, nor to surfeit with the cares thereof, seeing God provided for the necessity and comfort of the very beasts, ere he would bring them into the world.

What from the second ?

That we should therein follow the example of the Lord, to goe from good to better, untill we come to be perfect.

What are the visible creatures in particular ?

Of the Chaos, or rude masse.

Two: first, the rude masse or matter of the world made the first night, wherein all things were confounded and mingled one in another. Secondly, the beautifull frame thereof which were made the rest of the six dayes and nights.

What are the parts of that rude masse ?

Heaven

Heaven and earth (for so the matter whereof all the bodily creatures were made, seemeth by a Trope, *Gen. 1. 1.* to be signified) as it were the Center and circumference. For as the Arch-builders first shadow out in a plot the building they intend, and as the Painters draw certain grosse lineaments of that picture, which they will after set forth and fill up with orient colours; so the Lord our God in this stately building, and cunning painting of the frame of the world, hath before the most beautifull frame set out as it were a shadow, and a common draught thereof.

Of the parts of the rude masse.

It seemeth that the rudenesse was in the earth onely, containing the water and the dry land, because the Prophet saith, that the earth was void, and without shape.

It is true that *Moses* giveth this to the earth, rather then the masse of the heavens; because the confusion and rudenesse was greater there then in the masse of the heavens, for the water and dry land being mingled together, there was no form or figure of them.

It being without form and void, how was it kept?

Gen. 1. 2. By the holy Ghost, which (as a bird setting over her egges) kept and preserved it.

What were the things which were made of this rude masse?

The beautifull frame and fashion of this world, with the furniture thereof.

What doe you consider in the frame and fashion of the world?

Of the frame of the world,

Two things: first, the Elements, which are the most simple bodies, by the uneven mixture whereof all bodies are compounded.

Secondly, and the bodies themselves that are compounded of them.

How many Elements are there?

Of the Elements.
The foure Elements.

There are commonly counted foure.

First, the fire, which some think to be comprehended under the term of light, *Gen. 1. vers. 3, 4.* because it is a quality of the fire.

1.

The second is the ayre, which some would have signified by the spirit or wind of God moving upon the waters, *vers. 2.* others by the Firmament, *vers. 6, 7.* set between the clouds and the earth, to distinguish between water and water, and to give breath of life to all things that breath.

2.

3^{dly}, The waters *v. 2.* severall from the mass called the earth, *v. 9, 10.*

3.

4^{thly}, The earth, *vers. 2.* called the dry land, *vers. 9, 10.* which remaineth, all other being sent of God to their proper places.

4.

What are the mixt or compounded bodies?

Of the mixt or compounded bodies.

Such as are made of the four Elements, equally mingled together.

How many kinds be there of them?

The things that have {
1. A being without life.
2. A being, and life without sense.
3. A being, life and sense without reason.
4. A being, life, sense, and reason, (as man)

What is common to the three last kinds?

That together with life there is power and vertue given unto them to bring forth the like unto themselves for the continuance of their kind, which blessing of multiplication is principally in the two

last sorts of creatures, (that have the life of sense, beside the life of increase) and therefore the Lord is brought in to speak to them in the second person, *Gen.* 1. 22. 28. which he did not to the grasse, corne, and trees, which are creatures of the second kind.

What learn you from hence?

That the chiefe and speciall cause of the continuance of every kind of creature to the worlds end, is this will and word of God, without the which they or sundry of them would have perished ere this, by so many means as are to consume them.

Declare now in order the severall works of the six dayes, and shew first, what was done the first day?

The rude masse or matter of heaven and earth being made of nothing the first night of the world, as hath been declared; God did afterward create the light, and called it day. *Gen.* 1. 3, 4, 5.

What note you hereof?

The wonderfull work of God not onely in making something of nothing, but bringing light out of darknesse, *2 Cor.* 4. 6. which are contrary, and distinguishing betwixt day and night, before either Sun or Moon were created.

What was the work of the second day?

The Firmament was created to divide the waters above, from the waters below.

What was done the third day?

The third night (as it seemed) God caused the waters to retire into their vessels, and severed them from the dry land, calling the one seas, the other earth. Then in the third day which followed that night, he clad the earth with grasse for the use of beasts only, corn and trees for the use of man also.

What shape is the water and earth of?

They both together make a round globe.

Whether is the water or the earth bigger?

The water.

Why then doe they not overwhelme the earth?

They are restrained and kept in by the mighty power of God.

How many sorts of waters be there?

Two, salt waters (as the sea) and fresh waters, as floods, springs, lakes, &c.

What be the parts of the earth?

First, Hills. Secondly, Valleys, and Plaines.

How many benefits doe you receive by the earth in generall?

Four, First, we are made of the earth. Secondly, we dwell on the earth. Thirdly, it giveth fruits and nourishment to all living creatures. Fourthly, it is our bed after death.

What benefit receive you by the hills?

They are a shadow against storms and heat, they be fit for grasing of cattle, they are fit places to set Beacons on, to shew that the enemies are at hand, &c.

What benefits receive you by the Valleyes and Plaines.

1. They receive water to water the earth. 2. They are most fit places

The severall
works of the
six dayes.
The first day.
Heaven and
earth, and the
light.

The second
day.
The Firma-
ment.
The third day.
Grasse, corne,
trees.

Of the water
and earth.

ces to bring forth all kind of fruit, and herbes, and grasse.

How cometh it to pass that God first maketh the grasse, corne, and trees, ere he made the heavenly bodies of the Sunne, Moon, and Starres, from whose influence the growth of these proceedeth?

To correct our errour which tye the increase of these so to the influence of the heavenly bodies, even to the worshipping of them therein; forgetting the Lord who thereby sheweth that all hang upon him, and not on them, forasmuch as he made them when the heavenly bodies were not.

What do you gather from hence?

That the fruitfulness of the earth standeth not so much in the labour of the husband-man, as in the power which God hath given the earth to bring forth fruit.

Thus much of the works of the 3^d. day, what was made the 4th. day?

Lights, which are as it were certain vessels wherein the Lord did gather the light which before was scater'd in the whole body of the heavens.

How are these lights distinguished?

Although they be all great in themselves, to the end they might give light to the dark earth that is farre removed from them, yet are they distinguished into

Great	{	Sunne
Small.		Moon
		Starres.

The fourth day.
The creation of the lights.

Why doth Moses call the Sun and Moon the greatest lights, when there are Starres that exceed the Moon by many degrees?

First, because they are greatest in their use and vertue that they exercise upon the terrestriall bodies. Secondly, because they seem so to us, it being the purpose of the Holy Ghost by Moses to apply himselfe to the capacity of the unlearned.

What is the use of them?

First, to separate the day from the night. Secondly, to be signs of seasons and dayes and yeares. Thirdly, to send forth their influences upon the whole earth, and to give light to the inhabitants thereof.

How are they signs of times and seasons?

First, by distinguishing the time, spring, summer, autumn, winter, by their work and naturall effect upon the earthly creatures.

Secondly, by distinguishing the night from the day, the day from month, the month from the yeare.

Have they not operation also in the extraordinary events of singular things and persons for their good and evill estate?

No verily, there is no such use taught of them in the Scriptures.

What creatures were made the first day?

Fishes and birds.

What were the fishes made of?

Of all four Elements, but more (it seemeth) of the water then other living things, Gen. 1. 20.

What were the birds made of?

Of all foure Elements, yet have more of the earth; (Gen. 2. 19.) and therefore that they are so light, and that their delight is in the ayre, it is so much the more marvellous.

What did God make in the sixth and the last day of Creation?

The fifth day.
Of the creation of fishes, and birds.

The sixt day.
Of the creation
of man and
woman.

It is probable
that he made
in the

Night thereof the } going } Tame or home-
beasts of the earth. } creeping } beasts.
Day, man in both sexes, that is, both man and wo-
man, the history of whose creation is set down
Gen. 1. 26, 27. in the discourse of the sixt days work,
and repeated in *cap. 2. v. 7.* and more at large after
the narration of the Lords rest in the seventh
day, *vers. 18, 19, 20, &c.*

Why was man last made of all the creatures ?

1. Because he was the most excellent of all the works of God in this
inferiour world. 2. Because he was the end of all unreasonable crea-
tures, and therefore that he might glorifie God for all the creatures
that he saw the world was furnished with for his sake. 3. Because God
would have him first provided for, ere he brought him into the world;
that so he might have this world, for which God had made him
Prince, as it were, his Palace, furnished with all things convenient :
and if he had care of him before he was, how much more now he is ?

What note you thereof ?

That man hath not to boast of his antiquity, all the creatures being
made before him even to the vilest worm.

What is to be observed in his creation ?

That here for the excellency of the work, God is brought in, as it
were, deliberating with himselfe, the Father with the Sonne and the
Holy Ghost, and they with him; the whole Trinity entring into a so-
lemn counsell to make man after their Image, (*Gen. 1. 26.*) which is
not said of any other creature; for whereas the other creatures were
made suddenly, man was (as we shall see) not so, but with some space
of time: hitherto also belongeth, that the Holy Ghost standeth longer
upon his creation then upon the rest.

What learn you from hence ?

That we should mark so much the more the wisdom and power of
God in the creation of him, thereby to imitate God in using most dili-
gence about those things which are most excellent.

What parts doth he consist of ?

Of two parts, of a body and a soule, *Gen. 2. 7. Job 10. 11, 12.*

Whereof was his body made ?

Of the very dust of the earth, *Gen. 2. 7.* in which respect the work
of God in making him is set forth by a similitude of the potter which
of his clay maketh his pots; *Rom. 9. 21.* and the name of *Adam* is from
hence in the Hebrew given unto man, to put him in mind not to bee
proud, nor to desire to be like God; which God foresaw he would
doe, through Satans temptations.

What learn you from hence ?

That seeing it pleased God to make mans body more principally
of the basest Element, that thereby he would give man to under-
stand of what base matter his body was framed, that so hee might
have occasion of being lowly and humble in his owne sight;
according

Of the parts of
man, and first
of the body.

according as the Scripture it self directeth us to this instruction, *Gen.* 18. 27. *Fer.* 2. 2. 29.

What else learn you?

The absolute authority that God hath over man, as the Potter hath over his pots and much more, *Rom.* 9. 21.

How was the soul made?

His soul was made a spirituall substance, which God breathed into that frame of the earth to give it a life, whereby man became a living soul, (*Gen.* 2. 7. *Mal.* 2. 15.)

Of the soul of Man.

Why is it called the breath of God?

Because God made it immediately, not of any earthly matter (as he did the body) nor of any of the elements, (as he did the other creatures) but of a spirituall matter, whereby is signified the difference of the soul of man which was made a spirituall and divine, or everlasting substance, from the soul or life of beasts, which commeth of the same matter whereof their bodies are made, and therefore dieth with them; whereas the soul of man commeth by Gods creation from without, (in which respect God is said to be the Father of our spirits, *Heb.* 12. 9.) and doth not rise as the soul of beasts doe, of the temper of the elements, but is created of God, free from composition, that it might be immortall and free from the corruption, decay, and death that all other creatures are subject unto; and therefore as it had life in it self when it was joynted to the body, so it retaineth life when it is separated from the body and liveth for ever.

What other proofs have you of the immortality of the soul besides the divine nature thereof?

The immortality of the soul.

Ecc. 12. 7. It is said that at death the dust shall return to the earth as it was, and the spirit unto God who gave it.

1.

Our Saviour Christ, *Luk.* 23. 46. and his servant Stephen, *Acts* 7. 59. at their death commend their souls unto God.

2.

Luk. 23. 43. The theeves soul after separation from the body is received into Paradise.

3.

Mat. 10. 28. The soul cannot be killed by them that kill the body.

4.

Psal. 49. 14, 15. *Mat.* 22. 32. *Rev.* 6. 9. & 7. 9.

5.

The guiltinesse of the Conscience, and feare of punishment for sin, proveth the same.

6.

Otherwise all the comfort of Gods children were utterly dashed; for if in this life only we have hope in Christ, we are of all men most miserable, *1 Cor.* 15. 15.

7.

Why is it said, that God breathed in his face or nostrils, Gen. 2. 7. *more then in any other part?*

To put man in mind of his frailty, whose breath is in his nostrils, *Esay* 2. 22.

1.

Because the soul sheweth her faculties most plainly in the countenance, both for outward senses and inward affections.

2.

But is the head the seat of the soul?

Of the seat of the soul.

It is thought that in regard of the essence of it, all of it is over all and every part of the body, as fire is in hot iron; but howsoever the severall faculties thereof appear in the severall parts of the body, yet

yet the heart is to be accompted the speciall seat of the soul, not only in regard of life being the first part of man that liveth, and the last that dieth, but for affections also and knowledge, as appeareth by 1 Kings 3. 9. 12. Mat. 15. 18, 19. Rom. 2. 15. & 10. 10. 1 Pet. 3. 4.

Is there many or one soul in man?

There is but one, having those faculties in it of vegetation and sense that are called souls in plants and beasts.

What reason have you for this saying?

1. Otherwise there should be divers essentiall forms in man.
2. God breathed but one breathing, though it be called the breathing of lives, Gen. 2. 7. for the divers lives and faculties.
3. In all Scripture there is mention but of one soul in man, Mat. 26. 38. Acts 7. 59.

When may the soul be truly said to come or be in the body of a child?

When in all essentiall parts it is a perfect body, as Adams was when God gave him his soul.

What be the faculties of the soul?

1. The Understanding, under which is the Memory (though it be rather one of the inward senses, then one of the principall faculties of the soul) and the Conscience.
2. The Will, under which are the Affections; So there be five speciall faculties.

What is meant by the image of God, after which man was made?

Gen. 1. 26, 27.

What is the Image of God in Man.

Not any bodily shape, (as though God had a body like man) but the divine state wherein his soul was created.

How many ways is the image of God taken in Scripture?

Either for Christ, as Col. 1. 15. Heb. 1. 3. Joh. 12. 45. & 14. 9. or for the glory of mans lively personage, as Gen. 9. 6. or for his authority over the woman, as 1 Cor. 11. 7. or for the perfection of his nature, indued with reason and will, rightly disposed in holinesse and righteousness, wisdom and truth, and accordingly framing all motions and actions both inward and outward, Col. 3. 9, 10. Eph. 4. 24.

How is it here then to be taken?

It may be taken either strictly and properly, or more largely and generally.

What is the strictest and most proper acception of it?

When it is taken for that integrity of nature which was lost by Adams fall, and is contrary to originall sin.

Wherein standeth that integrity of nature?

In the whole perfections of vertues appearing in the five faculties, as

1. In the understanding, true wisdom and heavenly knowledge of Gods will and works.
2. In memory, all holy remembrance of things we ought.
3. In will, all cheerfulness to obey Gods command.
4. All moderation and sanctity of affections.
5. All integrity of Conscience.

Is any part of Gods Image in the body?

No

No, but as originall sin in our corrupt estate; so in the state of integrity these vertues shine and are executed by the body.

But is not man the Image of God in respect of the essentiall faculties of the soul, his mind and will, and in the immortality thereof?

Not in this strict and proper acception of Gods Image, whereof now we speak; for the essentiall faculties of the soul are not lost by Adams fall, and the immortality remaineth still.

What is the larger acception of Gods Image?

When it is taken for that dignity and excellency given unto man in his creation; which is partly inward, and partly outward.

Wherein doth his inward excellency consist?

Both in his substance and in his qualities.

Wherein standeth the excellency of his substance?

In that he only of all the creatures of the visible world hath a reasonable and immortall soul given unto him, (as hath been declared) and in respect of this spirituall nature resembleth God who is a Spirit.

What is the excellency of man consisting in qualities?

Knowledge and wisdom in the understanding, *Psal. 51. 6. Col. 3. 10.* Righteousnesse and holinesse in the free-will, *Eph. 4. 24. 1 Pet. 1. 15, 16.* and herein, as hath been shewed, did man especially resemble his Maker.

Wherein standeth the excellency of the understanding?

In knowledge of all duties either concerning God, his neighbour, or himself; unto which knowledge may be referred Wisdom to use knowledge, to discern when, where, and how every thing should be done: Conscience to accuse or excuse, as his doings should be good or evil; Memory to retain, Providence to foresee what is good to doe it, what is evill to avoid it; Reason to discusse of the lawfulnessse or unlawfulnessse of every particular action of a mans own self; hitherto refer the knowledge of the natures of the creatures, whereby he was able to name them according to their nature.

Wherein standeth the excellency of mans will?

In holinesse (as hath been said) and righteousnesse, or uprightnesse of desires and affections; holinesse comprehending all the vertues of the first, and justice or righteousnesse containing all the vertues of the second Table imprinted in the soul of man at his Creation.

What were the outward gifts wherein mans excellency did consist?

God gave him a body answerable to his soul, endued with beauty, strength, immortality, and all gifts serving to happinesse, *1 Cor.*

11. 7.

God set such a grace and majesty in the person, especially in the face of man, as all the creatures could not look upon without fear and trembling, as appeareth when they all came before man to receive their names.

God gave him dominion and rule over all creatures of the world, which were made to serve him, being by this excellent Creation made and adopted to be, as it were, the son and heir of God, who is the absolute

1.

2.

3.

solute Lord over all, *Psal.* 8. 6, 7. *Gen.* 1. 26. 28. of which dominion the authority to name them was a sign, *Gen.* 2. 19, 20.

What are the ends and uses of the making of man according to Gods Image?

1. That God who is in himself invisable and incomprehensible, might in some measure be known of man; as a picture or image sheweth the person whom it representeth.
2. To move man to love God, that hath so gloriously made him like himself.
3. That men between themselves might love one another, as like doth like.

How many of mankind did God create at the first?

1. Only one man, *Adam*, *Gen.* 2. 7.
2. Out of him, and for him, one woman *Evah*; *Gen.* 2. 21, 22. *Mal.* 2. 15. so made he them male and female, *Gen.* 1. 27. & 5. 2.

How doth God say, Gen. 2. 18. It is not good for man to be alone; did he make any thing that was not good?

God forbid, by good it is not meant, that which is set against sin or vice, but in saying (it is not good for man to be alone) he meaneth it is not so convenient and comfortable.

What learn you from hence?

1. How foully they have been deceived, that upon the words of the Apostle, *1 Cor.* 7. 1. It is not good for man to touch a woman, have gathered, that mariage is little better then whoredome; Considering that as here, so there, by good is meant only that which is convenient and commodious.
2. That man is naturally desirous of the society of woman, and therefore that Munkeries, Nunneries, and Hermitages are unnaturall, and consequently ungodly.

What is meant by these words in the same place, Gen. 2. 18. [as before him?]

That she should be like unto him, and of the same form, for the perfection of nature and gifts inward and outward.

What is the end why she was made?

To be a help unto man.

Wherein?

First, in the things of this life by continuall society, *1 Pet.* 3. 7. Secondly, in this life, for generation, *Gen.* 1. 28. Thirdly, in the things of the life to come, even as they which are heirs together of the grace of life. And now a fourth use is added, to be a remedy against sin, which was not from the beginning, *1 Cor.* 7. 9.

What reason is there brought to prove that God was to make a woman an help unto man?

Either he must have an help or companion, but there is none fit among the creatures, therefore I must create one; the first proposition being evident, the second is proved by Gods own testimony, and *Adams* experience, who having given names to all the creatures truly, and according to their natures, yet found none fit for his company, *Gen.* 1. 20.

What

What learn you from thence, that the Lord would have Adam see whether there were a helper amongst the other creatures which he knew well to be unfit?

To teach us, that ere we enter into marriage we should have a feeling of our own infirmity and need of a wife, whereby that benefit may become more sweet, and we more thankfull unto God; which if it be true in a man, it ought to be much more in a woman, which is weaker, and much more insufficient then he.

What else?

That it is a perverse thing to love any creature so well as mankind, against those men that make more of their Horses and Hounds then of their wives; and against those women which make more of a Monky, or of a Parrat, or of a Spaniel, then of their husbands.

What note you of that, that when Adam was asleep his wife was made?

That the Lord is the giver of the wife without our care, and that besides our prayers to God for one, the care is to be laid upon the Lord, and upon our parents, which are to us as God was to Adam, to direct us therein, *Prov. 19. 14.*

Why was not Evah made of the earth as Adam was, but of a Rib of her husband?

To admonish her of her subjection and humility, as the Apostle teacheth, The man was not of the woman, but the woman of the man, *1 Cor. 11. 8.* Which subjection also appeareth in this, that Adam gave her the name.

To put them in mind of the neer conjunction that should be between the man and his wife in love and affection.

Wherefore doth God bring the woman to Adam?

To note that how fit soever a woman be, yet she should not be received to wife untill God gave her, and when he giveth her by his Ordinance that he hath appointed, that then he should receive her.

Whereof dependeth this, that a man shall leave father and mother and cleave to his wife? Gen. 2. 24.

Of this, that she was flesh of his flesh, and bone of his bone, and that God did give her unto man, and he accepted her.

The Creation which is the former part of the execution of Gods Decree being ended, what is the other?

Providence.

How may it appear that there is a providence?

Partly by the word of God, *Matth. 10. 30. Prov. 16. 33.* Partly by reason.

What reasons have you to prove that there is a Providence?

The agreement of things which are most contrary in the world, and which would consume one another, if they were not hindred by the providence of God.

The subjection of many men and women unto one person, both in Common-wealths and families.

The means of our preservation and nourishment; for meat, drink and clothing, being void of heat and life, could not preserve the life of

Of Gods Providence.

1.

2.

1.

2.

3.

of man and continue heat in him, unlesse there were a speciall providence of God to give vertue unto them.

4. Those beasts that are hurtfull unto man, though they encrease more and no man kill them, yet are fewer then those that are profitable unto man.

5. The feeding of the young Ravens in the nest when the damme forsaketh them.

6. The hatching of the Ostriches egge.

7. The Lord hath so disposed of the wilde beasts, that they go abroad in the night time to seek their prey, and lie in their dens in the day time, that men may goe abroad to their work.

8. God doth preserve his Church from the Devill and the wicked, so that though they be stronger then it, yet they cannot hurt it.

Obj. 1. *But it seemeth that the inequality holden in the government of men should prove, that all things are not governed by the Lord, for the worst are richest oftentimes, and the best poor?*

His government in all things whatsoever, is good; for he is no lesse good in his government then in his Creation.

Obj. 2. *If God doe guide all things, we should have no Serpents and other noysome and hurtfull things; no war, no sicknesse?*

They are the instruments and means of the execution of Gods justice and vengeance upon men that offend against him, in which respect the Prophet saith, there is no evill in the City which the Lord hath not done, *Amos 3. 6.*

Obj. 3. *How commeth it then to passe if these be instruments of vengeance for sin, that they fall upon the good, and rather upon them then upon the wicked?*

The most godly having the remnant of sin that dwelleth in their mortall bodies, deserve everlasting condemnation, and therefore in this life are subject to any of the plagues of God; as for that they are sharper handled oftentimes then the wicked, it is to make triall of their patience, and to make shew of the graces he hath bestowed upon them, which he will have known, and that it may be assured that there is a Judgement of the world to come, *2 Thess. 1.* wherein every one shall receive according to his doing in this life, either good or evill.

Having shewed that there is a Providence, declare now what it is.

It is a temporary action of God, whereby he moveth and directeth all things after the counsell of his own will to their proper ends. Or thus, It is the second part of the execution of Gods decree; whereby he hath a continuall care over all his creatures once made, sustaining and directing them with all that, that belongeth unto them, and effectually disposing of them all to good ends, *Eph. 1. 11. Rom. 11. 36. Zach. 4. 10. Prov. 15. 3. Jer. 23. 23. Col. 3. 11. Psalm. 139. 2. & 119. 91.*

Why say you it is an action?

To distinguish it from the essentiall Attributes of God.

Why say you that it is temporary?

To distinguish it from the eternall decree of God.

Why say you, [whereby he moveth and directeth all things?]

To

To shew first, that God is not idle in heaven, as *Epicures* doe dream.
2^{ly}. That nothing can come to passe without the providence of God.

Why say you [after the counsell?]

To shew that God doth nothing unadvisedly and rashly, but useth,
first, his knowledge, whereby he perfectly understandeth all things; Se-
condly, his wisdom, whereby he doth dispose all things being known.

Why say you [of his own free will?]

To shew first, that God is not compelled to doe any thing, but what-
soever he doth, he doth it voluntarily, without compulsion. 2^{ly}, That
the Lord in the dispensation and government of all things, doth not
follow the advice and counsell of any other; neither regardeth any thing
without himselfe.

Why say you [to their proper end?]

To shew that the Lord doth not only govern things generally, but
every thing particularly together with their properties, qualities, acti-
ons, motions, and inclinations.

Is Gods providence then extended unto all his creatures?

Yea, unto all persons, things, actions, and qualities, and circum-
stances, how usuall soever they seem to be; God exercising his provi-
dence about all things in generall, and every thing in particular; for
not one sparrow, whereof two are sold for a farthing, falleth without
the providence of our heavenly Father, not so much as a haire of our
heads, *Mat. 10. 29, 30.* no (it may truly be said) not the bristle of a
swine falleth without the providence of God.

*But it seemeth a thing unworthy of Gods great and infinite Majesty
to deale and have a hand in small matters, as for a King to look to
the small matters of his household.*

No more then it is a disgrace to the Sun that shineth in the foulest
places.

How is that to be understood then that the Apostle saith, 1 Cor. 9. 9.

Hath God care for Oxen?

It is spoken only by way of comparison, having regard to the great
care he hath of men: for in respect he commanded they should not
muzzle the mouth of the Oxe that did tread out the corn, by the care
he hath of Oxen, he would shew that his care is much more for men;
especially for the Ministers of his Gospell.

*What other things be there from which some doe exclude the provi-
dence of God?*

- | | |
|----------------|-------------------------|
| Things done by | 1. Necessity. |
| | 2. Art. |
| | 3. Nature. |
| | 4. Fortune and luck. |
| | 5. Casualty and chance. |
| | 6. Destiny. |
| | 7. Free-will. |

How manifold is Necessity?

- Two-fold. 1. Absolute necessity, the contrary whereof cannot be.
2. Necessity with a condition, which is such as puts down the cause,
the effect followeth; but take away the cause, the effect ceaseth.

How prove you that God hath a government in things that come by chance and casualtie?

Prov. 16. 33. The lots are cast in the bosome, yet the issue of them, and their event hang upon the Lord. *Exod. 21. 13. Deut. 19. 13.*

Is there not then any fortune or chance of things in the world?

Not in respect of God, by whose appointment the very haire of our heads are governed and numbred, but in respect of man that knoweth not future things, the Scripture useth such words, to shew the suddenesse and uncertainty of a thing, *Exod. 21. 13. Eccl. 9. 11. Luk. 10. 31.*

Doe the creatures ever since the first six dayes continue of themselves being onely governed of God?

No, the creation still is after a manner continued, in that all things are sustained by the same power whereby they were made: for God is not like a builder, that is the cause onely of the making, and not of the being of his building; but he is such a cause of being to all creatures, as the Sunne is of light unto the day, so that without his continuall working, all would return to nothing.

What prooffe have you of this continuall working of God?

Our Saviour saith, *John 5. 17.* my Father worketh untill this time, and I also work, meaning in continuance and preservation of all creatures; *For in him we live, move, and have our being: Acts 17. 25, 26, 27, 28.* And the Apostle testifieth, *Heb. 1. 3.* That our Saviour Christ by whom the world were made, beareth up all things, and upholdeth them in their being with the word of his power, his mighty word. Thus Moses teacheth how the Lord established the continuance and preservation of all the creatures in the world both living and void of life, *Gen. 1.* So doth the Prophet also in the *104. Psal. 119. 91.*

How doth God sustain all creatures?

Partly, by the continuation of particulars, either for the whole time of this world, as heaven and heavenly bodies, earth and other Elements, &c. *2 Pet. 3. 4.* or for the time of life allotted, as all living creatures, *Psal. 36. 6. Psal. 104. 27, &c.* Partly, by propagation of kind, whereby creatures even of shortest continuance, doe successively abide unto the end of the world, *Gen. 7. 3. 8. 21, 22.*

Thus God sustaineth and preserveth all that he hath made: how doth he govern and dispose of them?

God ordereth all his creatures according to his pleasure, guiding and employing them and their natures to those severall ends and uses whereby they may best serve unto his glory, *Pf. 119. 91. Dan. 4. 34, 35.* and the good of themselves and of their fellow creatures, especially of man; *Pf. 8.* but he hath one generall manner of government belonging to all; and another speciall, which is proper to the principall creatures.

How doth God work in all the creatures generally?

First, he doth move and stirre up that power which he hath given the creatures unto working.

Secondly, he doth assist, direct, and help it in working of that which is good.

Thirdly, he doth work together, and give being unto that which is wrought.

What

What are the principall creatures you speak of?

The reasonable creatures, Angels, and Men, which were created like unto God in a high estate of holinesse and happinesse, *Psal.* 8. 4, 5. & *103.* 20. & *104.* 4. *Luke* 2. 13. *Mat.* 25. 31.

How commeth it to passe that there is a particular kind of government for the reasonable creatures above others?

Because that they are creatures of another nature then the rest, being not only acted and moved in one course as the other are, but having a power of understanding what doth concern them, and of moving themselves accordingly.

What government doth follow hereupon?

That which is by teaching, and answerable fulfilling of that which is taught.

How by teaching?

By instructing, commanding, praising, forbidding, promising, threatning, and permitting.

How by fulfilling?

Especially, by blessing and cursing.

What is the manner of Gods working in his providence?

It is sometimes ordinary, other times extraordinary.

What is the ordinary course of Gods providence?

When he bringeth things to passe by ordinary meanes, and that course which he hath setled in nature. *Esa.* 55. 10.

What is the extraordinary?

When he bringeth things to passe either without meanes, or by means of themselves too weak, or beside the course of such meanes, and course of nature, which works are usually called Miracles.

May we indifferently expect Gods extraordinary working, as we may his ordinary?

No, where ordinary means be had, we cannot look for an extraordinary work.

What doe they that run unto the immediate and extraordinary providence of God, without necessary occasions?

They doe tempt God.

How many wayes is God tempted?

First, by distrust: Secondly, by presumption.

When is God tempted by Distrust?

When men think that God either cannot, or will not fulfill his promises.

When is God tempted with Presumption?

When men depend upon the immediate providence of God without any warrant of the word so to doe.

How many sorts of men doe thus tempt God?

First, they that doe wastfully mis-spend their goods.

Secondly, they that having received gifts of mind and strength of body, doe not use them in some lawfull calling for the maintenance of them, but doe live idly.

Thirdly, they that make an occupation of dicing and carding, and such like.

Fourthly, they that thrust themselves upon unnecessary dangers.

Fifthly, they which take pains for the maintenance of their bodies in this life, but have no care of those things which belong to the salvation of their soules in the life to come.

What are the means by which God doth use to exercise his providence?

Two, the first passive, the second active.

What call you passive means?

Those which although the Lord doth use them, yet have no knowledge nor understanding to move or direct themselves, but are wholly moved and directed by God.

What call you active meanes?

Those which although God useth, yet have reason, knowledge, and understanding in themselves how to move or direct themselves, such are men and Angels, whether they be good or evill.

Doth God work after the same manner by the wicked, that he doth by the godly?

No, for God worketh by the wicked, but not in them; as for the godly, he worketh not only by them, but also in them: wherby it cometh to passe, that the work of the godly is acceptable unto God, but the work of the wicked is not acceptable unto God, although they doe the same thing, which the godly doth.

How can it be shewed out of the Scriptures, that God hath a hand whereby he governeth even the transgressor against his holy will?

1. *Gen.* 45. 8. It is expressly said that God did send *Joseph* before into *Egypt*, and that his brethren did not send him, wherein God is said to have had a further and a stronger hand in his sending into *Egypt* then his brethren, and therefore it is manifest that God did that well, which the Patriarchs did sinfully, *Gen.* 50. 20.
2. *Exod.* 7. 3. God hardened *Pharaohs* heart.
3. *2 Sam.* 16. 10. It is said that God had commanded *Shimei* to curse *David*.
4. *2 Sam.* 24. 1. God moved *David* to number the people.
5. *2 Chron.* 10. 15. It is said that it was of God that *Rehoboam* harkened not to the people.
6. *1 Kings* 22. 19. 20. 23. It is said that the Devill was bidden of God sitting in the seat of his righteous judgement to be a lying spirit in the mouthes of the false Prophets, *1 Kings* 22.
7. *Esa.* 19. 14. God mingled amongst them the spirit of error.
8. *Esa.* 42. 24. Who gave *Jacob* for a spoile, and *Israel* to the Robbers? did not the Lord?
9. *Esa.* 63. 17. Why hast thou made us to erre out of thy way, and hardened our heart from thy feare?
10. *Rom.* 1. 26. God gave them up to vile affections.
11. *2 Thess.* 2. 11. God sent them strong delusions.
12. And to be content with one more testimony among many, let us consider how the most vile and horrible act that ever was done, upon the

the face of the earth, the Lord God is said to have wrought most ho-
lily: for as *Judas*, the Jewes and *Pilate* are all said to have given Christ
to death; so the Father and Christ are said to have done the same, and
that in the same words, though the manner and purpose are diverse,
Acts 2. 23. & 4. 28. *Rom.* 8. 32.

Doth not God then suffer such things to be done?

He suffereth indeed, yet this is not an idle permission, as some ima-
gine, but joyned with a very and active doing or work of God, as in the
crucifying of Christ, it is said that they did nothing but that which the
hand of God had determined before; *Acts* 2. 23. & 3. 18. & 4. 28. for
God is not only a bare permitter of the evil works, but a powerfull go-
vernour of them to his glory, and an effecter also of it so far as it hath
any good in it.

*But doth not this draw God to some stain of sin from which he is most
free, as being that which he punisheth?*

In no wise, for that which is evill, hath some respect of goodnesse
with God. First, as it is a meer action, God being the Authour of e-
very action; *Acts* 17. 28. but the Devill and our concupiscence, of the
evill in it: as he that rideth upon a lame horse causeth him to stirre,
but is not the cause of his halting.

Secondly, as it is the punishment of sin, for punishment is counted
a morall good, in that it is the part of a just Judge to punish sinne; and
thus God willeth the sin of the wicked, for their punishment, without
sin in himselfe; *Rom.* 2. 26. & 3. ult.

Thirdly, as it is a chastisement, a triall of our faith, as martyrdome,
or propitiation for sin, as the death and passion of Christ, *Acts* 2. 23. &
4. 27, 28. where although the giving of Christ to the death of the
Crosse be attributed in the same words to God and Christ, to *Judas*,
Pilate, and the Jewes; yet diversly, and in severall respects, they are
declared to meet in one and the same action, whereby there appeareth
no lesse difference between God and Christs purpose, and theirs, then
between light and darknesse.

*Declare how God can have a hand in these things, and yet be free
from sin.*

He is a cunning workman which with an ill toole will work cun-
ningly, and as a most excellent Apothecary maketh a medicine of the
mixture of poyson in it, which is not yet poyzenous, but rather medi-
cinall; so the Lord in guiding and managing the poyson of sin, draw-
eth treacle from the sins of men, as it were the poyson, in such sort as
they turn to his glory, and good of his Church; and cannot be char-
ged with sin no more then the Apothecary with poysoning, in so or-
dering the poyson, as it doth the contrary, by his skill, unto that which
by nature it would doe: and as in painting, the black colour giveth
grace to other beautifull colours in making them shew better; so it is
in this work of God, in which the sin and untruth of men (as by a black
and dark colour) causeth the truth and righteousness of God (as the
white) to be more commended and to appeare better.

*But how are these actions of the wicked discerned from the work of
God in them?*

First, by the cause from whence the action commeth : for *Josephs* brethren of envie sent him into *Egypt*, but God in mercy. *Shimei* cursed *David* of malice, but God of justice against *David's* murther and adulterie. *Rehoboam* out of the unadvisednesse of his heart refused the request of his people, but God by his wise Counsell did so dispose of it. The Devill from hate to *Ahab* was a lying spirit in the mouth of all his Prophets, but God in justice against his idolatrie. *Pilate* of ambition and feare, the Jewes of malicious envie, and ignorance, *Judas* of covetousnesse, but God of love gave Christ, and Christ himselfe in obedience to his Father, and therefore that action as it was from God and Christ was most just and righteous, as from the other, most wretched and abominable.

Secondly, by the end whither they tend : for *Josephs* brethren sent him to the end he should not come to the honour foretold out of his dreame, but God sent him to provide for his Church, and to fulfill that that was foretold. *Shimei* cursed to drive *David* to despaire, but God directed him for exercise of *David's* patience. The Devill lied in the false Prophets to ruine *Ahab*, but God justly to punish him for his idolatry. *Rehoboam* to satisfie the desire of his young beardless Counsellours, but God to perform the word that he had spoken by his Prophets. *Pilate* to please the people, and to keep his credit with *Cesar*, *Judas* for obtaining of the mony he desired, and the Jewes that our Saviour Christ should not reigne over them : but God and Christ to save his people.

But were it not better to say that these things were done by Gods permission rather then by his providence and government, thereby to avoid an absurdity in Divinity, that God is the Authour of evill ?

It is most truly said, that God is not the Authour of sin, whereof he is the revenger, and also that it is done by Gods permission : but it is not an idle permission separated from the providence and government of God, and therefore a distinction of Gods permission separated from his government of sin is not good, especially considering that the distinction of such a permission doth not defend the justice of God, for the which it is devised.

How may that appeare ?

If he permit sin, he doth it against or with his will, if he doe it against his will, then is he not Almighty, as one that cannot let that he would not have done, if with his will, how can his justice be defended, if they were not some good things for which hee doth willingly permit it : For if a Captain should willingly suffer his souldiers to be murdered when he might hinder the slaughter of them, although he put no hand to the murther, he is not therefore excusable, and free from the blood of his souldiers.

What else can be alledged against the permission that is separated from the government of the providence ?

For that by this means God should bee spoyled of the greatest part of the government of the world, seeing the greatest part and most of the world are wicked, all whose actions are (as they themselves are) wicked.

Is there yet any other matter against this distinction?

If in that God doth permit sin he should have no hand in guiding and governing it, then he should have no hand in guiding and governing of good things; for as it is said that he permitteth sin, so it is also said that he permitteth the good, *Heb. 6. 3.*

What use is to be made of the doctrine of Gods Providence?

The uses of the doctrine of Gods Providence.

First, as in the Creation, so in the continuation, preservation and government of all things, the power, wisdom, and goodnesse of the only true God is set forth; and therefore in all things is he to be glorified, *Rom. 11. 36.* yea even in the sins of men for the good things he draweth forth from their evill.

1.

Secondly, the consideration of this, that nothing can come to passe without the Providence of God, should move us to fear God, and make us afraid to commit any sin; far otherwise then the wicked, who upon that, that it is taught that all things come to passe by the Providence of God according to that he hath decreed, *Ecc. 3. 11. 14.* would conclude that then a man may give himself liberty to doe any thing, considering that it must needs be executed, that God hath decreed.

2.

Thirdly, we must banish all slavish fear out of our hearts, knowing that nothing can come to passe without the Providence of God.

3.

Fourthly, this should breed thankfulness to God in prosperity, and in all things that come unto us according to our desire; whatsoever blessing we receive, we must acknowledge it to come from God, and give him the praise and glory, *Rom. 11. 36.* not sacrifice to our own nets, *Hab. 1. 16.* or stay our minds in the instruments thereof, without looking up to him by whose speciall providence and government we obtain our desires.

4.

Fifthly, this should cause humility under the hand of God when things come otherwise then we desired.

5.

Sixthly, in adversity we should patiently suffer whatsoever affliction the Lord layeth upon us: for this consideration hath wrought patience in Gods servants, It is the Lord, let him doe whatsoever pleaseth him, *1 Sam. 3. 18.*

6.

Seventhly, we must mark and observe the providence of God in former times, that thereby we may gather arguments of his goodnesse unto us in the time to come.

7.

Having thus spoken generally of the Providence of God, we are now to descend unto the speciall consideration of that which doth concern the principall creatures, upon whom God hath declared the glory of his mercy and justice: and first to begin with Angels: Shew how they are upheld in their being.

Of Gods special providence over Angels.

They are all sustained by the power of God, so that they shall never die, or return to nothing, *Luk. 20. 36.*

How doth God dispose of them?

First, concerning their everlasting condition, they had a law given them in their Creation, which the elect observe, and are established in their perfection: but the reprobates sinning against it have lost their first estate, and are reserved unto further Judgement: for all being by God

God created good at the first, *Gen. 1. 31.* some continued in humility and obedience according to that dignity in which they were created: others continued not in the truth, *Joh. 8. 44.* and so kept not their being or excellency in which they were created of God, (by whom nothing could be made but good) but transgressed and fell from it by their sin and wickednesse becomming Devils, *Jude ver. 6.*

Secondly, for their employment God useth them all, both good and evill Angels, as his servants and ministers for the accomplishment of his will and work, *Job 1. 6.*

Good Angels.

How are the good Angels called in the Scripture?

1. *Elohim*, or gods, for their excellency and power, *Psal. 8. 5.* compared with *Heb. 2. 7. Psal. 97. 7.* with *Heb. 1. 6.*

2. Sons of God, *Job 1. 6.*

3. Angels of Light, *2 Cor. 11. 14.*

4. Elect Angels, *1 Tim. 5. 21.*

5. Heavenly Souldiers, *Luk. 2. 13.*

6. Men of God for their Office.

7. Principalities, and Powers, and Dominions.

8. Seraphims and a flame of fire for their swift zeal to doe Gods will.

9. Cherubims from the form of young men, wherein they appeared.

Have they any proper names?

Some for our capacity have names given unto them, as *Gabriel*, &c.

How many are there of them?

They be innumerable, *Mat. 22. 30. Heb. 12. 22. Dan. 7. 10. Psal. 61. 15. 17.*

Are there divers degrees of Angels?

Yes; for some are Principalities, and Powers, and Dominions, and Thrones, *Col. 1. 16.* which sheweth not so much a difference in nature as in diverse employment in office: But what those degrees are, it is not observed out of Scripture, and therefore to us is unknown.

With what properties are these Angels specially endued?

They are endued with wisdom, holinesse, willingness to put in execution the will of God; power, swiftnesse, industry, glory, &c. far above any man.

What measure of knowledge have they?

Very great in comparison of man, both by Creation and otherwise.

How many sorts be there of their knowledge?

Three: first, naturall, which God endued them with at ther Creation, far above any man, as their nature is more heavenly.

Secondly, experimentall, which they doe mark and observe farre more carefully then man, in Gods government of the world, and out of all creatures, *Eph. 3. 10. Luk. 15. 10.*

Thirdly, Divine, of which God informeth them according to the severall matters that he sendeth them about, and hereby they know things to come, as *Dan. 9.* the Angel telleth before to *Daniel* the time of Christs death, and *Matth. 1.* God telleth the Angel *Iosephs* thoughts.

Doe

Doe not Angels of themselves know the thoughts of men?

No; for that is Gods property only, *1 Kings* 8. 39. *2 Chro.* 6. 30. But in some messages, as that in the first of *Matthew*, God is pleased to manifest it unto them.

Have they not knowledge then of all things done here upon earth?

No; for all things are only known to God alone, *Heb.* 4. 13. yet they know the matters of those men and places where God appointeth them a message, as *Cornelius* his alms, *Acts* 10. 4. and the uncomeliness of women in the Congregation where they are, *1 Cor.* 11. 10.

Can the good Angels fall at any time?

No; God hath confirmed them in their well beeing that they might never fall by sin from their first blessed estate, *Matth.* 18. 18.

Whence cometh this?

Not from their own nature (which was subject to mutability) but from Gods mercy: for seeing those Angels are elect of God, *1 Tim.* 5. 21. it followeth of necessity that they are kept and upholden only by his grace and mercy, whereupon his election is grounded.

Now for the employment of these Angels, what are you to note therein?

Their apparitions, and the offices which they perform.

In how many sorts have Angels appeared?

In as divers as it pleased God to send them, but specially in two; namely, in visions, and true bodies.

What mean you by Visions?

Their appearing in some extraordinary sort to the mind and inward senses, either in the night by dreams, as to *Joseph*, *Matth.* 2. 13. or in the day by some strange shows, as they did to the Prophets, *Zach.* 2. 3.

How manifold was their apparition in body?

In the true bodies, either of men, or of other creatures.

What examples have you of their apparition in the bodies of men?

Gen. 19. 2. two Angels (beside Christ) appeared to *Abraham*; so did two likewise to the Apostles, *Act.* 1. 10. and *Gabriel* to the Virgin *Mary*, *Luk.* 1. 26.

Were these bodies of living men, who had souls: or bodies created upon occasion?

They were bodies extraordinarily created upon that occasion by God having no souls, but the Angels to give them motions; and after were dissolved by God to nothing, having neither birth nor buriall.

Did they move from place to place in these bodies?

Yes; and did many other actions proper to man: the Angels appearing to *Abraham* did truly eat and drink, though without need; the Angels did truly speak and touch *Lot*, pulling him: but these actions were done by them in an extraordinary speediness and manner, more then any man can doe.

Have Angels ever appeared in the bodies of other creatures?

Yes; for therefore are they called Cherubims of creatures that have wings, Satan spoke in the body of a serpent to *Eva*, and so to the Heathen in sundry other creatures.

With

With what feeling did the godly finde the apparition of the Angels?

Many times with great fear and terror (as may be seen in *Daniel* 7. 7, 8, 9, 10, &c.) which was caused by the small glimpse of glory that God vouchsafed to them, which man for his sin could not bear.

What learn we by that?

To know our misery and corruption, and that in comparision of Gods appearing, we should be ready to turn to dust.

How many are the Offices the good Angels perform?

Twofold: First, in respect of God. Secondly, in respect of the creatures.

How many are their duties concerning God?

Three: 1. They doe continually praise and glorifie God in Heaven.

2. They do always wait upon the Lord their God in heaven, to expect what he would have them doe.

3. They knowing his will doe put it in execution.

How manifold are their duties concerning the creatures?

Twofold: either generall, in respect of all the creatures; or speciall, in respect of man.

What is the generall dutie?

That they are the Instruments and Ministers of God for the administration and government of the whole world.

What are the Offices which they perform towards Man?

They are either in this life, or in the life to come.

How manifold are the Offices which they perform towards man in this life?

Twofold: either such as respect the godly, the procuring of whose good is their speciall calling, *Heb.* 1. 14. *Mat.* 4. 11. *Pf.* 104. 4. or such as respect the wicked.

How many good Angels hath every one attending upon him in this life? hath he one alone, or hath he many?

That is as the glory of God and the necessity of the Saints requireth; sometimes there doe many attend upon one, sometimes one upon many.

What are the good offices which the Angels perform towards the godly in this life?

They are used as Instruments, 1. To bestow good things upon them. 2. To keep them from evill.

How manifold are those good things which by the ministry of the Angels are bestowed upon the godly?

They partly concern the body, partly the soul.

What are the good things that concern the body?

1. They are used as Instruments to bestow things needfull for the preservation of it, and to bring necessary helps to men in their distress, as to *Eliat* and *Hagar*.

2. They are appointed of God to be as a guard and garrison unto his children to comfort and defend them walking in their lawfull callings, *Psal.* 34. 7. & 91. 11.

3. They

3. They give an happy successe to them in the good things they go about, *Gen. 24. 7. 40. ver.*

4. They are appointed as watchmen over the Saints, that by their presence they might keep their bodies in shamefastnesse, holinesse and purity, *1 Cor. 11. 10.*

What are the good things of the soul which the Lord doth bestow upon the Saints by the ministry of the good Angels?

1. To reveal the will of God to them, and to inform them in things which he would have done, *Act. 10. 5.*

2. To stir up good motions in their hearts.

3. To comfort them in sorrow, as Christ was comforted being distressed in soul, *Luk. 22: 43, 44. and Paul, Acts 27. 23, 24.*

4. To rejoyce at the conversion of the Saints, *Luk. 15. 10.*

How manifold are the evil things from which the good Angels doe keep the godly?

They likewise doe partly concern the body, partly the soul.

What are the evils of the body?

They are either without, or within us.

From what evils without us are we preserved by the ministry of the Angels?

1. From those dangers that one man bringeth upon another.

2. From those that they are subject unto by reason of wilde beasts.

3. From those evils whereunto we are subject by reason of other creatures without life.

4. They doe not only preserve the bodies of the Saints, but also all things that are theirs, as their goods, wife, children and families.

What are the evils within us from which the Angels doe keep us?

First, sickness. Secondly, famine. Thirdly, death.

What are the evils of the soules from which the Angels doe keep us?

From sin, and that two ways, 1. By their continual presence. 2. By their power.

What are the actions which the good Angels perform towards wicked men in this life?

1. They restrain and hinder them from many wicked things which they would bring to passe.

2. They execute judgements upon the wicked, and punish them for their sins committed, *2 Kings 19. 35. Gen. 19. 11.*

What are the offices which the good Angels are to perform towards man after this life?

First, they carry the soules of the godly, being separated from the body, with comfort into heaven, (as *Lazarus, Luk. 16. 22.*) and thrust the wicked into hell.

Secondly, they wait upon Christ at the day of Judgement, to gather all the faithfull unto him, and to separate the wicked from among them, (*Matth. 24. 31. & 51.*) and to rejoyce at the sentence which he shall give.

Are we not to worship the blessed Angels for the good offices which they perform towards man, and to pray unto them?

Not

Of the evill
Angels.

Not in any case; for,

1. They themselves refuse it, *Rev.* 19. 10.
2. They are but Gods messengers and our fellow brethren.
3. God is only to be worshipped, *Jud.* 13. 16. *Mat.* 4. 10. *Col.* 2. 18.

Thus much concerning the good Angels; what are you to know concerning the evil ones?

First, their sin or fall. Secondly, the evill offices they perform.

How many things are we to consider in their fall?

Two: 1. The manner. 2. The backsliding it self.

What must be considered in the manner?

Four things.

1. They were created, though good, yet mutable, so as they might fall.

2. Being created mutable, they were tryed whether they would fall or not.

3. Being tryed, they were forsaken of God, and left to themselves.

4. Being left to themselves, they committed all sin even with greedinesse.

How many things must be considered in the fall it self?

Three: 1. From whence they fell. 2. Whereunto they fell. 3. The punishment God laid upon them for their fall.

From whence fell they?

First, from their innocency and estate which God had set them in, *Job* 4. 18. *Joh.* 8. 44. 2 *Pet.* 2. 4. *Jude* ver. 6.

Secondly, from God, and thereby from fulnesse of joy and perfection of happinesse.

Whereunto fell they?

God suffered them voluntarily and maliciously without any outward temptation to fall into that unpardonable sin of Apostasie, and into the most grievous sins that could be committed.

What was the principall sin that the Angels committed?

Howsoever some think it was pride, abusing the place of *Isaiah*, 14. 13, 14. which is meant of the King of Babylon; others envy towards man, as in the book of *Wisdom*, 2. 24. others lying, out of *John* 8. 44. yet it comprehended all these and more too, being an utter falling away from God, and that holy standing God placed them in, especially to minister for mans good.

How cometh it to passe that the fall of Angels is without hope of restitution, since Man is recovered after his fall?

The Devill committed the sin against the holy Ghost, *Matth.* 12. 31. 1 *Joh* 5. 16. sinning wilfully and maliciously, which is proved by his continuall dealing against God, and therefore he shall never be restored.

Were there many Angels that did thus fall?

Yes, as appeareth by *Rev.* 12. 7. & *Mat.* 8. 30, 31. where a legion possessed one man.

What punishments were laid upon the Angels for their fall?

First, the fearful corruption of their nature from their first integrity, and losse of Gods image, so that they can never repent.

Secondly,

Secondly, the casting of them out from the glory of heaven, and the want of the comfortable presence of God for evermore, 2 *Pet.* 2. 4.

Thirdly, a griefe and vexation at the prosperity of the Saints.

Fourthly, a limitation of their power that they cannot doe what hurt they would.

Fifthly, horreur and feare of the judgement of the great day; whereunto they are reserved in everlasting chaines under darknesse, 2 *Pet.* 2.

4. *Jude*, vers. 6.

Sixthly, a more heavy torment after the day of judgement in hell fire, where they are to feel the infinite wrath of God world without end. *Mat.* 8. 29. *Luke* 8. 31. *Mat.* 25. 41. *Apoc.* 20. 10.

Can the Devill work miracles, and tell things to come?

No, but God onely; *Mat.* 4. 3. *Esay* 41. 23.

What power have they to hurt man?

They have no more power then is under nature, (for above nature they cannot work) and yet they can doe nothing by that power, but what God appointeth; not so much as the entering into hogges. *Matth.* 8. 31.

How are they affected towards man?

Very maliciously, as their severall names given them doe declare.

What be those names?

First, Satan, because they mortally hate men.

Secondly, Devill, because they slanderously accuse them to God and man, *Job* 1. 11. & 2. 5. *Rev.* 12. 8, 9, 10.

Thirdly, the old Serpent, for their subtile temptation.

Fourthly, the great Dragon, for their destroying of many, *Rev.* 12. 8, 9

How many of them doe attend upon every man?

Sometimes many upon one, and one upon many.

What be the evill offices they perform against man?

Some are common to the godly with the wicked, others are proper to the wicked alone.

Have they a like power over the godly and the wicked?

No, for though God permitteth them often to try and exercise the godly, 2 *Sam.* 1. compared with 1 *Chron.* 1. *Eph.* 6. 12. both in body and in mind, (as Satan afflicted *Job* both outwardly with grievous sores, and inwardly with dreams and visions; and sometimes buffeted *Paul*, 2 *Cor.* 12. 7. sometimes hindered him from his journey, 1 *Thess.* 2. 18.) yet he limiteth them, and turneth their malice to the good of his children, *Luk.* 22. 31.

How manifold are the evill offices which they perform in common against the godly and the wicked?

Two-fold; either such as respect the body, and the things belonging thereunto, or such as respect the soule.

How do they hurt the body or the things belonging to the body?

They are permitted by God for mans sinne: First, to hurt the creature, that should serve for our comfort, as the Ayre, Sea, Trees, &c. *Rev.* 7. 2, 3. Secondly, to abuse the bodies both of men and beasts, for the effecting of their wicked purposes. Thirdly, to delude the senses, making men to beleve things to be such as they are not, as the Devill did

by *Jannes and Jambres* in *Egypt*, and by the witch of *Endor*. Fourthly, to inflict sicknesse and evils upon the bodies of men, and to torment and pain them, as in *Job*, and the *Egyptians*. Fifthly, to strike some dumb. Sixthly, to enter into, and really to possesse the bodies of men, using them in most fearfull sort, as *Matth.* 8. 16. & 12. 28. Seventhly, to inflict death upon the bodies both of men and beasts.

How doe they hurt the soule?

First, by depriving some of the use of their reason by frensie and madnesse. Secondly, by troubling and tormenting some with grieve and vexation of soule. Thirdly, by abusing some with passions and melancholy fits, as *Saul*, 1 *Sam.* 16. 14. Fourthly, by seducing others, 1 *King.* 22. 21, 22. 2 *Cor.* 4. 4. Fifthly, by manifold and fearfull temptations to sin and wickednesse. Sixthly, by prevailing in such temptations. Seventhly, by accusing before God those with whom they have so prevailed. Eighthly, by hindring men from doing good things.

What are the offices of the evill Angels that respect the wicked alone?

First, to rule and reign in them without controlment, and to finish his work in them. Secondly, to murther and destroy them in this world, and in the world to come to torment soule and body in hell for ever.

Uses of the doctrine concerning evill Angels.

What use are we to make of this doctrine, concerning the evill Angels?

First, to tremble at the Lords severity towards them, 2 *Pet.* 2. 4. and to be thankfull for his bounty and mercies towards our selves, *Psal.* 8. 1. 4, 5. *Eph.* 1. 3, 4.

Secondly, to remember that if God spared not those spirituall creatures sinning against him, neither will he spare us rebelling against his Majesty, 2 *Pet.* 2. 4.

Thirdly, to feare to offend God, that hath such messengers to send at his command.

Fourthly, to learn to arm our selves with the shield of faith and fear of God, since we have such great enemies to fight against, *Eph.* 6. 11. 1 *Pet.* 5. 9.

Fifthly, to be comforted, that though the Devill be powerfull and most malicious against us, yet Christ hath broken his head, *Gen.* 3. 15. and at last will tread Satan under our feet, *Rom.* 16. 20.

Of Gods particular providence over man.

Thus much of the providence that concerneth Angels.

Shew now how God doth deale with man.

As with that creature in whom above all other, he intendeth to set forth the glory of his Wisdome, Power, Justice, and Mercy; *Prov.* 8. 31. *Psal.* 8. 3. &c. 1 *Cor.* 9. 9, 10. and therefore the Scriptures doe most plentifully declare the dealing of God with man, both in the time of this world, and for ever hereafter.

How is man upheld in his being?

Two wayes.

First, as all other bodily creatures: partly by 'maintenance of every mans life here on earth, for the time allotted by God himselfe. *Acts* 17. 28. *Pf.* 36. 6. 1 *Tim.* 4. 10. Partly, by propagation of kind unto the end of the world, through the blessing of procreation. *Gen.* 1. 28. *Eccl.* 1. 4.

Secondly,

Secondly, as Angels after a sort, God so providing, that though the body of man returneth to the earth from whence it was taken, yet the soule perisheth not, but returneth to God that gave it; *Ecc. 12. 7.* yea, that the same body also and every part thereof is preserved in the grave, and shall be joynd intire to the soule at the last day, so to continue for ever. *Job 19. 26, 27.*

How manifold is the state wherein man is to be considered?

Threefold: first, the state of innocencie, commonly had and lost of all mankind, both elect and reprobate, without difference, *Ecc. 7.* 1.

Secondly, the state of corruption and miserie seising on all men naturally, but abiding without recoverie only in the Reprobate, *Rom. 3. 23.* 2.

Thirdly, the state of Redemption proper to the elect, *1 Pet. 2. 9.* 3.
Psal. 130. 8. All which doe make way unto that finall and everlasting estate of honour or dishonour fore-appointed unto all men, beginning at the end of this life, perfected at the day of judgement, and continuing for ever in the world to come. And thus touching this part of Gods providence the Scriptures doe teach us, both the benefits of God bestowed upon man before his fall, and likewise his justice and mercy towards him after his fall: his justice upon the Reprobate, who are left without hope of restitution, and reserved together with the Devills unto everlasting punishment, *Matth. 25. 41. Rev. 20. 10. 15.* His mercy upon the elect who notwithstanding their fall, are restored again by grace, *Gen. 3. 15.*

Is it not likely that all the visible world together with man, is fallen without hope of restitution by mercy?

Yes, for it standeth well with the justice of God, that seeing the visible world was made for the use of man, *Gen. 2. 9.* that with the fall of man it should be punished, *Gen. 3. 17, 18.* and with his raising up be restored, *Rom. 8. 20, 21, 22.*

What is that speciall order of government which God useth towards mankind in this world, and in the world to come?

Of Gods providence towards mankind.

In this world he ordereth them according to the tenor of a two-fold Covenant, in the world to come according to the sentence of a two-fold judgement.

What understand you by a Covenant?

An agreement which it pleaseth Almighty God to enter into with man concerning his everlasting condition.

Of the Covenant between God and man.

What be the parts of this agreement?

Two: the one is the Covenant that God maketh with us, the other is the Covenant that we make with God: the summ of the former is, that he will be our God, of the latter, that we will be his people. *Jer. 31. 33.*

What gather you from the former?

The fir-name of God, as it is in divers places of Scripture, and namely, *Exod. 3. 15.* where it is said, *The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you, this is my name for ever, and this is my memoriall unto all generations:* from whence we may observe the singular glory and priviledge of Gods people, in that God is content to take his fir-name of them, *Heb. 11. 16.*

Why is this fir-name added?

For that it is a fearfull thing to think of the proper name of God alone, unlesse this be added to it, whereby he declareth his love and kindnesse to us.

What gather you from the latter ?

That man standeth bound by these Covenants of agreement, to perform that duty which God requireth at his hands.

2. Covenant of
works.

How many such Covenants be there ?

Two: First, the Law and Covenant of works; Secondly, the free promise or Covenant of grace, which from the comming of Christ is called the Gospell. *Rom.* 10. 5, 6. *Gal.* 3. 11, 12.

Which of them was first ?

The Law, for it was given to *Adam* in his integrity, when the promise of grace was hidden in God.

How so, since it is said that the Law was first given to Moses ?

That is to be understood of the written Law, as it was written by *Moses*, and ingraven in tables of stone by the finger of God, otherwise the same was imprinted in the beginning in the hearts of our first parents, and therefore it is called the Law of nature, *Rom.* 2. 14.

How was this Law given unto Adam in the beginning ?

It was chiefly written in his heart at his creation, and partly also uttered in his eare in Paradise; for unto him was given a will both to good and also to evill, and also to be inclined thereto with ability to perform it. There was something likewise outwardly revealed, as his duty to God in the sanctification of the Sabbath, to his neighbour in the institution of marriage, and to himselfe in his dayly working about the garden.

How doth it appeare that the substance of the Morall Law was written in the hearts of Adam and Eve ?

First, by the effect of it in them both, who immediately after their fall were forced by the onely guilt of conscience (not yet otherwise charged) to hide themselves from Gods prefence. *Gen.* 3. 8.

Secondly, by the remainders thereof in all mankind, who even without the Law, are by light of nature a Law unto themselves. *Gen.* 4. 6. *Rom.* 2. 14, 15.

How hath the Morall Law been delivered since the fall ?

The summe thereof was comprised in ten words, *Exod.* 34. 28. *Deut.* 4. 13. commonly called the Decalogue or ten Commandements, solemnly published and engraved in tables of stone by God himselfe, *Deut.* 10. 4. Afterwards the same was more fully delivered in the books of holy Scripture, and so committed to the Church for all ages, as the Royall Law for direction of obedience to God our King; *Jam.* 2. 8. and for the discovery of sin and punishment due thereto. *Deut.* 27. 26. *Rom.* 1. 31. & 3. 20.

What then doth the Law now require of us ?

All such duties as were required of *Adam* in his innocency; *Levit.* 18. 5. and all such as are required since by reason of his fall; *Deut.* 27. 26. binding us to eternall death for our least defect therein.

Declare now out of that which hath been said what the Covenant of works is.

It is a conditionall Covenant between God and man, whereby on the one side God commandeth the perfection of godlinesse and righteousness, and promiseth that he will be our God if we keep all his Commandements: and on the other side man bindeth himselfe to perform intire and perfect obedience to Gods Law, by that strength wherewith God hath endued him by the nature of his first creation.

What was done in this Covenant on Gods part?

There was his Law backed with promises, and threatnings, and unto them were added outward scales.

What was the summe of this Law?

Doethis, and thou shalt live; if thou dost it not, thou shalt dye the death.

What is meant by Doe this?

Keep all my Commandements in thought, word, and deed.

What is meant by life promised to those that should keep all the Commandements?

The reward of blessednesse and everlasting life, *Levit. 18. 5. Luke 10. 28.*

What is meant by death threatned to those that should transgresse?

In this world the curse of God and death with manifold miseries both of body and soule, and (where this curse is not taken away) everlasting death both of body and soule in the world to come, *Deut. 27. 26. & 29. 19. 20. & 32. 22. Levit. 26. Deut. 28.*

What were the outward scales added herunto?

The two trees planted by God for that purpose in the midst of the garden, *Gen. 2. 9. 3. 3.* that Adam before and in the sight of them might resort to some speciall places to serve God in, and might by the sight of them be put in mind of those things whereof they were signes and scales.

What did the tree of life serve for?

It sealed up happinesse, life, and glory unto man, upon condition of obedience; that by tasting thereof (which no doubt, according to the manner of Sacramentall signes, was a tree of marvellous comfort and restoring) he might be assured he should live in Paradise for ever, if he stood obedient to Gods Commandements, *Gen. 2. 9. Prov. 3. 18. Revel. 2. 7.*

Was this tree able to give everlasting life to man, or otherwise, why did God after the fall shut man from it?

It was no more able to give everlasting life, then the bodily eating of any other Sacrament; but Adam having by sin lost that which was signified hereby, God would have him debarred from the use of the Sacrament.

What did the tree of the knowledge of good and evil serve for?

Both for triall of obedience, and also for a warning of their mutability, and of what would follow upon sin, so sealing death and damnation in case of disobedience, not as though the tree was able to give any knowledge, but that by tasting of it contrary to Gods command they should have experimentall knowledge of evill in themselves, which before they had of good only, and by wofull experience should learn what

difference there was between knowing and serving God in their integrity and being ignorant of him by their sin, *Gen. 2. 17.*

What was done in this Covenant on mans part ?

Man did promise by that power which he had received, to keep the whole law, binding himself over to punishment in case he did not obey.

In what state is man to be considered under this Covenant ?

In a twofold estate. 1. Of Innocency. 2. Of Corruption and misery.

What things are you to note in the innocent estate of man ?

First, the place where he was seated. Secondly, the happy and glorious estate he there enjoyed both in soul and body.

Where did God place man when he created him ?

In a most glorious, pleasant and comfortable Garden, which is called Paradise; or the Garden of *Eden* for pleasantnesse, *Gen. 2. 8.*

What doth the Scripture teach concerning it ?

The place where it was; and the commodities thereof.

Where, and in what part of the world was it ?

In *Asia* neer the meeting of *Euphrates* and *Tygris*, those two famous Rivers.

What commodities had it ?

All the principall creatures of God did adorn it, and therefore it is said to be more extraordinarily then the rest of the world planted by God: There are set down also the precious stones thereof under the *Sardonyx*; pure metals under the gold; precious woods under the *Bdelium*, and so all other living things and growing creatures, that it might be as it were a shop furnished for man to see in, and learn by it Gods Wisdom, Power and Majesty.

Doth this place now continue ?

The place remaineth, but the beauty and commodities be partly by the Floud, partly by mans sin (for which the whole earth is cursed) almost abolished, though (as may be observed out of good Authors) it is a very fruitfull place still.

What happinesse did man enjoy, thus placed in Paradise ?

It was partly inward, partly outward.

Wherein did the inward appear ?

First, in his wonderfull knowledge, whereby he made use of all the creatures of God, as the greatest Philosopher that ever was.

Secondly, in that holy and heavenly image of God, of which *Adam* had the use and comfort before his fall, it shining in him without tainture or blemish, and he thereby being without all sin or punishment of sin.

Thirdly, in the full fruition and assurance of the favourable and blissefull presence of his Creator, *Matth. 5. 8.* *Psal. 17. 15.* and his heavenly company and conference with God, without all fear, as a subject with his Prince, *Gen. 3. 8.*

Fourthly, in his joyfull serving God, together with absolute contentment in himself, *Gen. 2. 25.*

Wherein did the outward appear ?

First,

The state of man in the time of his Innocency.

First, in having so comely, perfect and glorious a body, in which there was no infirmity, pain nor shame, though naked, *Gen. 2. 25.*

Secondly, in his dominion over all the creatures, that submitted themselves and did service unto him, to whom also as their Lord he gave their originall names, *Gen. 2. 19, 20.*

Thirdly, in the comfortable state and sense, not of Paradise alone, but of all the world round about him, having neither storm, winter, nor extremity in any creature.

What employment had man in this estate?

A twofold employment; the first outward, to till and dresse the Garden, *Gen. 2. 15.* the other spirituall, to worship and serve God his Creator, and to procure his own everlasting blessednesse, whereto he was fitted with freedome of will and ability for perfect obedience unto God according to the tenor of the Covenant of works.

What use are we to make of the knowledge of mans happinesse before his fall?

First, to admire and praise the great goodnesse and favour of God in so dealing with man, a clod of the earth.

Secondly, to bewail the losse of that happy estate, with blaming our selves for our sin in *Adam*.

Thirdly, to learn how grievous a thing sinne is in Gods sight, that procured man this dolefull change.

Fourthly, to labour and gasp to be heirs of the heavenly Paradise purchased for the elect by Christ; by which we shall eat of the Tree of life, *Rev. 2. 7.*

Thus far of the state of innocency; what is the state of corruption and misery?

Of man in the state of corruption, and of his fall.

The fearfull condition whereinto in *Adam* all mankind fell, *Eccles. 7. 29.* by transgressing and violating that Covenant of works which God made with him at the beginning: For man continued not in his integrity, but presently transgressed that holy law which was given unto him, willingly revolting from Gods command through Satans temptation into many finnes by eating the forbidden fruit, and so by the disobedience of one, sin reigned unto death, and death went over all, *Rom. 5. 12, 18.*

What are we then to consider herein?

First, *Adams* fall; Secondly, the wretched estate he threw all his posterity into.

In what place of Scripture is the History of Adams fall handled?

In the third Chapter of *Genesis*, the six former verses whereof set forth the transgression of our first parents, (which was the original of all other transgressions) the rest of the Chapter declareth at large the things that followed immediately upon this transgression.

How was the way made unto this fall of man?

By Gods permission, Satans temptation, mans carelesnesse and infirmity in yeelding thereunto.

What action had God in this businesse?

He

He permitted the fall of man, not by instilling into him any evill, *Jam.* 1. 13. 1 *John* 2. 16. or taking from him any ability unto good; But first suffering Satan to assail him (2 *Sam.* 24. 1. with 1 *Chron.* 21. 1.)

Secondly, leaving man to the liberty and mutability of his own will, and not hindring his fall by supply of further grace, 2 *Chro.* 32. 31.

Was then God no cause of the fall of our first Parents?

None at all; but as hath been said, having created them holy he left them to themselves to fall if they would, or stand if they would in respect of their ability; as a staffe put on an end right, doth fall without the furtherance of the man that setteth it right; yet came it to passe not only by the permission of God, but also by his secret Decree, thereby to make way for the manifestation of his Power, Justice and Mercy: for being able to bring good out of evill, as light out of darknesse, he ordereth in his great Wisdome the fall of man to the setting out of the glory, both of his mercy in those that shall be saved in Christ, and of his Justice in those that shall perish for their sins, *Rom.* 11. 32. yet without wrong to any, being not bound to his creature to uphold him by his grace from falling, *Rom.* 11. 35.

What hand had Satan in procuring the fall of man?

Being himself fallen, upon a proud, envious and murtherous mind, he deceived our first parents by tempting them to sinne, to the end he might bring them into the like estate with himself; and as in this respect he is said to have been a murtherer from the beginning, *Joh.* 8. 44. so doth he ever since seek to do what hurt he can to mankind, moving them still to sin against God, and labouring to bring them to damnation.

What doe you observe herein?

His envy of Gods glory and mans happinesse, together with his hatred and malice against mankind, whom (as a murtherer doth his enemy) he hateth and laboureth to destroy.

What gather you from this attempt of his against our first parents in the state of Innocency?

That Satan is most busie to assail them in whom the image of God in knowledge and holinesse doth appear; not labouring much about those which either lie in ignorance, or have no conscience of walking according to knowledge, as those that are his already.

What Instrument did Satan use in tempting man?

He used the Serpent as an Instrument to deceive the woman, and the woman for an Instrument to tempt the man, *Gen.* 3. 1. 2 *Cor.* 11. 3. 1 *Tim.* 2. 14.

Why did he use those outward Instruments, and not rather tempt their fancy and affection inwardly?

It seemeth that in their integrity he could not have that advantage against them in those things whereunto they were made subject by their fall.

Why did he chuse rather to speak by a Serpent then by any other Beast?
Because

Because it was the fittest that God permitted him, and wisest of all the beasts of the earth, especially possessed by him to deceive man, *Gen. 3. 1.* It was of all other beasts the subtillest and fittest to creep in to the Garden unseen of Adam, (who was to keep the beasts out of it) and to remain there without being espyed of him, and creep out again when he had done his feat.

If there were craft before the fall, then it seemeth there was sinne?

Craft in beasts is not sin, although the word here used signifyeth a nimbleness and slineesse to turn and wind it self any way, in which respect it seemeth the Devill chose this beast before any other.

What learn you from thence?

That the Devill to work his mischief is exceedingly cunning to make his choice of his Instruments, according to the kind of evill he will solícite unto, *Matth. 7. 15. 2 Cor. 11. 13, 14. 1 Tim. 2. 14.*

But wee doe not see that hee commeth any more in the body of Serpents?

He may, and in the body of any other beast which the Lord will permit him to come in: Howbeit our case in this is more dangerous then that of our first parents, for now he useth commonly for Instruments men like unto us and familiar with us, which he could not doe before the fall, *Eph. 6. 12. Rev. 2. 10.*

Why did Satan assaile the woman rather then the man?

Because she was the weaker vessel, which is his continuall practise, where the hedge is low thereto goe over, (*Luk. 5. 30. Mar. 2. 16. Mat. 9. 11. 2 Tim. 3. 6.*) and might afterwards be a fitter means to deceive and draw on her husband.

What are we to consider in his tempting of the woman?

First, the time which he chose to set upon her. Secondly, the manner of the temptation.

What note you of the time?

First, that it was immediately, or not long after the placing of them in that happy estate: which teacheth how malicious the wicked one is, who if he could let, would not suffer us to enjoy any comfort either of this life or of that to come, so much as one poor day.

Secondly, that he came unto her when she was some space removed from her husband, that hee that should have helped her from and against his wiles might not be present to heare their conference: whence we learn, that the absence of wives from their husbands, who should be a strength unto them, is dangerous, especially that we absent not our selves from the means of spirituall strength, the hearing of the Word, the receiving of the Sacraments, and Prayer.

Thirdly, that shee was neere to the Tree of knowledge at the time he set on her: which sheweth his watchfulness in taking advantage of all opportunities that might further his temptations.

What was the manner of the temptation?

First, he subtilly addressed himself to the woman, and entred
into

into conference with her. Secondly, he made her doubt whether the Word of God was true or not. Thirdly, he offered her an object. Fourthly, he used all the means he could to make her forsake God, and yeeld unto him, pretending greater love and care of mans well doing, then was in God, and bearing them in hand that they should be like unto God himselfe if they did eat of the forbidden fruit, *Gen. 3. 5.*

What was the Devils speech to the woman?

Is it even so, that God hath said, Yee shall not eat of all the fruit in the Garden? *Gen. 3. 1.*

What doe you note in this?

That it is likely there had been some communication before between the Serpent and the woman, that Satan had asked why they did not eat of the forbidden fruit, seeing it was so goodly and pleasant to behold, and that the woman had answered that they were forbidden, whereupon he inferreth this that *Moses* setteth downe, wherein we may observe,

First, the Devils sophistry, who at first doth not flat contrary Gods command, but to bring her to doubting and conference with him asketh this question, whether God hath forbidden to eat of all the trees in the Garden.

Secondly, the wicked spirits malicious and subtile suggestion, in that passing by the great bountifullnesse of the Lord in the grant of the free use of all the fruits in the Garden, he seeks to quarrell with the Lords liberality.

Thirdly, we learn from hence to take heed lest for want of some one thing which God withholdeth from us, which we gladly would have, we be not unthankfull to the Lord for his great kindnesse and liberality, and enter further into a dislike of him for that one want, then into the love and liking of him for his innumerable benefits we enjoy, especially it being for our good that he withholdeth it, and that being not good which we desire.

What did follow upon this question of Satan?

The woman answering thereunto, not as God had spoken, that surely they should die if they did eat of the forbidden fruit, but by a tearm of doubting, *lest ye die*; Satan by this conference and doubting, taketh advantage and assureth them that they shall not die, but have their eies open and receive knowledge.

What observe you in this reply of the Devill?

First, his craft in applying himself to the woman, whom he seeing to be in doubt of the punishment, contents himself with it, and abstaineth from a precise deniall, whither he would willingly draw her, because he deemed that the woman would not come so farre, and that in a flat deniall he should have been bewrayed, which notwithstanding in the latter end of this sentence he doth by implication flatly doe: whence we learn, that the Devill proceedeth by degrees, and will not at the first move to the grossest: as in Idolatry he labourerth to draw man first to be present, after to kneel only with the knee, keeping his conscience to himselfe; lastly,

lastly, to the greatest worship: In whoredome, first to look, then to dally, &c. and therefore wee must resist the evill in the beginning.

Secondly, that hee is a calumniator or caviller, whereof he hath his name *Diabolus* Devill, and an Interpreter of all things to the worst; and it is no marvell though he deprave the best actions of good men, seeing hee dealeth so with God, surmising that God had forbidden to eat of the fruits, lest they should know as much as he.

Thirdly, that knowing how desirous the nature of man (especially they of best spirits) is of knowledge, he promiseth unto them a great encrease thereof; whereas wee ought to remember that which *Moses* saith, that the secrets of the Lord are to himself, and that the things that he hath revealed are to us and to our children, *Deut. 29. 29.*

*Hitherto of Satans temptation, the cause of the fall without man:
What were the causes arising from our first parents themselves?*

Not any of Gods creation, but their carelesnesse to keep themselves intire to Gods command: for though they were created good, yet being left by God to the mutability of their own will, they voluntarily enclined and yeelded unto that evill, whereunto they were tempted, and so from one degree unto another were brought unto plain rebellion, *Gen. 3. 6. Eccl. 7. 29.*

What was their first and main sin?

In generall it was disobedience, the degrees whereof were first infidelity, then pride, and lastly, the disavowing of subjection by eating the forbidden fruit, which they imagined to be the means whereby they should attain to an higher degree of blessednesse, but proved to be the sin that procured their fall, *Gen. 2. 16, 17. & 3. 6, 7.*

Did not Adam conferre with Satan, and take the fruit from the tree?

No, he received it from his wife, and by her was deceived, and she by Satan, *Gen. 3. 4. 17. 1 Tim. 2. 14.*

Satan indeed was the outward cause of Eves fall, but what are the causes arising from her self?

They are either outward things of the body, or the inward affections of the mind moved by them.

What are the outward things of the body?

They are the abuse of the tongue, of the ears, of the eyes, and of the tast: for in that she entertained conference with the Devill, the tongue and ears; in that it is said that the fruit was delectable to look on, the eyes; and in that it was said it was good to eat, the tast is made to be an instrument of this sin.

What learn you from hence?

That which the Apostle warneth, *Rom. 6. 13.* that we beware that we make not the parts of our bodies weapons of iniquitie: for if without a circumspect use of them they were instruments of evill before there

there was any corruption or any inclination at all to sin; how much more dangerous will they be now after the corruption, unless they be well looked unto?

What doe you observe in Eves conference with the Devill?

First, her folly to enter into any conference with Satan, for shee might have been amazed that a beast should speak unto her in a mans voice, but her carelesnesse and curiosity moved her to it.

Secondly, her boldnesse in daring to venture on such an adversary without her husbands help or advice.

Thirdly, her wretchednesse in daring once to call in question the truth of Gods command, or to dispute thereof, or thento doubt of it.

What instruction gather you from her entertaining conference with Satan?

That it is dangerous to talk with the Devill, so much as to bid him to depart, if the Lord to try us, should suffer him to tempt us visibly as he did *Eve*, unless we have a speciall calling of God thereunto.

1. Because he is too subtile for us, we being simple in regard of him.
2. Because he is so desperately malicious, that he will give place to no good thing we can alledge to make him leave off his malicious purpose.

What shall we then doe?

We must turn our selves unto God, and desire him to command him away, at whose only Commandment he must depart. *

Is there any thing blame-worthy in Eves answer to the question of the Serpent?

Notwithstanding that so far she answered truly, that God had forbidden them to eat of the fruit of that tree, and telleth also the punishment truly that would follow thereof, yet began she to slip in the delivery both of the charge and of the punishment: for where she saith they were forbidden to touch it, it is more then the Lord made mention of, and she thereby seemeth to insinuate some rigour of the Lord forbidding even the touch of the fruit; and where the Lord had most certainly pronounced, that they should die if they eat of the forbidden fruit, she speaketh doubtfully of it, as if they should not certainly die.

What learn you from this latter Observation?

That albeit men are oft perswaded they sin, yet that they are not perswaded of the Justice of God against it, whereby the door is opened to sin, which is to make God an Idoll, in spoiling him of his Justice, as if he were so all mercy, as he had forgotten to be just, when as he is as well justice as mercy, as infinite in the one as in the other, which correcteth sharply the sins of such as he will save.

What learn you of the abuse of the tongue in this conference?

That as the tongue is a singular blessing of God, whereby man excelleth all the creatures upon the earth, so the abuse of it is most dangerous, because it setteth on fire the whole course of nature, and it is set on fire of hell, Jam. 3.6.

What observe you of that it is said, that Eve saw the fruit was desirable to look on?

Her

Her lustfull and wicked eye in suffering her mind to be allured to look on the beauty of the fruit with a purpose to affect the eating of it.

How is it said, that she saw it was good to eat, when shee had never tasted of it?

Shee knew by the beautifull colour it was so; for if we are able in this darknesse (we are fallen into) to discerne commonly by the sight of the fruit whether it be good, and the skilfull in Physick by the colour onely of the hearb, to tell whether it be hot or cold, sweet or sowre, how much more were *Adam* and *Eve*, who had the perfection of the knowledge of those things, more then ever *Solomon* himselfe?

What learn you by the abuse of these outward senses?

That they are, as it were, windowes whereby sin entred into the heart, when there was no sin, and therefore will much more now, the heart being corrupted.

What instructions gather you from thence?

First, that we must shut them against all evill and unlawfull use of their objects, and open them to the use of good things, make a Covenant with them as *Job* did with his eyes, *Job* 31. 1. by a strong and painfull resistance of the evill that commeth by the abuse of them, as it were, and cut them off, and throw them away, as our Saviour giveth counsell, *Mat.* 5. 29, 30.

Secondly, that as the senses are more noble, as the hearing and sight, called the senses of learning, so there should be a stronger watch set upon them; those being the senses that *Adam* and *Eve* were especially so deceived by.

What observe you of that it is said, shee saw that it was desirable for knowledge?

That was only her error, which shee having begun to sip of by communication with the Devill, did after drink a full draught of, by beholding the beauty of the fruit, and receiving the delicate tast thereof; and withall observe how we can heap reasons true and false to move us to follow our pleasures.

What learn you from thence?

That the heart inclining to error, doth draw the senses to an unlawfull use of them, and that the abuse of the senses doth strengthen the heart in error.

What gather you hereof?

That before the heart was corrupted, there was no abuse of these outward senses. But that being corrupt, the abuse thereof doth settle the heart deeper in error.

What was the effect of all these outward and inward meanes?

First, *Eve* yeilded to Satan, and put his will in execution in eating of the fruit that was forbidden. Secondly, shee gave it also to *Adam* to eat.

What force hath the word also here used by the holy Ghost?

Thereby as by a speciall word of amplification the sin is aggravated against her, to shew her naughtines; not only in committing the sin her selfe

selfe, but also in alluring the husband to doe as she had done.

What learn you from thence?

1. The nature of sinners to draw others to the condemnation they are in, as Satan *Eve*, and *Eve* her Husband, even those that are nearest them; whose good they should procure.

2. That we should take heed of that the Apostle warneth us, *not to be partakers of other mens sins*, as if we had not enough of our own to answer for; which especially belongeth unto those in charge, 1 *Tim.* 5. 22.

3. How dangerous an instrument is an evill and deceived wife, which the Lord commandeth men should beware to make choice of, and if the man which is strong, much more the woman.

What learn you of that Adam eat forthwith?

First, that which hath been before noted, that the Devill by one of us tempteth more dangerously then in his own person; so that Satan knew he could not so easily have deceived *Adam* by himself, as by *Eve*.

Secondly, for that in excessse of love he yeilded; it teacheth husbands to love their wives, but it must be in the Lord, as the wives must doe their husbands.

How doth it agree with the goodnes, or with the very justice of God, to punish mankind so fearfully for eating of a little fruit?

Very well, for first, the heynousnesse of an offence is not to be measured by the thing that is done, but by the worthinesse of the person against whom it is committed. And how much more the Commandement our first parents brake was easie to be kept, (as to abstain from one onely fruit in so great variety and plenty) so much more grievous was their sin by breaking it.

Secondly, though God tryed their obedience in that fruit especially, yet were there many other most grievous sinnes, which in desiring and doing of this they did commit: Insomuch that we may observe therein, the grounds of the breach in a manner of every one of the ten Commandements. For the transgression was horrible, and the breach of the whole Law of God; yea, an Apostasie whereby they withdrew themselves from under the power of God, nay, rejected and denied him; and not so little an offence as most men think it to be.

What breaches of the first Commandement may be observed in this transgression?

First, infidelity, whereby they doubted of Gods love towards them, and of the truth of his word.

Secondly, contempt of God, in disregarding his threatnings, and crediting the word of Satan, Gods enemy, and theirs.

Thirdly, hainous ingratitude and unthankfulnesse against God for all his benefits, in that they would not be beholding unto him for that excellent condition of their creation (in respect whereof they ought unto him all fealty) but would needs be his equall.

Fourthly, curiosity in affecting greater wisdom then God had endued them withall by vertue of their creation, and a greater measure of knowledge then hee thought fit to reveale unto them.

Fifthly,

That the breach of all the Commandements concurred in Adams and Eves sin.

Fiftly, intolerable pride and ambition, not onely desiring to be better then God made them, but also to be equall in knowledge to God himselfe, and aspiring to the highest estate due to their Creatour.

How did our first parents break the second Commandement?

Eve, by embracing the word of the Devill, and preferring it before the word of God; *Adam*, by hearkning to the voyce of his wife, rather then to the voyce of the Almighty. *Gen.*

3. 17.

What were the breach of the third?

First, presumption in venturing to dispute of Gods truth, and to enter in communication with Gods enemy, or a beast who appeared unto them, touching the word of God, with whom no such conference ought to have been entertained.

Secondly, reproachfull blasphemy, by subscribing to the sayings of the Devill, in which he charged God with lying, and envying their good estate.

Thirdly, superstitious conceit of the fruit of the tree, imagining it to have that vertue which God never put into it, as if by the eating thereof, such knowledge might be gotten as Satan perswaded.

Fourthly, want of that zeale in *Adam* for the glory of God which he ought to have shewed against his wife, when hee understood shee had transgressed Gods Commandements.

How was the fourth Commandement broken?

In that the Sabbath was made a time to conferre with Satan in matters tending to the high dishonour of God. If it be true that on that day man fell into this transgression, as some not improbably have conjectured; for at the conclusion of the sixth day, all things remained yet very good, *Gen.* 1. 31. and God blessed the seventh day, *Gen.* 2. 3.

Now it is very likely Satan would take the first advantage that possibly he could to entrap them, before they were strengthened by longer experience, and by partaking of the Sacrament of the tree of life, (whereof it appeareth by *Gen.* 3. 22. that they had not yet eaten) and so from the very beginning of man, became a manslayer. *John* 8. 44.

Shew briefly the grounds of the breach of the Commandements of the second table in the transgression of our first parents.

The fifth was broken, *Eve* giving too little to her husband in attempting a matter of so great weight without his privy, and *Adam* giving too much to his wife in obeying her voyce rather then the Commandement of God, and for pleasing of her, not caring to displease God. *Gen.* 3. 17.

The sixth, by this act they threw themselves and all their posterity into condemnation and death, both of body and soule.

The seventh, though nothing direct against this Commandement, yet herein appeared the root of those evill affections which are here condemned, as not bridling the lust, and wandring desire of

the eyes, as also the inordinate appetite of the tast, *Gen. 3. 6.* in lusting for and eating that onely fruit which God forbad, not being satisfied with all the other fruits in the garden.

The eighth; first, laying hands upon that which was none of their own, but by a speciall reservation kept from them. Secondly, discontent with their present estate, and covetous desire of that which they had not.

The ninth, judging otherwise then the truth was of the vertue of the tree, *Gen. 3. 6.* and receiving a false accusation against God himselve.

The tenth, by entertaining in their minds Satans suggestions, and evill concupiscence appearing in the first motions leading to the fore-named finnes.

Thus much of our first parents sinne, and the causes thereof.

Now let us come to the effects of the same; shew therefore what followed in them immediately upon this transgression.

The effects of
the fall.

Three fruits were most manifest: namely, guiltineffe of conscience, shame of face, and feare of Gods presence.

Did any punishment follow upon this sinne?

Sin, guiltineffe,
punishment.

Sinne, guiltineffe, and punishment doe naturally follow one upon another; otherwise the threatning, that at what time soever they did transgresse Gods Commandement, they should certainly dye, should not have taken effect.

Declare how that threatning took effect.

They were dead in sinne, which is more fearfull then the death of the body, as that which is a separation from the favour of God: for there came upon them the decay of Gods glorious image in all the faculties of their soule, and also a corruption of the powers of their body, from being so fit instruments to serve the soule as God made them, and this in them is signified by nakednes, *Gen. 3. 7.* And in their children called originall sin. Then there issued from thence a streame of actuall finnes in the whole course of their life; which appeared in Adam even upon his fall, by his flying from Gods presence, and affirming that it was his nakednesse that made him flye, his excusing of his sin, and laying it on the woman, &c. By sin an entrie being made for death, *Rom. 5. 12.* they became subject to the separating of the soul from the body, which is bodily death; and of both from God, which is spirituall death, signified by expelling them out of Paradise, and debarring them of the sacramentall tree of life, *Gen. 3. 22.* &c. And thus by the just sentence of God being for their sin delivered into the power both of corporall and of eternall death; they were already entred upon death and hell, to which they should have proceeded untill it had been accomplished both in body and soule in hell, with the Devill and his Angels for ever, if the Lord had not looked upon them in the blessed Seed.

For the fuller understanding of the things that immediately followed the transgression of our first parents; let us consider more particularly what is recorded in the 3^d. ch. of Gen. And first shew what is meant by that in v. 7. that their eyes were opened, & they saw themselves naked.

Were

were they not naked before, and having the eye sharper then after the fall, must they not needs see they were naked?

It is true, howbeit their nakednesse before the fall was comely, yea more comely then the comeliest apparell we can put on, being clad with the robe of innocency, from the top of the head unto the sole of the foot: wherefore by nakednesse he meaneth a shamefull nakednesse both of soule and body, as the Scripture speaketh elsewhere; *Rev. 3. 17, 18. Exod. 32. 25.*

Of our first parents nakednesse.

What gather you from hence?

That the loathfomenesse of sin is hidden from our eyes untill it be committed, and then it flasheth in the faces of our conscience, and appeareth in its proper colours.

Was that well done that they sewed fig-tree leaves to hide their nakednesse?

In some respect: forasmuch as they sought not remedy for the nakednesse inward, it was not well; but that they were ashamed to behold their own nakednesse of the body, it was well: for in this corrupt and sinfull estate, there is left this honesty and shamefastnesse, that neither we can abide to look on our own nakednesse, and shameful parts, much lesse upon the shameful parts of others; although it be of those that are nearest joyned unto us.

What gather you from thence?

First, that those that can delight in the beholding either of their own nakednesse, or the nakednesse of any other, have lost even the honesty that the sinfull nature of man naturally retaineth.

Secondly, that such as for customes sake have covered their nakednesse with clothes, doe notwithstanding with filthy words, as it were, lay themselves naked, are yet more wretched, and deeplier poysoned with the poyson of the unclean spirit, and have drunk more deeply of his cup.

Seeing our nakednesse cometh by sin, and is a fruit thereof, it may seem that little infants have no sinne, because they are not ashamed.

So indeed doe the Pelagian hereticks reason; but they consider not that the want of that feeling is for the want of the use of reason; and because they doe not discern between being naked and clothed.

What followeth?

That at the noyse of the Lord in a wind, they fled from the presence of God, and hid themselves where the trees were most thick.

Of their hiding themselves.

What gather you from thence?

First, that the guilt of an evill conscience striketh horreur into a man; and therefore it is said, that terrours terrifie him round about, and cast him down, following him at the heeles, and leave him not till they have brought him before the terrible King: *Job 18. 11. 14.* Thereof it is, that the feast of a good conscience is so extolled, as to be a continuall feast. *Prov. 15. 15.*

Secondly, the fruit of the sinne comming from the feare, which is

to flye from God as from an enemy, whereof it is that the Apostle affirmeth, That having peace of conscience, we have access and approach to God. *Rom. 5. 2.* Their blindness, which esteemed that the shadow or thicknesse of trees would hide them from the face of God, whereas if we goe up into heaven he is there; if into the deep, he is there also, *Psal. 139. 7. 13.* he being not so hidden in the trees, but that a man might find him out.

What followeth?

That God asketh where he is, which knew well where he was.

What learne you from hence?

First, that we would never leave off running from God, untill we come to the depth of hell, if God did not seek us, and follow us, to fetch us as the good shepherd the lost sheep. *Esa. 65. 1. Luk. 15. 4.*

Secondly, that the means of calling us home, is by the word of his mouth.

What followeth?

That *Adam* being asked, assigneth for causes things that were not the causes, as namely, the voyce of the Lord, his feare, and his nakednesse, which were not the true causes, considering that he had heard the voyce of God, and was naked when he fled not, dissembling that which his heart knew to be the true cause. *viz. his sin.*

What learn you from thence?

That it is the property of a man unregenerate to hide and cloake sinne, and therefore, that the more we hide and cloak our finnes, when we are dealt with for them, the more we approve our selves the children of the old man, the cursed *Adam*. *Job 31. 33.*

What followeth?

The Lord asketh how it should come that he felt his nakednesse as a punishment, and whether he had eaten of the forbidden fruit.

What note you from thence?

That before that our finnes be knowne in such sort as the deniall of them is in vaine and without colour, we will not confesse our finnes.

What learn you out of Adams second answer unto God?

That the man unregenerate dealt with for his finnes, goeth from evill to worse; for the sin that he did before, and now cannot hide, he excuseth, and for excusing it, accuseth the Lord; as those doe which when they heare the doctrine of predestination and providence, thereupon would make God partie in their sins.

What learn you further?

That howsoever *Adam* alledgeth it for an excuse, because he did it by perswasion of another, yet God holdeth him guilty, yea dealeth vvith him as vvith the principall, because his gifts vv ere greater then his vvives.

What learn you from the answer of Eve, to the Lords question; why she did so?

The same vv hich before, that the unregenerate man doth goe about to excuse the sinne he cannot deny; for she casteth her sinne upon

upon the Serpent, and said that which was true, but kept back the confession of her Concupiscence, without which the Serpent could not have hurt her.

How commeth it to passe that the old Serpent the Authour of all is not called to be examined?

Because that the Lord would shew no mercy to him, wherefore he only pronounceth Judgement against him.

What learn you from thence?

That it is a mercy of God when we have sinned to be called to accompt, and to be examined either by the Father of the household, or by the Magistrate, or by the Governour of the Church; and a token of Gods fearfull Judgment when we are suffered to rest in our sins without being drawn to question for them.

What observe you in the sentence against the Serpent?

That the first part contained in the 14. ver. is against the Instrument of the Devil; and that the other part contained in the 15 ver. is against the Devil.

What learn you of this proceeding to sentence?

That after the cause well known, Judgement should not be slackted.

Why doth God use a speech to the Serpent that understandeth it not?

It is for mans sake, and not for the beasts sake.

Why for mans sake?

To shew his love to mankind by his displeasure against any thing that shall give any help to doe hurt unto him; in which respect he commandeth that the Oxe that killeth a man should be slain, and that the flesh thereof should not be eaten; (Exod. 21. 28.) like a kind Father that cannot abide the sight of the knife that hath maimed or killed his child, but breaketh it in peeces.

What manner of curse is this, when there is nothing laid upon the Serpent, but that he was appointed to at the beginning, before he became the Devils Instrument to tempt Eve?

It is true, that he crept upon his belly before, and eat dust before, as appeareth in the Prophet, *Esay* 65. 25. but his meaning is, that he shall creep with more pain, and lurk in his hole for fear, and eat the dust with lesse delight and more necessity.

What learn you from thence?

Not to suffer our selves to be instruments of evill to any in the least sort, if we will escape the curse of God; for if God did punish a poor worm, which had no reason or will to chuse or refuse sin, how much lesse will he spare us which have both?

What is the sentence against the Devill?

The Ordinance of God, That there shall be always enmity between the Devil and his seed on the one side, and the woman and her seed on the other, together with the effect of this enmity.

What doe you understand by the seed of the Devill, seeing there is no generation of the Devils, for that there is no male nor female among them, neither have they bodies to engender?

The seed of the Devill are all both wicked men and Angels, *Joh.*

8. 44. which are corrupt and carry his image, 1 *Joh.* 3. 8. In which respect the wicked are called the children of the Devil, and every where the sons of *Belial*, *Act.* 13. 10.

What learn you from thence?

That the war of mankind with the Devill is a lawfull war proclaimed of God, which is also perpetuall and without any truce, and therefore that herein it is wherein we must shew our choler, our hate, our valour, our strength, not faintly and in shew only, but in truth, whereas we being continually assaulted with our enemy, leave our fight with him to fight against our brethren, yea against our own soules; he continually and without ceasing fighting with us, and not against his own, as the blasphemous Pharisees said, *Mat.* 12. 24.

What is the sentence against the Woman?

First, in the pain of conception and bearing child.

Secondly, in the pain of bringing forth; wherein is contained the pain of nursing and bringing them up.

Thirdly, in a desire to her husband.

Fourthly, in her subjection to her husband.

Was she not before desirous and subject to her husband?

Yes; but her desire was not so great, through conscience of her infirmity, nor her subjection so painfull, and the yoke thereof so heavy.

What is the sentence against Adam?

First, his sin is put in the sentence, and then his punishment.

What is his sin?

One, that he obeyed his wife whom he should have commanded; then, that he disobeyed God, whom he ought to have obeyed; the first being proper to him, the other common to his wife with him.

What was the punishment?

A punishment, which although it be more heavy upon *Adam*, yet it is also common to the woman; namely, the curse of the earth for his sake, from whence came barrenesse by Thistles and Thorns, &c. whereof, first, the effect should be sorrow and grief of mind. Secondly, labour to the sweat of his brows, to draw necessary food from it, and that as long as he lived. Lastly, the expulsion out of Paradise, to live with the beasts of the earth, and to eat of the hearb which they did eat of.

What learn you from thence?

That all men, from him that sitteth on the Throne, to him that draweth water, are bound to painfull labour, either of the body, or of the mind, what wealth or patrimony soever is left them, although they had wherewith otherwise plentifully to live.

What observe you else?

I observe further out of this Verse and out of the two next, that in the midst of Gods anger he remembreth mercy: for it is a benefit to *Adam*, that he may live of the sweat of his brows; to *Eve*, that she should bring forth, and not be in continuall travell; unto them both, that he taught them wisdom to make leather Coats.

What learn you from that it was said, God made them Coats:

That in every profitable invention for the life of man, God is to be acknowledged the Authour of it, and have the honour of it, and not the wit of man that invented it, as is the manner of men in such cases to sacrifice to their nets, *Hab. 1. 16.*

When there were better means of clothing, why did they wear Leather?

It seemeth that thereby they should draw themselves the rather to repentance and humiliation by that course clothing.

What learn you from thence?

That howsoever our condition and state of calling afford us better array, yet we learn even in the best of our clothes to be humbled by them, as those that are given us to cover our shame, and carry always the mark and badge of our sinnes; especially when these which were, even after the fall, the goodliest creatures that ever lived, learned that lesson by them.

What followeth?

A sharp taunt that the Lord giveth *Adam*, ver. 22. further to humble him, as if he should say, Now *Adam* dost thou not see and feel how greatly thou art deceived in thinking to be like God in eating of the forbidden fruit?

What learn you from it?

That by the things we think to be most esteemed contrary to the will of God, we are most subject to derision; and that it must not be a plain and common speech, but a laboured speech that must bring us to repentance.

Why doth God banish him out of Paradise, lest he should live if he should eat of the tree of Life, seeing there is no corporall thing able to give life to any that sinne hath killed?

It is true that the eating of the fruit of the Tree of life would not have recovered him, but the Lord therefore would have him banished from it, lest he should fall into a vain confidence thereof, to the end to make him seek for grace.

Wherefore are the Angels set with a glittering sword to keep them from the Tree of life?

To encrease their care to seek to Christ, being banished from it, without hope of comming so much as to the sign of life.

What learn you from hence?

The necessary use of keeping obstinate sinners from the Sacraments and other holy things in the Church.

Thus much of the miserable and unhappy condition which our first parents brought upon themselves.

Did this estate determine in their persons, or was it derived from them to all their posterity?

It was; for their sinne in eating the forbidden fruit was the sin of all men, and we therein became sinners and guilty of eternall Condemnation: So that they by this first transgression did not onely lose for themselves the Image and favour of God, but with all

all deprived their posterity of that blessed estate, *Rom. 3. 23.* and plunged them into the contrary, *Rom. 3. 12.* bringing damnation upon themselves and us all: wherefore this cursed estate of mankind is called in the scriptures the image of *Adam*, *Gen. 5. 3.* the old man, *Ephes. 4. 22.* the flesh, *Gen. 6. 3.* *John 3. 6. &c.* And the Apostle teacheth expressly, *Rom. 5. 12.* *That by one man sinne entred into the world, and death by sinne: and so death went over all men, forasmuch as all men have sinned.*

How doth the Apostle here call this the sinne of one man, seeing both Adam and Eve sinned which are two, and that Eve sinned before Adam?

In the name of *Adam* was comprehended the man and the woman, for by marriage two are made one; and *Moses* calleth both the man and the woman *Adam*, *Gen. 2. 2.* and last of all, the Apostle used the word here signifying both man and woman.

Why all *Adams* posterity are partakers of his sin and misery.

What reason is there that all their posterity should take part with them both in their fall and in the wofull effect thereof? It seemeth not to stand with the Justice of God to punish us for the sin that we never did.

Our first parents by Gods appointment were to stand or fall in that triall, not as singular persons only, but also as the head and root of all mankind, representing the persons of all that should descend from them by naturall generation; and therefore for the understanding of the ground of our participation with *Adams* fall, two things must be considered.

First, that *Adam* was not a private man in this businesse, but sustained the person of all mankind, as he who had received grace and strength for himself and all his posterity, and so lost the same for all: For *Adam* received the promise of life for himself and us with this condition, if he had stood, but seeing he stood not, he lost the promise of life both from himself and from us; and as his felicity should have been ours if he had stood in it, so was his transgression and misery ours: So that as in the second Covenant, the righteousness of the second *Adams* (*Christ Jesus the Mediatour*) is reckoned to those that are begotten of him by spirituall regeneration (even those that beleeve in his name) although they never did it: so in the first Covenant, the sinne of the first *Adam* (who herein sustained a common person) is reckoned to all the posterity that descend from him by carnall generation, because they were in him, and of him, and one with him, *Rom. 5. 15, 16, 17, 18, 19.*

Secondly, that we all who are descended from *Adam* by naturall generation, were in his loyns and a part of him when he fell, and so by the law of propagation and generation sinned in him, and in him deserved eternall condemnation; therefore as two Nations are said to be in the womb of *Rebekah*, *Gen. 25. 23.* and *Levi* to have paid tithes to *Melchisedec* in the loins of *Abraham*, *Heb. 7. 9, 10.* who was not born some hundred years after, so is it here. Thus we see that as by the act of generation in leprous parents, the parents Leprosie
ma's

made the childrens, and the slavish and villanous estate of the parents is communicated unto all the off-spring, (for a man being a slave, his progeny unto the hundred generation, unlesse they be manumitted shall be slaves) even so the naturall man howsoever he thinketh himself free, yet in truth he is sold under sin, and is the very servant of corruption, and in that state shall for ever remain, unlesse the Son doe make him free, *Joh. 8. 33, 34, 36. Rom. 6. 17, 19, 20. & 7. 14. 2 Pet. 2. 19.* We see also that great Parsonages rebelling against the King, do not only thereby hurt and disgrace themselves, but also stain their whole blood, and lose their honour and Inheritance from themselves and from their children; for by our Law a man being attainted of High treason, the attain of blood reacheth to his posterity, and his children as well as he lose the benefit of his Lands and Living for ever, unlesse the King in favour restore them againe, as God in his mercy hath done untous.

Then it appeareth, that by propagation from our last parents we are become partakers of the sin of our first parents?

Even so, and for the same transgression of our first parents, by the most righteous Judgement of God, we are conceived in sin, and born in iniquity, and unto misery, *Pf. 51. 5.* for men are not now born as Adam was created, but death doth reign over them also that sinned not after the like manner of the transgression of Adam, *Rom. 5. 14.* that is, over infants, who are born in sin, & not by imitation, but by an inherent corruption of sin, even as we see the young Serpents and Wolves that never stung men or devoured sheep, are notwithstanding worthy to die, because there are principles of hurtfulnesse and poysonfomnesse in them.

How is it shewn, that babes new born into the world have sin?

In that they are afflicted sundrily, which they bewray by their bitter cries, and in that they comming out of the mothers womb goe straight into the grave.

What is then the naturall estate of man?

Every man is by nature dead in sin as a loathsome carrion, or as a dead corps, and lieth rotting and stinking in the grave, having in him the seed of all sins, *Eph. 2. 1. 1 Tim. 5. 6.*

For the fuller understanding of the state of sin and the consequents thereof, declare first what sin is.

It is defined in one word, *1 Joh. 3. 4.* to be the transgression of the law; namely, a swerving from the law of God, making the sinner guilty before God, and liable to the curse of the law, *Gen. 4. 7.* What sin is.

Seeing by the law sinne is, and the law was not before Moses, Rom. 5. 13. it seemeth there is no sin untill Moses?

When it is said the law was not before Moses, it is to be understood of the law written in the Tables of stone by the finger of God, and other laws Ceremoniall and Politicall written by Moses at the commandment of God: for otherwise the law (the Ceremoniall law excepted) was written in the heart of man, and for the decay thereof through sin taught by those to whom that belonged from the fall unto Moses.

Is every breach of the Law of God sin?

Yea, if it be no more but the least want of that God requireth,
Rom. 7. 7. Gal. 3. 10.

And doth every sin, the very least, deserve the curse of God and everlasting death?

Yes verily, because God is of infinite Majesty and dignity, and therefore what so toucheth him deserveth endlesse wrath: wherefore Purgatory, and our owne satisfaction for small finnes is vain.

How many sorts of sins are there?

Sin is either imputed, or inherent; the one without us, and the other within us.

What is the sin Imputed?

Imputed sin.

Our sin in Adam, in whom as we lived, so also we sinned; for in our first parents (as hath been shewed) every one of us did commit that first sinne which was the cause of all other, and so we all are become subject to the imputation of Adams fall, both for the transgression and guiltinesse, *Rom. 5. 12. 18. 19. 1 Cor. 15. 22.*

What sins are Inherent in us?

Inherent sin.

They doe either defile our nature, or our actions, the one called Originall sin, the other Actuell, *Col. 3. 9.* For every one naturally descending from Adam, beside the guilt of that first sin committed in Paradise, first, is conceived and born in original corruption, *Ps. 51. 5.* Secondly, living in this world sinneth also actually, *Gen. 6. 5. Esay 48. 8.* yea, of himself he can doe nothing but sin, *Jer. 13. 23.* neither is there any thing pure unto him, *Tit. 1. 15.*

What is Originall sin?

Originall sin.

It is a sin wherewith all that naturally descend from Adam are defiled even from their first conception, infecting all the powers of their souls and bodies, and thereby making them drudges and slaves of sin, for it is the immediate effect of Adams first sin, and the principall cause of all other sins.

How is this sin noted out unto us?

In that other finnes have their speciall names, whereas this is properly called sinne, because it is the puddle and sinke of other finnes, and for that also the more it is pressed, the more it bursteth forth, as mighty streams are, that cannot be stopped, till God by his holy Spirit restrain it.

Wherein doth it specially consist?

Not only in the deprivation of justice, and absence of good, but also in a continuall presence of an evill principle and wicked property, whereby we are naturally inclined to unrighteousnesse, and made prone unto all evill, *Jam. 1. 14. Rom. 7. 21. 23.* For it is the defacing of Gods Image consisting chiefly in wisdom and holiness, whereof we are now deprived, and the impression of the contrary image of Satan, *John 8. 41, &c.* called Concupiscence, *Rom. 7. 7. Jam. 1. 14.* consisting, first, in an utter disability and enmity unto that which is good, *Rom. 7. 18. & 8. 7.* Secondly, in pronenesse

to all manner of evill, *Rom.* 7. 14. which also every man hath at the first minute and moment of his conception, contrary to the opinion of the Pelagians, who teach that sinne commeth by imitation.

Is the Image of God wholly defaced in man?

No, if we take it in a large acception: For man remaineth still a reasonable creature, and capable of grace, having the same parts and faculties he had before; and in them some reliques of Gods Image, *Gen.* 9. 6. *Jam.* 3. 9. As in the understanding some light, *John* 1. 9. in the conscience sometimes right judgement, *Rom.* 2. 15. in the will some liberty to good and evill in naturall and civill actions: *Rom.* 2. 14. and freedome in all things from compulsion, &c.

Is there not a power left in man, whereby he may recover his former happinesse?

Man hath still power to perform all outward actions, but not to change himselfe, untill he be changed by the grace of God.

Is man then able to perform the Law of God perfectly?

They that are not born again of God, (a) cannot keep it all, (b) nor in any one point as pleasing to God thereby, in respect of themselves. For except a man bee borne of God, hee cannot see the Kingdome of heaven, nor enter therein; neither can he keep the Commandements of God. Moreover, all men by nature being conceived and born in sinne, are not onely insufficient to every good thing, but also disposed to all vice and wickednesse.

(a) Gal. 3. 22.
Rom. 8. 3.
(b) Phil. 3. 9.
Tit. 3. 5.

Can man in this estate doe no good thing to please God, to deserve at least something of his favour?

We have lost by this sinne all the righteousnesse we had in our creation, so as now if God should say to us, Think but a good thought of thy selfe, and thou shalt be saved; we cannot: but our nature is as a stinking puddle, which within it selfe is loathsome, and being moved is worke.

But doth not God wrong to man, to require of him that he is not able to performe?

No, for God made man so, that he might have performed it, but he by his sins spoiled himselfe, and his posterity of those good gifts.

Is this corruption of nature in all the children of Adam?

Yea, in all and every one that are meer men, none excepted; *Rom.* 3. 10. & 5. 15. All children since Adams fall being begotten in it, *Pf.* 51. 5.

How then doth the Apostle say, that holy parents beget holy children?

Parents beget children as they are by nature, not as they are by grace.

How is originall sin propagated and derived from the Father to the Sonne?

Wee are not to bee so curious in seeking the manner how, as to marke the matter to bee in us: even as when a house is

The propagation of originall sin.

on fire, men should not be so busie to enquire how it came, as seeing it there, to quench it: But this we may safely say, that what effect the committing of the first sinne wrought in the soule of *Adam*, the same it doth by the imputation of it work in the soules of his posterity; as therefore the committall of that sin left a staine behind it in his nature, being like a drop of poyson that being once taken in, presently infecteth the soundest parts; or like the dead flye that marreth the most precious ointment of the Apothecary: so in the creation and infusion of our soules into our bodies, God justly imputed the same transgression unto us, the same corruption of nature (as the just punishment of that sin) must ensue in the like manner.

Hath this inbred sin, wherein every one is conceived, equally polluted all men?

Yes, though not altogether alike for disposition and motion to evil; for experience teacheth us that some are by nature more milde, courteous, and gentle then others, which difference notwithstanding is not so much in the natures of men, as in the Lord who represseth these sins in some, which he suffereth to rise up in others.

In what part of our nature doth this our corruption abide?

In the whole man from the top to the toe, and every part both of body and soule, *Gen. 6. 5. 1 Thess. 5. 23.* Like unto a leprosie that runneth from the crowne of the head to the sole of the foot: but chiefly it is the corruption of the five faculties of the soule, which are thereby deprived of that holinesse wherein God created them in *Adam*.

Is not the substance of the soule corrupted by this sinne?

No, but the faculties onely depraved and deprived of originall holinesse.

For first, the soule should otherwise be mortall and corruptible. Secondly, our Saviour took our nature upon him without this corruption.

To come then to the speciall corruptions of the five faculties of the soul. Then first how this sin is discerned in the Understanding.

The mind corrupted.

The mind of man is become subject to blindness in heavenly matters. First, Darknesse and ignorance of God, of his will, and of his creatures; *1 Cor. 2. 14. Eph. 4. 17, 18, 19. Rom. 8. 5.*

Secondly, uncapablenesse, unablenesse, and unwillingnesse to learn though a man be taught, *Rom. 8. 7. Luk. 24. 45.*

Thirdly, unbeleeffe and doubting of the truth of God, taught and conceived by us.

Fourthly, vanity, falshood and error; to the embracing whereof, mans nature hath great pronenesse: *Esa. 44. 20. Jer. 4. 22. Prov. 14. 12. & 16. 25.*

What use make you of this corruption of the understanding?

That the originall and seeds of all heresies and errors are in mans heart naturally without a teacher, and therefore we should distrust our own knowledge, to lead us in the matters of God and Religion; and onely be directed by Gods holy word.

How is the Memory corrupted?

The corruption of the memory.

First, with dulnesse and forgetfulnesse of all good things that we should remember, notwithstanding we have learned them often.

Secondly,

Secondly, with readines to remember that we should not, and to retain errors and vanities (as tales and playes) much more then godly matters.

What use make you hereof?

As, first, to bewaile the defects of our understanding, so to lament our forgetfulnesse of good things.

Secondly, to distrust the faithfulnessse or strength of our memories in hearing and learning good things, and to use all good helps we can, as often repeating them, writing, and meditating on them.

Thirdly, not to clogge our memories with vanities, for which we should rather desire the art of forgetfulnesse.

How is the Will corrupted?

First, with a disablenesse and impotency to will any thing that is good in it selfe, *Rom. 5. 6. Phil. 2. 13.*

The corruption of the will.

Secondly, with slavery to sin and Satan, the will being so enthralled, *Rom. 6. 20. & 7. 23.* and hardened, *Eph. 4. 18.* that it onely desireth and lusteth after that which is evill, *Gen. 6. 5. Job 15. 16.*

Thirdly, with rebellion against God and any thing that is good. *Rom. 8. 7.*

What use are we to make hereof?

First, that we have no free will left in us since *Adams* fall for heavenly matters. Secondly, that for the conversion either of our selves or any other, we must not look for it from man, but pray to God to convert man, who worketh in us both the will and the deed, *Phil. 2. 13. Heb. 2. 5.* as the Prophet saith, *Convert thou me, and I shall be converted. Lam. 5. 21.*

How are the affections corrupted?

The affections of the heart which are many, as love and hatred, joy and sorrow, hope and feare, anger, desire, &c. are subject to corruption and disturbance. *Gal. 5. 24. James 4. 15. Job 15. 16.* First, by being set upon unmeet objects, in affecting and being inclined to the things they should not be, and not to those they should; thus we hate good and love evill, *1 Kings 22. 8.* And in a word, our affections naturally are moved and stirred to that which is evill to embrace it, and are never stirred up to that which is good, unlesse it be to eschew it. Secondly, by disorder and excesse, even when we doe affect naturally good things; as for our own injuries, we are more angry then for Gods dishonour; when we are merrie, we are too merrie; when sad, too sad, &c.

The corruption of the affections.

What use make you of the disorder of the affections?

First, to keep our selves from all occasions to incense them to sinne, whereunto they are as prone as the tinder to the fire. Secondly, to labour to mortifiethem in our selves, that we may be in regard thereof pure Nazarites before God, *Gal. 5. 24. Col. 3. 5.*

How is the conscience corrupted?

It is distempered and defiled, *Tit. 1. 15.* both in giving direction in things to be done, and in giving judgment upon things done.

The corruption of the conscience.

How in the former?

It sometime giveth not direction at all, and thereupon maketh a man to sin in doing of an action otherwise good and lawfull, *Rom. 14. 23.* sometime it giveth direction, but a wrong one; and so becometh a blind

guide, forbidding to doe a thing which God alloweth, and commanding to doe things which God hateth. *1 Cor.* 8. 7. *Col.* 2. 21. *Iohn* 16. 2.

How in the latter ?

When it either giveth no Judgement at all, being left without feeling; or when it hath an evill feeling and sence.

How is it left without feeling ?

When it is so senselesse and benumbed with sin, that it never checketh a man for any sin, *Eph.* 4. 18, 19. called a cauterized conscience, *1 Tim.* 4. 2. which riseth from the custome of sinning, *Heb.* 3. 13.

How doth it faile, when it hath a feeling, but a naughty one ?

Sometimes in excusing, sometimes in accusing.

How in excusing ?

First, when it excuseth for things sinfull, making them no finnes, or small sins, and so feeding the mind with vain comforts. *Mark.* 10. 20. *Gen.* 3. 10. 12. Secondly, when as it excuseth us for having a good intent without any warrant of Gods word, *1 Chron.* 13. 9.

How in accusing ?

First, when for want of time, direction, and lightening, it condemneth for doing good, (as a Papist for going to Sermons) condemning where it should excuse, and so filling the mind with false feares.

Secondly, when accusing for sin it doth it excessively, turmoyling a man with inward accusations and terrors, *Esa.* 57. 20. and drawing him to despair by such excessive terror, as may be seen in *Cain* and *Judas*.

What use are we to make of this confusion of the conscience ?

First, seeing it doth thus abuse us, we are never to make it a warrant of our actions, unlesse it be directed by Gods word.

Secondly, we are to feare the terror of the great Judge of heaven and earth, when we are so often, and so grievously terrified with our little Judge that is in our soul.

What corruption hath the body received by originall sinne ?

Of the corruption of the body.

It is become a ready instrument to serve the sinfull soule, having both a pronenesse to any sin the soul affecteth, and likewise an eagernes to commit it and continue in it, *Rom.* 6. 12. 19. whereby it is come to passe, that the bodily senses and members are, 1. As Porters to let in sin, *Job* 31. 1. *Psal.* 119. 37. *Matth.* 5. 29, 30. 2. The instruments and tooles of the mind for the execution of sinne, *Rom.* 3. 13, 14, 15, & 6. 13.

What use are we to make of this doctrine of originall sinne ?

First, the due knowledge thereof serveth to humble the pride of man remembring that he is conceived in so sinfull a sort, that howsoever the branches of his actions may seem green, yet is he rotten at the root.

Secondly, it should move him with all speed to seek for regeneration by Christ, seeing he hath so corrupt a generation by *Adam*.

What is actuall sinne ?

Actuall sin.

It is a violation of Gods Commandements done by us after the manner of *Adams* transgression, *Rom.* 5. 14. to wit, a particular breach of Gods Law in the course of our life, which proceedeth as an evill fruit from our naturall corruption, and leaveth a stain in the soule

oule behind it, *Jer.* 13. 23. which polluteth the sinner, and disposeth him to further evill.

How is such sin committed?

Either inwardly, or outwardly.

How inwardly?

First, by evill thoughts in the mind, which come either by a mans own conceiving, *Gen.* 6. 5. *Matth.* 15. 19. or by the suggestion of the Devill. *John* 13. 2. *Acts* 5. 3. *1 Chron.* 21. 1.

Secondly, by evill motions and lusts stirring in the heart against the righteousnesse of the Law, which condemneth the very first motions of evill that arise from our corrupt nature.

How outwardly?

By evill words and deeds, *Esa.* 3. 8. which arise from the corrupt thoughts and motions of the heart when any occasion is given, *Matth.* 15. 19. So that the imagination of mans heart, the words of his mouth, and works of his hands, are all stained with sin.

Be not outward sins more grievous then inward?

Some be, and some be not; for if they be against the same Commandement, and the same branch thereof, they are much more wicked and evill, because, first, God is more dishonoured outwardly; Secondly, other men are offended, if godly, or inticed by their example, if wicked; Thirdly, a man doth more ingrosse himselfe in sin outward, then in a bare thought, that he restraineth from outward action.

But how may some thoughts be more evill then actions?

If they be of more wicked matters: as the denying of God in heart, is worse then an idle word.

What use are we to make thereof?

It serveth, first, to condemn the common sort, that say, and hold that thoughts are free, which are oft so sinfull; Secondly, to assure us that many though they lead an outward civill life in actions, yet if their hearts be not cleansed by faith, may be more odious in Gods sight that knoweth their thoughts, then a godly person that may be left to some outward weakneses in his life.

What be the degrees by which men doe proceed in the committing of actuall sin?

Out of *James* 1. 14, 15. these foure degrees may be observed.

First, temptation to sin, *James* 1. 14. 2 *Sam.* 11. 12. which then only is sin to us, when it either ariseth from our own corruption, or from outward occasions to which we have offered our selves carelessly. For if every temptation to sin offered unto us should be sin simply, then our Saviour that was tempted should have sinned. Therefore the outward or inward temptations that Satan may offer be not sins to us, till they get some hold in us, which is, when we are the occasion of them our selves, by inward corruption or outward carelesnesse in venturing upon temptations.

Secondly, concupiscence bringing sinne to conception, *James* 1. 15. which is done by these degrees: First, entertaining the sinne whereunto we are tempted, and suffering it to have abode in the mind or thought. Secondly, withdrawing the heart from God (whom we ought to

fearc with all our hearts) and his Commandements, *Jam.* 1. 14. Thirdly, consulting whether that sinne which we ought to hate may be done or no.

3. Consent of the mind to commit sinne, whereupon ensueth the birth of sin, *Jam.* 1. 15. by which it is brought forth into act against God or man.

4. Often repetition of sin, by custom and continuance, wherein the heart finally is hardened, *Heb.* 3. 13. and sinne is come to a perfection or ripenesse, *Jam.* 1. 15. which is the strength that sin getteth over man, whom it ruleth, as a Master doth a slave; in which estate who so continueth must look for eternall death, *Jam.* 1. 15. for sin then reigneth, which it never doth in the godly.

Are these actuall transgressions all of one sort?

No, for they are diversly considered, in respect of the Commandement broken, the object offended, the disposition followed, and the degrees attained.

How for the Commandement?

The breach of a Commandement that biddeth, is a sin of omission, but of one that forbiddeth, is a sin of commission; the one is an omission of duty required, the other a Commission of evill forbidden; by the one we offend in omitting those things which we should doe, by the other in committing those things which we should not doe.

Which be the inward sins of omission?

The not thinking so often or religiously of heavenly things, (respecting the first table) or of good duties to man as we should, but suffering our minds to be a through-fare for vaine or wicked thoughts to passe through more then good: which sinne, if it were thought of well, would make men more humble before God, and to make more conscience of their houres, dayes, and nights, to mark how their mind is occupied.

What be inward sins of Commission?

All actuall sins of the mind and thoughts, whether we be awake dealing with God or man, or asleep dreaming. Examples of the first against God, are to think there is no God, *Psal.* 10. 45. or to have vile and base concepts of him or his government, *Psal.* 10. 41. *1 Cor.* 2. 14. And towards man, every inward breach of the second table.

But doth man commit sin in the night when he dreameth?

Yes surely, the soule is never idle, but when it thinketh not of good, it thinketh of evill: and the godly may mark that after they have had any dreams of things unlawfull, their heart is in a measure wounded, till they obtaine peace and pardon from God.

What use are we to make thereof?

To pray earnestly that God would sanctifie our corrupt hearts, that it may be a fountaine of holy and not sinfull thoughts; and in the night, 1. To commit our selves specially to God, that because we having our Senses and Judgement bound and silent, are lesse able to resist and judge our sinfull thoughts, God would preserve us from them by his grace; And, 2. That we avoid all occasions thereof in the day.

What

What be the outward sins of Commission ?

Such as to the committing of them beside the thought of our mind any part of our body doth concur ; as our tongue to words, and other parts to deeds.

How are sinnes distinguished in regard of the object offended ?

Some sins are more directly against God, some against men, either publique or private, and others against a mans self.

How in regard of the disposition followed ?

Either as we partake with others sins, *Esa. 6. 5.* or as we commit the sin in our own person.

What be the differences of partaking with others sins ?

First, when we conceal and winke at other mens sins which we ought to reveal and rebuke, as Magistrates and Ministers oft doe. *1 Sam. 3. 13.* Secondly, when we further it by our consent, presence, or counsell, *Act. 7. 58. & 8. 1. & 22. 20. & 23. 14, 15. Rom. 1. 32.* Thirdly, when we provoke others to sin, *Mark 6. 25.*

What difference of disposition is there in those sins which a man doth commit in his own person ?

Some sins are committed of Ignorance, *1 Tim. 1. 13. Ps. 19. 12.* or of an erring conscience, *1 Cor. 8. 7.* which a man doth either not know, or not mark : others are done of knowledge.

Doth not Ignorance excuse ?

Affected Ignorance doth rather increase then diminish a fault.

What be the differences of sins of knowledge ?

1. Some are of infirmity and temptation, for feare of evill or hope of good, *Rom. 7. 19. Mat. 26. 69, 70.* 2. Some of presumption, obstinacy, and stubbornesse in sinning, against which *David* earnestly prayed, *Psa. 19. 13. & 50. 21. Eccles. 8. 11.* and this may proceed (if men have not the grace of God) to obstinate and wilfull malice against God and his truth, and to the unpardonable sinne against the holy Ghost, *Heb. 6. 4, 5, 6. & 10. 29. Mark 3. 29, 30.*

What is the sin against the holy Ghost, the highest of all sins ?

It is a wilfull and malicious falling from, and resisting of the Gospel, after a man hath been enlightened with it, and felt a taste thereof, manifested in outward action by some blasphemous oppugning the truth of set hatred, because it is the truth.

Of the sin against the holy Ghost.

What are you to consider in this sin ?

The nature thereof, and the deadlienesse of the same.

What note you in the nature ?

The reason why it is so called, and the quality thereof.

Why is it called the sin against the holy Ghost ?

Not because it is committed against the third Person only, (for it is committed against all three) but because it is committed against the light of knowledge with which the holy Ghost hath enlightened the heart of him that committed it, and that of set malice: for every one that sinneth against his knowledge may be said to sin against the holy Ghost, as *Ananias* and *Sapphira* were said to doe, *Act. 5. 3.* But that is not this great sin of malice, resisting the truth, because it is the truth, but of infirmity.

What

What qualities and properties hath this great sin?

First, it must be in him that hath known the truth, and after falleth away, *Heb. 6. 5.* therefore Infidels and Heathens doe not sin this sinne; neither any that are ignorant, though maliciously they blaspheme the truth. Secondly, it must be done of set malice, because it is the truth, as the Pharises did, *Mat. 12. 31. Heb. 6. 6.* Therefore Peter that cursed himself, and denyed that he knew Christ, to save his life, did not sinne this sin; nor Paul that did persecute him doing it of ignorance. Thirdly, it must be against God himself directly & his Son Christ Jesus, *Mat. 12. 31. Heb. 6. 6.* Therefore it is not any particular breach of the second Table, nor a slip against any speciall sin of the first.

Can these qualities at any time befall the elect or children of God?

No: and therefore they that feel in themselves the testimony of their election, need not fear their falling into this sin, nor despair.

What is the deadlienesse of this sin above other sins?

First, God hath pronounced it shall never be pardoned; not because God is not able to pardon it, but because he hath said he will not forgive it. Secondly, this sin is commanded not to be prayed for, when persons are known to be guilty of it, *1 Joh. 5. 16.* whereas we are bound to pray for all other persons. Thirdly, this is the ordinary and first sin of the Devill, and therefore is he never received into mercy, no more then those that are guilty of it.

Thus much of the sinne against the holy Ghost: Shew now the differences of actuall sins in regard of the degrees attained.

Of the divers
differences of
actuall sins.

Some are only sins, but others are wickednesses, and some beastlinesses, or devilishnesses; for though originall sin be equall in all Adams children, yet actuall sins be not equall, but one much greater then another.

Are not sins well divided into Veniall, and Mortall?

None are Veniall of their own nature, but only to the faithful they are so made by the mercy of God in Christ.

Doe all naturall men alike commit all these kinds of sin?

No: for though all are alike disposed unto all manner of evill, *Rom. 7. 14.* having in their corrupt nature the seeds of every sin; yet doth God for the good of humane society restrain many from notorious crimes, by fear of shame and punishment, desire of honour and reward, &c. *Rom. 13. 3, 4, 5.*

How doth God employ men in this state of sin?

First, he guideth them partly by the light of nature, *Rom. 2. 14, 15. Joh. 1. 9.* and partly by common graces of the Spirit, *Esa. 44. 28.* unto many actions profitable for humane society, and for the outward service of God.

Secondly, he over-ruleth their evill and sinful actions, so that thereby they bring to passe nothing but what his hand and counsell had before determined for his own glory, *Act. 3. 16. & 4. 27, 28.*

What are the things that generally follow sin?

They are two: Guilt and punishment; both which doe most duly wait upon sin to enter with it, and cannot by any force or cunning of man

man or Angel be holden from entring upon the person that sin hath already entred upon; both likewise doe increase as the sinne increaseth.

What is the guilt of sin?

It is the merit and desert of sin, which is as it were an obligation to the punishment and wrath of God, whereby we become subject to Gods debt or danger; that is, to condemnation, *Rom. 2. 15. & 3. 9. & 10. 19.* For every man by reason of his sin is continually subject to the curse of God, *Gal. 3. 10.* and is in as great danger of everlasting damnation, as the Traitor apprehended is in danger of hanging, drawing and quartering.

Guilt of sin.

Is there any evill in the guilt before the punishment be executed?

Very much; for it worketh inquietnesse in the mind, as when a man is bound in an obligation upon a great forfeiture, that very obligation it self disquieteth him; especially if he be not able to pay it (as we are not.) And yet more, because where other debts have a day set for payment, we know not whether the Lord will demand by punishment his debt this day before to morrow.

What learn you from this?

That sith men doe shun by all means to be in other mens debt or danger (as also the Apostle exhorteth, *Rom. 13. 8. Owe nothing to any man;* and *Solomon* also counselleth in the matter of suretiship, *Prov. 6. 1, 2, 3, 4, 5.*) we should more warily take heed that we plunge not ourselves over head and ears in the Lords debt; for if it be a terrible thing to be bound to any man in statute Staple, or Merchant, or recognizance, much more to God who will be paid to the uttermost farthing.

How else may the hurt and evill of the guilt of sinne be set forth unto us?

It is compared to a stroake that lighteth upon the heart and soul of a man, where the wound is more dangerous then when it is in the body, *Gen. 44. 16. 1 Sam. 24. 4, 5, 6.* and so it is also a sting or a bite worse then of a viper, as that which bringeth death.

Have you yet wherewith to set forth the evill of the guilt?

It seemeth when the Lord said to *Cain*, if he sin against his brother, his sin lyeth at the door, *Gen. 4. 7.* that he compareth the guilt to a dog that is always snarling and barking against us; which is confirmed by the Apostle, who attributeth a mouth to his desert of sin to accuse us, *Rom. 2. 15.*

What is the effect of this guilt of Conscience?

It causeth a man to flie when none pursueth, and to be afraid of the fall of a leaf, *Prov. 28. 1. Levit. 26. 36.*

When a man doth not know whether he doth sin or no, how can he be smitten, or bitten, or barked at, or flie for feare? therefore against all this evill ignorance seemeth to be a safe remedy?

No verily; for whether we know it or no, his guilt remaineth: as a debt is a debt, though a man knoweth it not; and it is by so much the

the more dangerous, as not knowing it, he will never be carefull to discharge it, till the Lords arrest be upon his back, when his knowledge will doe him no good.

YVe may see many which heap sinne upon sinne, and know also that they sinne, and yet for all that cease not to make good cheer, and make their hearts merry.

The countenance doth not alwayes speake truth, so that sometimes under a countenance in shew merry there are stings and pricks in the Conscience, *Rom. 2. 15.* which yet is oftentimes benumbed, and sometimes through hypocrisie it is scared, as it were with a hot iron, *1 Tim. 4. 2.* but the Lord will find a time to awaken and revive it, by laying all his finnes before his face, *Psal. 50. 21.*

VVhen it is known, what is the remedy of it?

It were wisdome not to suffer our guilt to run long on the score, but reckon with our selves every night ere we lie down to sleep, and look back to the doings of the day, that in those things which are well done we may be thankfull and comfort our own hearts, and in that which passeth otherwise from us, we may call for mercy, and have the sweeter sleep; for if *Solomon* willetth us in that case of debt by suretyship to humble our selves to our Creditor, and not to take rest untill we have freed our selves, *Prov. 6. 1, 2, 3, 4, 5, 6.* much more ought we to haste the humbling our selves unto God, sith the bloud of Christ is the onely sacrifice for sinne.

Is the guilt of sin in all men alike?

No: for as the sin encreaseth, so doth the guilt, both in regard of the greatnesse and of the number of our sins, as appears out of *Ezra 9. 6.* where as sin is said to be gone above their heads, so the guilt to reach up to the heavens.

VVhen the sin is gone and past, is not the guilt also gone and past?

Christ taketh away both the guilt and the sin of the godly, (except originall sin which continueth during life) but in the wicked when the act of sin is gone, the guilt remaineth always; as the strong favour of garlick, when the garlick is eaten, or as the scarre of a wound, or the mark of a burning, when the wound or burning is past.

VVhat is contrary to the guilt of sin?

The testimony of a good Conscience, which is a perpetuall joy and comfort, yea and a heaven to him that hath walked carefully in Gods obedience, as the other is a torment of hell.

So much of the guilt, what is the punishment?

Punishment of sin.

It is the wages of sin sent for the guilt, *Rom. 6. 23.* namely, the wrath and curse of God, by whose just sentence man for his sinne is delivered into the power both of bodily and spirituall death, begun here, and to be accomplished in the life to come, *Gen. 2. 17. Iohn 3. 18, 19. & 5. 24. & 28. 29. Lamen. 3. 36. Esa. 64. 5, 6. Rom. 6. 12. Gal. 3. 10.*

VVhat do you understand by bodily and spirituall death?

By

By the one I understand the separation of the soule from the body, with all personall miseries and evils that attend thereon, or make way thereto; by the other the finall separation of both from God, together with present spirituall bondage, and all forerunners of damnation.

Are all the particular punishments expressed in the word which shall come for sin?

They cannot wholly be laid down, they be so manifold and so divers, and therefore it is said they shall come written and unwritten, *Deut. 29. 20. & 28. 61.*

Against whom are these punishments addressed?

Against the whole estate of him that sinneth: For whereas executions upon obligations unto men are so directed as they can charge either the person alone, or his goods and lands alone, so as if the Creditor fall upon the one he freeth the other, as if he fall upon the person he cannot proceed further then unto his body: the execution which goeth out from God for the obligation of sin is extended to the whole estate of the sinner, both to the things belonging unto him, and likewise to his own person.

What be the punishments that extend to the things belonging to him?

Calamities upon his family, wife, children, servants, friends, goods and good name, the losse and curse of all these, and unhappy and miserable posterity, (*Matth. 15. 22. Psalme 109. 12.*) hinderances in goods, *Deuter. 28.* in name, ignominy and reproach, *Matth. 7. 12. Job 18. 17. Prov. 10. 7.* losse of friends, acquaintance, &c.

What are the judgements executed upon his person?

They are executed either in this life, or in the life to come.

What punishments are inflicted in this life?

They be partly outward, partly inward.

What be the outward punishments?

1. His want of dominion over the creatures, and the enmity of the creatures against him, calamities by fire, water, beasts, or other means, disorder in the world, in summer, winter, heaven, earth, and all creatures.

2. Shame for the nakednesse of body.

3. All hunger in extremity, thirst, nakednesse, penury, poverty of estate, and want of bodily necessities.

4. Wearinesse in following his calling with sweat of his browes, with trouble and irksomnesse, *Gen. 3. 19.*

5. Outward shame and infamy.

6. Servitude.

7. Losse of limbs, or of the use of his senses, deformities in body.

8. Weaknesse of beeing, want of sleep, pains of body, aches, soars, sicknesses and diseases of all sorts, *Deut. 28. Mat. 9. 2.* even to the itch, which few make accompt of, therby to feel the anger of God and punishment of sin: hither is to be referred pain in Child-bearing, *Gen. 3. 16.*

What be the inward punishments in this life?

1. Sorrow

1. Sorrow and anguish of soul for these plagues and the like.
2. Madnesse, frenzy, and foolishnesse.
3. Blindnesse and distemper of the soul, when God striketh it with an ignorant spirit, with want of judgement to discern between good and bad, with forgetfulnesse of holy things, or hardnesse of heart, *Eph. 4. 17, 18, 19.* which although for the time they be least felt, yet are they more fearfull and dangerous, then those whereof the sense is presently sharp.
4. Terrour and vexation of spirit, driving into hell, guiltinesse and horreur of Conscience, the fury of a despairing soul, beginning even in this life to feel hell torments, *Deut. 28. 28. Heb. 10. 27. Esa. 33. 14.*
5. Strangenesse and alienation from God.
6. Spirituall bondage, whereby sinfull man is become subject to the lust of the flesh, the curse of the Law, the rule of Satan, and the custome of the world; yea, even blessings are cursed, *Malac. 2. 2.* and prosperity causeth ruine, *Psal. 69. 22.*

In what sort is man in bondage unto Satan?

Both soul and body is under the power of the Prince of darknesse, whereby man becommeth the slave of the Devil, and hath him to reign in his heart as his God, till Christ deliver him, *Col. 1. 13. Ephes. 2. 2. 2 Tim. 2. 26. 2 Cor. 4. 4. Heb. 2. 14. Luke 11. 21, 22.*

How may a man know whether Satan be his God or no?

He may know it by this, if he give obedience to him in his heart, and expresse it in his conversation.

And how shall a man perceive this obedience?

If he take delight in the evill motions that Satan puts into his heart, and doth fulfill the lusts of the Devil, *Joh. 8. 44. 1 Joh. 3. 8.*

What is that slavery whereby a man is in bondage to the flesh?

A necessity of sinning (but without constraint) untill he be born again by the grace of God, *Mat. 12. 33, 34, 35.*

If we sin necessarily, and cannot but sin, then it seemeth we are not to be blamed?

Yes, the necessity of sin doth not exempt us from sin, but only constraint.

What punishments are inflicted upon sinfull man after this life?

A twofold death.

Which is the first death?

Bodily death in the severall kindes; namely, the separation of the soul from the body, *Gen. 3. 19. Eccl. 12. 7. Rom. 5. 12.*

Wherein consisteth the second death?

1. In an everlasting separation of the whole man from the favourable presence and comfortable fellowship of Gods most glorious Majesty, in whose countenance is fulnesse of joy.
2. Perpetuall imprisonment in the company of the Devill and Reprobates damned in hell.
3. The most heavy wrath of God and unspeakable torments to be endured in hell fire world without end, *2 Thess. 1. 9.*

How doth this death seize upon man ?

1. After this life is ended, the soule of the wicked immediately is sent unto hell, there to be tormented unto the day of Judgement, *Luk. 16. 22, 23.*

2. At the day of Judgement the body being joyned to the soule againe, both shall be tormented in hell everlastingly, *Matth. 18. 28.* so much also the more as they have had more freedome from pain of body, and anguish of soule, and losse of outward things in this life.

Is the punishment of all sins alike ?

No, for as the guilt increaseth, so doth the punishment; and as the smallest sin cannot escape Gods hand, so as we heap sins, he will heap his judgements, *John 19. 11. Mat. 11. 20, 21, 22, 23, 24.*

But God is mercifull ?

He is indeed full of mercy, but he is also full of righteousness, which must fully be discharged, or else we cannot be partakers of his mercy.

Cannot we by our own power make satisfaction for our sins, and deliver our selves from the wrath of God ?

We cannot by any meanes, but rather from day to day increase our debt; for we are all by nature the sons of wrath, and not able so much as to think a good thought; therefore unable to appease the infinite wrath of God conceived against our sins.

Could any other creature in heaven or earth (which is onely a creature) perform this for us ?

No, none at all; for first God will not punish that in another creature, which is due to be paid by man.

Secondly, none that is onely a creature can abide the wrath of God against sinne, and deliver others from the same.

Thirdly, none can be our Saviour but God.

Could man by his own wisdom devise any thing whereby he might be saved ?

No; for the wisdom of man can devise nothing but that which may make a further separation betwixt God and him.

What then shall become of man-kind? is there no hope of salvation, shall all perish? then surely is a man of all creatures most miserable; when a dog or a toad die, all their misery is ended, but when a man dieth, there is the beginning of his woe.

It were so indeed if there were no meanes of deliverance, but God in his infinite wisdom and mercy hath found out that which the wisdom of man could not, and provided a Saviour for man-kind.

How then is man delivered from this sinfull miserable estate?

Sinne is repressed, and misery asswaged, by many meanes naturall and civill; but they are not removed, nor man restored, but onely by a new Covenant; the old being not now able to give life unto any, by reason of the infirmity of our flesh.

Why is the former Covenant of works called the old?

Because we not onely cannot doe it, but through the perverseness

of our nature (and not by the fault of the Law) it maketh our old man off sin elder, and we more hastning to destruction.

How are they convinced that seek righteousness by this Covenant?

Because thereby they make God unjust, and that he should thus give the Kingdome of heaven to wicked men, as to those that cannot fulfill the Law.

Seeing the nature of a Covenant is to reconcile and joyne those together that are at variance (as we see in the example of Abraham and Abimelech, Laban and Jacob) why is this called a Covenant, that can make no reconciliation betwixt God and us?

Although it be not able to reconcile us, yet doth it make way for reconciliation by another Covenant: neither is it meet strictly to bind Gods Covenant with men to the same Lawes, that the Covenants of one man with another are bound unto: For amongst men the weaker seeketh reconciliation at the hand of the mightier, *Luk. 14. 31, 32.* But God neither able to be hurt, or benefitted by us, seeketh unto us for peace, *2 Cor. 5. 20.*

Whether of these two Covenants must be first in use?

The Law; to shew us, first, our duty what we should doe.

Secondly, our sin, and the punishment due thereunto.

How is that other Covenant called whereby we are reconciled unto God, and recovered out of the state of sin and death?

Of the Covenant of grace.

The new Covenant, (so called, because by it we are renewed) the Covenant of grace, of promise, of life and salvation; the new Testament, the Gospell, &c. *Ier. 31. 31, 32. Rom. 3. 23, 24.*

What is the Covenant of grace?

Gods second contract with man-kind after the fall, for restoring of him into his favour, and to the estate of happinesse by the meanes of a Mediatour; *Gal. 3. 21, 22.* and it containeth the free promises of God made unto us in Jesus Christ, without any respect of our deservings.

Who made this Covenant?

God alone: for properly man hath no more power to make a spirituall Covenant in his naturall estate, then before his creation he had to promise obedience.

How are they convinced by the giving of this second Covenant, which seek righteousness in the Law or old Covenant?

Because thereby they make God unwise that would enter into a new and second Covenant, if the former had been sufficient. *Heb. 8. 7.*

When was this Covenant of Grace first plighted between God and man?

Immediately after his fall in Paradise, in that promise given concerning the womans seed, *Gen. 3. 15.* God in unspeakable mercy propounding the remedy before he pronounced sentence of Judgment.

Was it once only published?

It was sundry wayes declared in all ages, partly by ordinary means, and partly by Prophets extraordinarily sent and directed by God.

What is the foundation of this Covenant?

The meer mercy of God in Christ, whereby grace reigneth unto life through the obedience of one, which is Jesus Christ. *Rom.*

5. 21. For there being three persons of the Trinity, the Father sent his Son to accomplish the work of our Redemption, and both of them send the Holy Ghost to work saving grace in our hearts, and apply unto our soules the holinesse purchased by the Son of God.

What is promised therein?

The favour of God and everlasting salvation, with the means thereof, as Christ, and in him Conversion, Justification and Sanctification.

What is the condition on mans part?

The gift being most free on Gods part, nothing is required on mans part but the receiving of grace offered; which is done in those that are of capacity by Faith in Christ: *John* 1. 12. 14, 15. *Acts* 16. 31. whence followeth new obedience, whereby the faithfull walk worthy of the grace received; and this also is by Gods grace.

What then is the summe of the Covenant of grace?

That God will be our God and give us life everlasting in Christ, if we receive him; being freely by his Father offered unto us. *Fer.* 31. 33. *Acts* 16. 30, 31. *John* 1. 12.

How doth this Covenant differ from that of works?

Much every way; for, first, in many points the Law may be conceived by reason; but the Gospell in all points is farre above the reach of mans reason. Secondly, the Law commandeth to doe good, and giveth no strength, but the Gospell enableth us to doe good, the Holy Ghost writing the Law in our hearts; *Fer.* 31. 33. and assuring us of the promise that revealeth this gift. Thirdly, the Law promised life onely; the Gospell righteousness also. Fourthly, the Law required perfect obedience, the Gospell the righteousness of Faith. *Rom.* 3. 21. Fifthly, the Law revealeth sin, rebuketh us for it, and leaveth us in it: but the Gospell doth reveale unto us the remission of sins, and freeth us from the punishment belonging thereunto. Sixthly, the Law is the ministry of wrath, condemnation, and death: the Gospell is the ministry of grace, Justification and life. Seventhly, the Law was grounded on mans own righteousness, requiring of every man in his own person perfect obedience; *Dent.* 27. 26. and in default for satisfaction everlasting punishment, *Ezek.* 18. 14. *Gal.* 3. 10. 12. but the Gospell is grounded on the righteousness of Christ, admitting payment and performance by another in behalfe of so many as receive it, *Gal.* 3. 13, 14. And thus this Covenant abolisheth not, but is the accomplishment and establishment of the former, *Rom.* 3. 31. 10. 4.

Wherein doe they agree?

They agree in this, that they be both of God, and declare one kind of righteousness, though they differ in offering it unto us.

What is that one kind of righteousness?

It is the perfect love of God, and of our neighbour.

What thing doth follow upon this?

That the severe Law pronounceth all the faithfull righteous, forasmuch as they have in Christ all that the Law doth aske.

But yet those remaine transgressors of the Law?

They are transgressors in themselves, and yet righteous in Christ, and in their inward man they love righteousness and hate sin.

The differences between the Covenant of works, and the Covenant of grace.

Wherein they agree.

Of Jesus the
Mediatour of
this Covenant.
The foundati-
on of it.

What are we to consider in the Covenant of Grace?

The condition, 1. Of the Mediatour. 2. And then of the rest of mankind. In the former consisteth the foundation of this Covenant. The performance whereof dependeth on Christ Jesus, *Acts* 10. 43. & 3. 24. *Rom.* 1. 3. 4. To the latter belongeth the application thereof for salvation, unto all that will receive it, *2 Cor.* 5. 20. *Mat.* 6. 33.

When was the Mediatour given?

1. If we regard Gods decree, from all eternity, *Eph.* 1. 4.
2. If the vertue and efficacie of his Mediation, as soon as need was, even from the beginning of the world, *Rev.* 13. 8.
3. If his manifestation in the flesh, in fulnesse of time, *Gal.* 4. 4. *1 Tim.* 2. 6. from whence we reckon now, 1643. yeares.

Who is this Mediatour between God and man?

Jesus, *Luk.* 2. 11. *Mat.* 1. 21. *1 Tim.* 2. 5. the Son of the Virgin Mary, the promised *Messias*, or Christ, whom the Fathers expected, the Prophets foretold, *John* 1. 45. & 8. 56. Whose life, death, Resurrection, & Ascension, the Evangelists describe, *Joh.* 1. 1. *Act.* 1. 1. Whose word preached unto this day subdueth the world, *1 Tim.* 3. 16. *2 Cor.* 10. 4. 5. Finally, whom wee look for from heaven to bee the Judge of quick and dead. *Acts* 10. 42.

What doe the Scriptures teach us touching Christ our Mediatour?

Two things, first his person, *Joh.* 1. 14. & 3. 33. Secondly, his office. *Esa.* 61. 1, 2. *Luk.* 4. 18.

What is his Person?

The second Person in the Godhead, made man. *John* 1. 14.

What have we to consider herein?

First the distinction of the two natures. Secondly the hypostaticall or personall union of both into one *Immannell*.

What be those two natures thus wonderfully united in one person?

First, his divine nature or Godhead, which maketh the person.

Secondly, his humane nature or Manhood, which subsisteth and hath his existence in the person of the Godhead, and so we beleeve our Saviour to be both the Son of God, and the son of man. *Gal.* 4. 4. *Luk.* 1. 31, 32. *Rom.* 1. 3, 4. & 9. 5. *1 Tim.* 3. 16. *Mat.* 26. 24.

What say you of him touching his Godhead?

I beleeve that he is the only begotten Son of the most high and eternall God his Father: His Word, Wisdome, Character, and Image, begotten of his substance before all worlds, God of God, Light of Light, very God of very God: begotten, not made: finally God, coessentiall, coeternall, and coequall with the Father, and the Holy Ghost.

Why call you him the onely begotten Sonne of God?

Because he is the alone Son of God by nature, even the onely begotten of the Father full of grace and truth, *John* 1. 14. & 3. 18. For though others be the Sons of God by Creation, as *Adam* was and the *Angels*. *Joh.* 1. 6. Others by Adoption and Regeneration, as the Saints, and the man Christ Jesus in another respect by hypostaticall union; yet none is his Son by naturall generation, but the same Christ Jesus; and that in regard of his Godhead, not of his Manhood; according to the Apostle, who saith, that he is without Father according to his

Of the person
of Christ.

The natures of
Christ.
Divine.
Humane.

Of the divine
nature of
Christ.

his Manhood, and without Mother according to his Godhead.

Heb. 7. 3.

But it seemeth that he is called the Sonne of God in respect of the generation of his humane nature, wherein it is said that the Holy Ghost did that which Fathers doe in the naturall generation; especially seeing he is therefore said to be the Sonne of the Highest, Luk. 1. 35.

He is the naturall Sonne of God onely in regard of the eternall generation, otherwise there should be two Sonnes, one of the Father, and another of the Holy Ghost; but he is therefore called the Sonne of the Highest, for that none could be so conceived by the Holy Ghost, but he that is the naturall Son of God.

How is he said to be conceived by the Holy Ghost?

Because the holy Ghost by his incomprehensible power wrought his conception supernaturally, which Fathers doe naturally in the begetting of their children; not that any of the substance of the Holy Ghost, which is indivisible, came to his generation in the womb of the Virgin.

Why is he called the Word? John 1. 1.

As for other reasons declared in the doctrine of the Trinity, so also because he is he whom the Father promised to Adam, Abraham, and all the holy Patriarchs, to make his promises of salvation sure unto them, as a man that hath ones word, thinketh himself sure of the matter that is promised.

Why is the Word said to have been in the beginning? Joh. 1. 1.

Not because he began then to be, but that then he was, and therefore is from all eternity.

What gather you of this that he is the Wisdome of God?

That our Saviour is from everlasting as wel as his Father: for it were an horrible thing to think that there were a time when God wanted Wisdome.

Why is he called the Character or Image of his Father?

Because God by him hath made himselfe manifest to the world in the Creation, and especially in the Redemption of it.

What learn you from hence?

That whosoever seeketh to come to the knowledge of God, must come to it by Christ.

How is the Godhead of Christ proved?

Not onely by abundant testimonies of Scripture, *Esa. 7. 14. & 9. 6. & 25. 9. John 1. 1. & 20. 28. Rom. 9. 5. 1 Joh. 5. 20.* But also by his miracles, especially in the raising of himselfe from death, *Rom. 1. 4.* together with the continuance and conquest of the Gospell, *Acts 5. 39.* and that not by carnall power or policie, but onely by the power of his Spirit, *Zach. 4. 6.* and patient suffering of his Saints, *Rev. 12. 11.*

Why was it requisite that our Saviour should be God?

Because, first, none can satisfie for sin, nor be a Saviour of soules, but God alone; *Psal. 49. 7. 1 Thess. 1. 10.* For no creature though never so good, is worthy to redeem another mans sin, which deserveth everlasting punishment.

Why it was requisite that Christ should be God.

Secondly, the satisfaction for our sins must be infinitely meritorious, otherwise it cannot satisfie the infinite wrath of God that was offended; therefore that the work of our Redemption might be such, it was necessary our Saviour should be God, to the end his obedience and sufferings might bee of an infinite price and worth, *Acts* 20. 28. *Heb.* 9. 14.

Thirdly, No finite creature was able to abide and overcome the infinite wrath of God, and the sufferings due unto us for our sins; Therefore must our Saviour be God, that he might abide the burthen of Gods wrath, in his flesh, sustaining and upholding the man-hood by his divine power, and so might get again, and restore to us the righteousness and life which we have lost.

Fourthly, our Saviour must vanquish all the enemies of our salvation, and overcome Satan, Hell, Death, and Damnation, which no creature could ever doe. *Rom.* 1. 4. *Heb.* 2. 14.

Fifthly, he must also give efficacy to his satisfaction, raising us up from the death of sin, and putting us in possession of eternall life.

Sixthly, he must give us his Spirit, and by it seale these graces to our soules, and renew our corrupt nature, which only God can doe.

What comfort have we then by this that Christ is God?

Hereby we are sure that he is able to save by reconciling us to the Father.

And what by this that he is the Sonne?

That uniting us unto himselfe, he may make us children unto his heavenly Father. *Heb.* 2. 10.

Being God before all worlds, how became he man?

Of the humane
nature of
Christ.

He took to himselfe a true body and a reasonable soule, being conceived in time by the Holy Ghost, and born of the Virgin MARY. *Heb.* 1. 6. *Joh.* 1. 14. *Matth.* 1. 18. 20. *Luk.* 1. 31, 32. & 2. 7. and so became very man, like unto us in all things, even in our infirmities (sin onely excepted.) *Heb.* 5. 7.

In which respect he hath the name of the Sonne of man given unto him, *Matth.* 26. 24. because he was of the nature of man according to the flesh, and the Sonne of David, *Mat.* 9. 27. because he sprang of the lineage and stock of David.

How doth it appeare that he was true man?

Besides manifold predictions and cleare testimonies of Scripture, *Gen.* 3. 15. *Heb.* 2. 17. *1 Tim.* 2. 5, &c. it is abundantly proved by plentiful experiments, especially by his partaking of humane infirmities, his Conception, Birth, Life, and Death; *1 Pet.* 3. 18. *Joh.* 4. 6, 7. *Luk.* 1. 31. & 2. 7. *Heb.* 2. 9. 14, 15.

How by his Conception?

Because according to the flesh he was made of a woman, and formed of her onely substance (she continuing still a pure Virgin) by the power of the most High. *Rom.* 1. 3. *Gal.* 4. 4. *Luk.* 1. 34, 35.

Why is he said to be born? *Mat.* 2. 1.

To assure us of his true humanity, even by his infancie and infirmities. *Luk.* 2. 7.

Why was he born of a Virgin? *Luk.* 1. 27.

That

That he might be holy and without sin, the naturall course of originall corruption being prevented, because he came not by naturall propagation.

What learn you from hence?

That God is faithful as well as merciful, ever making good his word by his work in due season, *Luk. 1. 20. 45. Act. 3. 18. 24.*

Why is there mention of the Virgin by her name Mary? Luc. 1. 27.

For more certainty of his birth and lineage, *Mat. 1. 16. Heb. 7. 14. 2 Tim. 2. 8.* as also to acquaint us with his great humility in so great poverty, *Luk. 2. 24.* compared with *Lev. 12. 8.*

What gather you from hence?

The marvellous grace of Christ, who being rich, for our sakes became poor, that we through his poverty might be made rich, *2 Cor. 8. 9.*

Did he not passe through the Virgin Mary (as some say) like as saffron passeth through a bag, and water through a Pipe or Conduit?

God forbid: he was made of the seed of *David*, and was a plant of the root of *Jesse*, for he took humane nature of the Virgin, and so the Word was made flesh.

If he was only made flesh, it would seem that the Godhead served instead of a soul unto him?

Flesh is here taken according to the use of Scripture for the whole man, both body and soul, otherwise our Saviour should not have been a perfect man, and our souls must have perished everlastingly, except his soul had satisfied for them.

Was not the Godhead turned into flesh, seeing it is said he was made flesh?

In no wise, no more then he was turned into sin, or into a curse, because it is said, He was made sin, and made a curse for us, *2 Cor. 5. 21. Gal. 3. 13.*

If the Godhead be not changed into the Manhood, is it not at least mingled with it?

Nothing lesse, for then he should be neither God nor man; for things mingled together cannot retain the name of one of the simples, as hony and oyle being mingled together, cannot be called hony, or oyle. 2. The properties of the Godhead cannot agree to the properties of the Manhood, nor the properties of the Manhood to the Godhead: For, as the Godhead cannot thirst, no more can the Manhood be in all or many places at once; therefore the Godhead was neither turned nor transfused into the Manhood, but both the divine nature keepeth entire all his essentiall properties to it selfe; so that the humanity is neither omnipotent, omniscient, omnipresent, &c. and the humane keepeth also his properties and actions, though oft that which is proper to the one nature is spoken of the person denominated from the other (which is by reason of the union of both natures into one person.)

The glory of the Godhead being more plentifully communicated with the Manhood after his resurrection, did it not then swallow up the truth thereof, as a whole sea one drop of oyle?

No, for these two natures continued still distinct, in substance, properties and actions, and still remained one and the same Christ.

Why

Why did he not take the nature of Angels upon him? Heb. 2. 16.

Because he had no meaning to save Angels, for that they had committed the sin against the holy Ghost, falling maliciously into rebellion against God without temptation.

Are not the elect Angels any way benefited by the humane nature of Christ?

No, his humanity only reacheth to sinfull mankind, for if he had meant to have benefited Angels by taking another nature, he would have taken their nature upon him.

How is it then said, Eph. 1. 10. & Col. 1. 20. that he reconciled things in heaven?

That is to be understood of the Saints then in heaven, and not any way of the Angels, although by the second Person of the Trinity the Angels were elected, and are by him confirmed, so that they shall stand for evermore.

Why was it requisite that our Mediatour should be Man: was it not sufficient that he was God?

No, it was further requisite that he should be man also; because

1. Our Saviour must suffer and die for our sins, which the Godhead could not doe.

2. Our Saviour also must perform obedience to the law, which in his Godhead he could not doe.

3. He must be man of kin to our nature offending, that he might satisfy the justice of God in the same nature wherein it was offended, *Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14, 15, 16.* For the righteousness of God did require, that the same nature which had committed the sin, should also pay and make amends for sin, and consequently that onely nature should be punished which did offend in *Adam*: Man therefore having sinned, it was requisite for the appeasing of Gods wrath, that man himself should die for sin; the Man Christ Jesus offering up himself a sacrifice of a sweet smelling favour unto God for us, *1 Tim. 2. 5. Heb. 2. 9, 10. & 14. 15. Rom. 5. 12. 15. Eph. 5. 2.*

4. It is for our comfort, that thereby we might have free access to the throne of Grace, and might find help in our necessities, having such an high Priest as was in all things tempted like unto our selves, and was acquainted with our infirmities in his own person, *Heb. 4. 15, 16, & 5. 2.*

5. As we must be saved, so likewise must we be sanctified by one of our own nature; that as in the first *Adam* there was a spring of humane nature corrupted, derived unto us by naturall generation: so in the second *Adam* there might be a fountain of the same nature restored, which might be derived unto us by spirituall regeneration.

What comfort then have you by this, that Christ is man?

Hereby I am assured that Christ is fit to suffer the punishment of my sin, and being man himselfe is also meet to be more pitifull and mercifull unto men.

What by this, that he is both God and man?

By this I am most certainly assured that he is able most fully to finish

Why it was requisite that Christ should be Man.

nish the work of my salvation; seeing that as he is man, he is meet to suffer for sin; as he is God, he is able to bear the punishment of sin and to overcome the suffering; being by the one fit, and by the other able to discharge the office of a Mediatour: Mans nature can suffer death, but not overcome it; the divine nature cannot suffer, but can overcome all things; our Mediatour therefore being partaker of both natures, is by the one made fit to suffer, by the other able to overcome whatsoever was to be laid upon him for the making of our peace.

Are these his natures separated?

No verily, for though they be still distinguished (as hath been said) in substance, properties and actions, yet were they inseparably joyned together in the first moment the holy Virgin conceived, and made not two, but one person of a Mediatour, 2 Cor. 13. 4. 1 Pet. 3. 18. 1 Cor. 15. 27, 28. The holy Ghost sanctifying the seed of the woman (which otherwise could not be joyned to the Godhead) and uniting two natures in one person, God and man in one Christ, Luc. 1. 35. 42. Rom. 9. 5. 1 Tim. 2. 5. Joh. 1. 14. a mystery that no Angel, much lesse man is able to comprehend.

Why so?

For that the manhood of our Saviour Christ is personally united unto the Godhead; whereas the Angels of much greater glory then men, are not able to abide the presence of God, Esa. 6. 2.

Was this union of the body and soul with the Godhead, by taking of the manhood to the Godhead, or by infusing the Godhead into the manhood?

By a divine and miraculous assuming of the humane nature (which before had no subsistence in it self) to have his being and subsistence in the divine; leaving of it one naturall personship which otherwise in ordinary men maketh a perfect person; for otherwise there should be two Persons and two Sons, one of the holy Virgin Mary, and another of God, which were most prejudiciall to our salvation.

What then is the personall union of the two natures in Christ?

The assuming of the humane nature (having no subsistency in it selfe) into the person of the Son of God, Joh. 1. 14. Heb. 2. 16. and in that person uniting it to the Godhead, so making one Christ God and man, Mat. 1. 23.

Can you shadow out this conjunction of two natures in one person by some earthly resemblance?

We see one tree may be set into another, and it groweth in the stock thereof, and becommeth one and the same tree though there be two natures or kind of fruit still remaining: So in the Son of God made man though there be two natures, yet both being united into one person there is but one Son of God and one Christ.

What was the cause that the person of the Sonne of God did not joyn it self to a perfect person of man?

1. Because that then there would not be a personall union of both to make but one perfect Mediatour.
2. Then there should be four persons in the Trinity.
3. The works of each of the natures could not be counted the works

Of the union
of the two na-
tures of Christ.

works of the whole person, whereas now by this union of both natures in one person, the obedience of Christ performed in the manhood is become of infinite merit, as being the obedience of God: and thereupon, *Act. 20. 28.* God is said to have purchased his Church with his own blood.

What gather you hence?

That his name is wonderfull, *Esa. 9. 6.* and his sacrifice most effectually, offering himselfe without spot unto God for us, *Heb. 9. 14. 26.*

What further fruit have we by this conjunction?

That whereas God hath no shape comprehensible either to the eye of the body or of the soule, and the mind of man cannot rest but in a representation of something, that his mind and understanding can in some sort reach unto; considering God in the second person in the Trinity, which hath taken our nature, whereby God is after a sort revealed in the flesh, he hath whereupon to stay his mind.

How did the Jewes then before his coming which could not doe so?

They might propose to themselves the second Person that should take our nature, and the same also that had appeared sundry times in the shape of a man, *Gen. 18. 1, 2. & 19. 1, 2.* Albeit our priviledge is greater then theirs, as they that behold him as he is; where they did behold as he should be.

Hitherto of the Person of Christ, what is his Office?

Of Christs
office of Me-
diatorship.

To be a Mediatour betwixt God and man, and so to discharge all that is requisite for the reconciling of us unto God, and the working of our salvation, *1 Tim. 2. 5. Heb. 9. 15. Joh. 14. 6.* whence also he is called an Intercessor and an Advocate, because he prayeth for us to the Father, and pleadeth our cause before his Judgement seat.

What a one must he be that should undertake this mediation?

One which is in very deed a man, *Heb. 2. 14, 15.* and perfectly righteous without exception, *1 Joh. 3. 5.* and more mighty then all creatures; that is, he which also is the very true God, *Act. 20. 28.*

Can no bare man be Mediatour betwixt God and Man?

No verily, for *Eli* saith, *1 Sam. 2. 25.* that a man offending a man it may be accorded by the Judges, but if he offend against God there is no man can make his peace.

Is there then any other Mediatour to be acknowledged besides our Lord Jesus Christ?

That there is
but one Medi-
ator.

None but he; because, 1. There is but one God, and therefore but one Mediatour between God and man, *1 Tim. 2. 5.*

2. He only is fit, as he only that partaketh both the natures of God and man, which is necessary for him that should come between both.

3. That is declared by the Types of *Moses*, who alone was in the Mountain, of *Aaron* or the high Priest, who only might enter into the (*Sanctum Sanctorum*) holy place of holy places.

4. The same appeareth by the similitudes wherewith he is set forth: *Joh. 10. 9. I am the door, by me if any man enter in, he shall be saved, &c.* and *Joh. 14. 6. I am the way, no man cometh to the Father but by me.*

5. And

5. He alone hath found sufficient salvation for all those that come unto him, *Heb. 7. 9. Joh. 10.*

How commeth it then to passe that this office is given to Moses and unto others? Gal. 4. 19. Deut. 5. 31.

They are only Ministers of the Word, not authors of the work of Reconciliation, *2 Cor. 5. 19. Job 33. 23.*

But is there no need of any other Mediatour for us unto Christ?

No: for he is the next of kinne, *Joh. 19. 25, 26.* most mercifull, most faithfull, *Heb. 2. 17.* and able perfectly to save all those that come to God through him:

How is our Saviour graced by God and commended unto us in his office of Mediation?

First, in that he came not to it but being called of God his Father in a speciall sort, *Esa. 42. 1, 2, &c. Heb. 5. 4, 5.*

Secondly, in that being called he discharged it most faithfully, in which respect he is compared to *Moses*, faithful in all the house of God, & preferred before him as the Master before the servant, *Heb. 3. 2, 3, 5, 6.*

What use are we to make of his calling by God?

1. Hereby we learn that none should presume to take a charge in Gods Church without a calling since he did it not, *Heb. 5. 4, 5. Esa. 42. 1, 2.*

2. There ariseth hereby great comfort unto us, in that he thrust not himself in, but came in by the will of God and his appointment: For hereby we are more assured of the good wil of God to save us, seeing he hath called his Son unto it, and that he will accept of all that he shall doe for us as that which himself hath ordained.

What learn you from his faithfulness?

That he hath left nothing undone of things that belong to our reconciliation.

What names are given him in regard of his office of Mediation?

The name of Jesus and of Christ, *Luk. 2. 21. 26. Matth. 16. 16.*

Of his names,
Jesus Christ.

Why is he called Jesus?

He is called Jesus, that is, a Saviour, because he came to save his people from their sins, *Mat. 1. 21.* and there is no other means whereby we may in part or in whole be delivered from them.

What comfort have you by this?

1. My comfort is even the same which I have said, and the rather, because God from heaven gave him his name, and the Church on earth hath subscribed thereunto.

2. That nothing can hurt me so long as my faith doth not fail me. *Mar. 9. 23.*

Why is he called Christ?

He is called Christ, that is, Anointed, because he was anointed of God to be a Prophet, Priest, and King, for all his people, and so for me, *Esa. 61. 1, 2, 3, 4. Act. 4. 26, 27. Luk. 4. 18. Ps. 45. 7. & 110. 1, 2, 3, 4. Heb. 1. 9. & 7. 1, &c.*

Who was he that was thus anointed?

Christ, God and man; though the outward anointing together with the name of Christ appertained to all those that represented any part of the office of his Mediatorship, namely, to Prophets, Priests and Kings which were figures of him.

Was

Was Christ anointed with materiall oyle as they were ?

Luke 4. 18.
Joh. 3. 34.

No: but he was anointed with all gifts and graces of the Spirit of God needfull for a Mediatour, and that without measure, *Esay* 61. 1.

What learn you from hence ?

That all fulnesse of grace dwelling in Christ, all true Christians shall receive of his fulnesse, grace for grace, *1 John* 1. 14. 16.

Whereunto was Christ anointed ?

Unto the office of his Mediation, by discharging whereof he might be made an al-sufficient Saviour.

Wherein standeth his Mediation, and what are the parts thereof ?

Being to be a Mediatour between God and man, *1 Tim.* 2. 5. the first part of his mediation must be exercised in things concerning God, wherein consisteth his Priestly office; *Heb.* 2. 17. & 5. 1. & 7. 24. The second in things concerning man, wherein he exerciseth his Prophetick and Kingly function.

Why must he be a Priest ?

To offer sacrifice for his Church and to reconcile us unto God, *Psa.* 110. 4. *Heb.* 3. 1. & 4. 14. & 5. 5, 6. & c. & 7. 3. 17. & 8. 2. 3. & 9. 11. 14. otherwise we should never have been justified, nor sanctified, and so not have been at peace with God.

Why must he be a Prophet, Doctor or Apostle ?

To teach his Church, *Deut.* 18. 15. 18. *Act.* 3. 22. & 7. 37. *Luke* 4. 18. otherwise we should never have known God nor the things that belong unto him, *Joh.* 1. 18.

Why must he be a King or Prince ?

To rule and govern his Church, *Psal.* 110. 1, 2, 3. *Luk.* 1. 33. otherwise we should never have been delivered from the captivity of sin and Satan, nor be put in possession of eternall life.

What is his Priesthood ?

It is the first part of his mediation, whereby he worketh the means of salvation in the behalf of mankind, and so appeaseth and reconcileth God to his elect, *Heb.* 5. 5, & c. and 7. 1. & 3. 13. 17, & c. and 13. 11, 12.

Where is the doctrine of Christs Priesthood especially handled ?

In the Epistle to the *Hebrews*, and namely in the 7 Chapter, from the 13. ver. to the end, wherein is contained a declaration of his office of Priesthood, being compared with the Priesthood of *Aaron*; the Apostle shewing, 1. What manner of one he ought to be that hath this office. 2. How he executeth it.

Wherein standeth the manner of him that shall have this office ?

Partly without him, and partly within himself; without him, as first that he was chosen of the Tribe of *Judah*, and not of *Levi*; to shew that he was not successor of *Aaron*, but rather was to abolish all those Ceremoniall services and offices.

Secondly, that the Priests of *Levi* were appointed by the law of the fleshly commandement, whereas Christ was appointed by the law of the power of life.

Thirdly, that he was installed in it by his Father, and appointed by an oath forever, to be a Priest after a new order of *Melchisedec*.

What benefit ariseth to us in that this was confirmed by an oath ?

It

It giveth unto us comfortable assurance, that all the parts of his Priesthood be performed unto us, and that he paid the ranfome for our sins.

Was not the Word of God sufficient for the performance of this promise, without the binding of it with an oath?

Yes, doubtlesse, but the Lord in this promise having to deal with weak man, and willing more abundantly to shew unto the heires of promise, the stablenesse of his Counsell, bound himself by an oath, Heb. 6. 17.

Whereby is the perpetuity thereof confirmed?

In that it did not proceed by succession, as from Aaron to Eleazar, from Eleazar to Phinehas, and so by descent; but is everlasting, always abiding in him; which is another difference of their Priestly office.

What profit comes to us by the perpetuity of his Priesthood?

That he continually maketh intercession for us to God, and of himself alone is able to save us comming to the Father through him.

So much of the quality of him that is to be Priest, which is without him; what is the part that is within him?

1. That in himself he is holy. 2. To others harmlesse and innocent. 3. Undeiled of others, or of any thing; and to speak in a word, he is separated from sinners: in all which, he differeth from that of Aaron; for they are neither holy in themselves, nor innocent; neither undeiled, but polluting and being polluted by others.

What is the fruit we gather of this his holinesse, innocency and undeilednesse?

That he being holy, innocent, undeiled, and so consequently separated from sinners, the same is attributed to the faithfull, and these his properties imputed for theirs; and therefore he freeth them both from originall and actuall sins: Contrary to their doctrine, who say, that he delivereth us from originall sin onely, and that we must make satisfaction for actuall.

What is the difference touching the execution of this office?

1. That they offered first for themselves, he for the people only; for himself he needed not. 2. He but once, they many times. 3. He offered himself, they something else then themselves.

What is the use of this?

To prove the absolutenesse, perfection and excellency of this his Priesthood.

May not the Priesthood of the Papists be overthrown by all these arguments, and proved to be a false Priesthood?

Yes verily; for 1. They are not of the Title of Judah, and so cannot succeed our Saviour. 2. They are not confirmed by an oath from God, and therefore not perpetuall. 3. They are not (as he was) holy in themselves, but unholy; neither innocent, nor undeiled, but defiling others, and being defiled of them; and so not separated from sinners, but altogether sinfull and set in sin. 4. They offer first for themselves, then for the people, likewise many times. 5. They offer sacrifices which are not themselves. 6. They bring

The Popish Priesthood overthrown.

a great disgrace to the Priesthood of Christ, by preferring themselves to him as the sacrificer to the sacrifice, whom they say they offer.

7. Christ hath a Priesthood that passeth not away.

What comfort have we by the Priesthood of Christ?

Hereby we are assured that he is our Mediatour, and that we also are made Priests.

What need was there of such a Mediatour?

Between parties so disagreeing, the one of finite nature offending, the other of infinite nature offended; the one utterly disabled to do any the least good, 2 Cor. 3. 5. or satisfy for the least sin, Job 9. 3. the other requiring perfect obedience, Deut. 27. 26. and satisfaction, Mat. 18. 34. what agreement could there be without a Mediatour?

In this case what was this Mediatour to doe?

He was to work the means of our salvation and reconciliation to God. 1. By making satisfaction for the sin of man. 2. By making intercession, Mat. 20. 18. Job. 17. 19, 20. Heb. 7. 24, 25, 26, 27. therefore Jesus Christ our high Priest became obedient even unto the death, offering up himself a sacrifice once for all, to make a full satisfaction for all our sins, and maketh continuall intercession to the Father in our name, whereby the wrath of God is appeased, his Justice is satisfied, and we are reconciled.

Wherein then stands his satisfaction to Gods Justice, which is the first part of his Priesthood?

In yeelding that perfect obedience whereupon dependeth the whole merit of our salvation, Dan. 9. 24. Eph. 1. 2. 14, 15, 16.

What is the effect thereof towards us?

Redemption, Luc. 1. 69. Heb. 9. 24, 25. which is a deliverance of us from sin, and the punishment thereof, and a restoring of us to a better life then ever Adam had, Rom. 5. 15, 16, 17. 1 Cor. 15. 45. For our Saviour Christ hath first redeemed us from the power of darkness, Col. 1. 13. namely, that wofull and cursed estate which we had justly brought upon our selves by reason of our sins. Secondly, translated us into his own kingdome and glory, Col. 1. 12, 13. 1 Cor. 2. 9. a far more glorious and excellent estate then ever our first parents had in Paradise.

How hath Christ wrought this Redemption?

Having taken our nature upon him, he hath in the same as a surety in our stead made full satisfaction to God his Father, by paying all our debts, and so hath set us free, Heb. 7. 22.

What is this debt which we owe to God, that he hath paid for us?

This debt is twofold: one is that perfect obedience which we owe unto God in regard of that excellent estate in which we were created, Deut. 12. 32. The other is the punishment due unto us for our sins in transgressing and breaking Gods Covenants, which is the curse of God and everlasting death. Deut. 27. 26. Rom. 6. 23. Mat. 5. 17. Gal. 3. 13. & 4. 4, 5. 2 Cor. 5. 21. All which is contained in the law of God, which is the hand-writing between God and us concerning the old Covenant, Col. 2. 15.

How was our Saviour to make satisfaction for this our debt?

1. By

1 Sam. 2. 35.

Of Christs Satisfaction.

1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins, that so he might put out the hand-writing between God and us, and set us free.

What then be the parts of Christs obedience and satisfaction?

His sufferings, and his righteousness, *Phil. 2. 5, 6, 7, 8. 1 Pet. 2. 24.* for it was requisite that he should first pay all our debt, and satisfy Gods justice, *Esa. 53. 5, 6. Job 33. 24.* by a price of infinite value, *1 Tim. 2. 6. 2¹⁷.* Purchase and merit for us Gods favour, *Eph 1. 6.* and kingdom by a most absolute and perfect obedience, *Rom. 5. 19.* By his suffering he was to merit unto us the forgiveness of our sins, and by his fulfilling the law he was to merit unto us righteousness, both which are necessarily required for our Justification.

But how can one save so many?

Because the Manhood being joyned to the Godhead, it maketh the passion and righteousness of Christ of infinite merit, and so we are justified by a Man that is God.

How hath Christ made satisfaction for our sins by his suffering?

He endured most grievous torments, both of body and soul, offering up himself unto God his Father as a Sacrifice propitiatory for all our finnes, *2 Cor. 5. 21.*

In this oblation who was the Priest or Sacrificer?

None but Christ, *Heb. 5. 5, 6.* and that as he was both God and man.

Who was the sacrifice?

Christ himself as he was man, consisting of body and soul.

Esa. 53. 10.

What was the Altar upon which he was offered?

Christ as he was God, was the Altar on which he sacrificed himself, *Heb. 9. 14. & 13. 10. Rev. 8. 3.*

How often was he offered?

Never but once, *Heb. 9. 28.*

Whereunto was he offered?

Unto the shame, pain, torment, and all miseries which are due unto us for our sins; he suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins, *Esa. ch. 53. Mat. 26. 28.*

What profit cometh by this sacrifice?

By his most painfull sufferings he hath satisfied for the sins of the whole world of his elect, *Esa. 53. 5. 1 Pet. 2. 24. 1 John 2. 2.* and appeased the wrath of his Father: so that hereby we receive atonement and reconciliation with God, our sins are taken away, and we are freed from all those punishments of body and soul, which our sins have deserved, *Heb. 9. 26.*

How cometh it then that Christ having borne the punishment of our sins, the godly are yet in this world so often afflicted for them with grievous torments both of body and soul, and that for the most part more then the ungodly?

The sufferings of the godly are not by desert any satisfaction for their sins in any part, but being sanctified in the most holy sufferings of Christ they are medicines against sin; neither is their affliction properly a punishment, but a fatherly correction, and chastisement in the

world that they should not perish with the world, whereas the wicked the longer they are spared and the lesse they are punished in this life, their danger is the greater, for God reserveth their punishment for the life to come.

What gather you of this?

That we should not grudge at the prosperity of the wicked, when we are in trouble: for as the sheep and kine are put in full pastures to be prepared to the Shambles; so they, the more they receive in this life, the nearer and the heavier is their destruction in the life which is to come, *Jer. 12. 3.*

What are the more generall things which he suffered in this life?

Infirmities in his flesh, indignities from the world, and temptations from the Devill (*Mat. 4. 2. Joh. 4. 6, 7. & 8. 48. 52. Luc. 4. 2.*) Hitherto belong those manifold calamities which he did undergoe, poverty, hunger, thirst, wearinesse, reproach, &c.

What benefits doe the godly reap hereby?

All the calamities and crosses that befall them in this life are sanctified and sweetned to them, so that now they are not punishments of sin, but chastisements of a mercifull Father.

What are the more speciall things which he suffered at or upon his death?

The weight of Gods wrath, the terrours of death, sorrows of his soul, and torments of his body, *Esa. 53. 4. 10. Mat. 26. 37, 38. Luc. 22. 44. Mat. 26. 67.*

What learn you hence?

To admire and imitate the love of Christ, who being the Son of God, became a man of sorrows even for the good of his utter enemies, *Eph. 5. 2. 1 Joh. 3. 16. Rom. 5. 7, 8.*

What did our Saviour Christ suffer in soul?

He drank the full cup of Gods wrath filled unto him for our sakes, the whole wrath of God due to the sin of man being poured forth upon him (*Mat. 26. 27, 28. Luc. 22. 44. Rev. 19. 15. Joh. 12. 2. Esa. 53. 5.*) and therefore in soul he did abide most unspeakable vexations, horrible griefs, painfull troubles, fear of mind, feeling as it were the very pangs of hell, into which both before, and most of all when he hanged upon the Crosse, he was cast; which caused him before his bodily passion so grievously to complain.

What benefit and comfort receive you by this?

Hereby we have our souls everlastingly freed from Gods eternall wrath, and herein are comforted, because in all our grievous temptations and assaults we may stay and make sure our selves by this, that Christ hath delivered us from the sorrowfull griefs and pains of hell.

Now for our Saviours bodily sufferings, why is it said that he suffered under Pontius Pilate? *1 Tim. 6. 13.*

For the truth of the story, and fulfilling of his own prophecy, foretelling his suffering under a forain jurisdiction and authority, *Mat. 20. 19. Joh. 18. 31, 32.* as likewise to teach us that he appeared willingly and of his own accord before a mortall Judge, of whom he was pronounced innocent, and yet by the same he was condemned.

What

Christs sufferings in his soul.

Christs sufferings in his body.

What comfort have you hereof?

That my Saviour thus suffering, not any whit for his own sins, but wholly for mine and for other mens sins, before an earthly Judge, I shall be discharged before the heavenly Judgement seat.

What did he chiefly suffer under Pontius Pilate?

He was apprehended, accused, arraigned, mocked, scourged, condemned and crucified (*Mat. 26. 27. and 28. chapters.*)

What learn you here?

That he that knew no sin was made sin for us, that we might be made the righteousness of God in him. *2 Cor. 5. 21. 1 Pet. 2. 24.*

Did Christ suffer these things willingly, as he suffered them innocently?

Yes, he laid down his life meekly as the sheep doth his fleece before the shearer, being obedient even unto the death, *Luc. 23. 41. 1 Pet. 2. 22. Esa. 53. 7. Phil. 2. 8. Heb. 5. 8.*

Vnto what death was he so obedient?

Even unto the most reproachfull, painfull and dreadfull death, the death of the Crosse, *Mat. 27. 30. 38. Phil. 2. 8.*

Why was Christ put unto this death of the Crosse?

Because it was not a common death, but such a death as was accursed both of God and man, that so he being made a curse for us, he might redeem us from a curse due unto us, *Deut. 21. 23. Gal. 3. 13.*

What comfort have you by this?

I am comforted in this, because I am delivered from the curse which I have deserved by the breach of the law, and shall obtain the blessing due unto him for keeping of the same.

Why was it requisite that our Saviours soul should be separated from his body?

Because we were all dead, that so he might be the death of death for us, *2 Cor. 5. 14, 15. Heb. 2. 14. 1 Cor. 15. 54, 55.* for by sin death came into the world, and therefore the Justice of God could not have been satisfied for our sins, unless death had been joyned with his sufferings.

How could the death and sufferings of Christ, which were but for a short time, be a full satisfaction for us, which have deserved eternall death?

Although they were not everlasting, yet in regard of the worthiness of the person who suffered them, they were equivalent to everlasting torments; forasmuch as not a bare man, nor an Angel did suffer them, but the eternall Son of God, (though not in his Godhead, but in our nature which he assumed) his person, Majesty, Deity, Goodness, Justice, Righteousness, being every way infinite and eternall, made that which he suffered of no lesse force and value then eternall torments upon others, yea even upon all the world besides. For even as the death of a Prince (being but a man and a sinfull man) is of more reckoning then the death of an Army of other men, because he is the Prince, much more shall the death and sufferings of the Son of God the Prince of all Princes, not finite, but every way infinite, and without sin; much more I say shall that be of more reckoning with his Father then the sufferings of all the world, and the time of his sufferings of

more value (for the worthinesse of his person) then if all the men in the world had suffered for ever and ever.

Uses of
Christs Passion.

What use are we to make of Christs death and passion?

1. The consideration hereof may bring us to a sound perswasion and feeling of our sins, because they have deserved so grievous a punishment, as either the death of the Son of God, or hell fire.

2. Hereby we reap unspeakable comfort, forasmuch as by his stripes we are healed, by his blood washed, by his sacrifice God is satisfied, and by his death we are saved and redeemed, 1 Pet. 2. 24. Rev. 1. 5. Heb. 10. 10. 12. Rom. 5. 8, 9, 10.

3. We learn from hence to die to our sins, and to live henceforth unto him that hath dyed for us, Rom. 6. 2. 6. 2 Cor. 5. 15.

What befell our Saviour after his soule was separated from his body?

Christs buriall.

He was buried, Act. 13. 29, 30. and went to Hades, or as we commonly speak, descended into hell, Act. 2. 31.

Why was it needfull that Christ should be buried?

1. To assure us more fully that he was truly dead, Mat. 27. 59, 60. 94, 65, 66. Act. 2. 29.

2. That even in the grave, the very fortress of death, he might loose the sorrows and bands of death, Act. 2. 14. 1 Cor. 15. 55.

What is meant by his descending into Hell?

His descending
into hell.

Not that he went to the place of the damned, but that he went absolutely unto the estate of the dead, Rom. 10. 7. Eph. 4. 9.

What doe you call the estate of the dead?

That departing this life he went in his soul into heaven, Luc. 23. 43. and was in his body under the very power and dominion of death for a season, Act. 2. 24. Heb. 2. 14. Rom. 6. 9.

What comfort have you by Christs death, buriall, and lying under the power of death?

1. I am comforted, because my finnes are fully discharged in his death, and so buried, that they shall never come into remembrance.

2. My comfort is the more, because by the vertue of his death and buriall sin shall be killed in me and buried, so that henceforth it shall have no power to reign over me.

3. I need not to fear death, seeing that sin which is the sting of death is taken away by the death of Christ, and that now death is made unto me an entrance into his life.

Hitherto of his sufferings, what is the other part of his satisfaction?

Christs righteousness in fulfilling the Law.

His perfect righteousness, whereby he did that which we were not able to doe, and absolutely fulfilled the whole law of God for us, Ps. 40. 7, 8. Rom. 3. 19. & 5. 19.

Why was it necessary that Christ should as well fulfill the Law, as suffer for us?

Because as by his sufferings he took away our unrighteousness, and freed us from the punishment due to us for our sins: so by performing for us absolute obedience to the whole law of God, he hath merited our righteousness (making us just and holy in the

the sight of God) and purchased eternall happinesse for us in the life to come, 2 Cor. 5. 21. Gal. 4. 4, 5. 1 Cor. 1. 30. Rom. 8. 3, 4. For as we are made unrighteous by Adams sinne, so are we made fully and wholly righteous, being justified by a man that is God.

How manifold is the righteousness of our Saviour?

Two-fold: Originall, & Actuall.

What is his originall righteousness?

The perfect integrity and purenesse of his humane nature, which in himselfe was without all guile, and the least staine of corruption. Heb. 7. 26.

Christs originall righteousness.

Being very man, how could he be without sin?

The course of naturall corruption was prevented, because he was not begotten after the ordinary course by man, but was conceived in the wombe of a Virgin without the help of man, by the immediate power and operation of the holy Ghost; forming him of the onely substance of the woman, and perfectly sanctifying that substance in the Conception. Luk. 1. 34, 35. 42. So was hee borne holy, and without sinne; whereunto all other men by nature are subject.

Why was it necessary that Christ should be conceived without sinne?

First, because otherwise the God-head and Man-hood could not be joynted together, for God can have no communion with sinne; much lesse be united unto it, which is sinfull, in a personall union.

Secondly, being our Priest he must be holy, harmlesse, undefiled, and perfectly just; without exception. Heb. 7. 26. 1 Joh. 3. 5. For if he had been a sinner himselfe, he could not have satisfied for the sinnes of other men, neither could it be, that an unholy thing could make us holy.

What fruit then and benefit have we by his originall righteousness?

First, his pure Conception is imputed unto us, and the corruption of our nature covered from Gods eyes, whiles his righteousness as a garment is put upon us.

Secondly, our originall sinne is hereby dayly diminished, and fretted away; and the contrary holinesse increased in us.

What is his actuall holinesse?

Christs actuall holinesse.

That absolute obedience whereby he fulfilled in act every branch of the Law of God, walking in all the Commandements, and perfectly performing both in thought, word, and deed, whatsoever the Law of God did command; and failing in no duties, either in the worship and service of God, or duty towards men. Matth. 3. 15. Rom. 5. 18. & 4. 8.

What benefit have we hereby?

1. All our actuall sins are covered while we are cloathed by faith with his actuall holinesse.
2. We are enabled by him dayly to dye unto sinne, and more and more to live unto righteousness of life.

But

But receive we no more by Christ, then those blessings which we lost in Adam?

Yes, we receive an high degree of felicity by the second *Adam*, more then we lost by the first, *Rom. 5. 1.* for being by faith incorporated into him, and by communication of his Spirit unseparably knit unto him, we become the children and heires of God, and fellow-heires with Christ Jesus, *Gal. 4. 6, 7. 1 Cor. 12. 12, 13. Rom. 8. 9, 10.* who carrieth us as our head unto the highest degree of happinesse in the Kingdome of heaven, where we shall lead, not a naturall life, as *Adam* did in Paradise, with meate, drink, and sleep; but a spirituall life in all unspeakeable manner and glory.

Of the intercession of Christ.

There remaineth yet the second part of Christs Priesthood, namely, his Intercession, what is that?

It is that work whereby he alone doth continually appeare before his Father in heaven, to make request for his elect in his own worthinesse, making the faithfull and all their prayers acceptable unto him by applying the merits of his own perfect satisfaction unto them, and taking away all the pollution that cleaveth to their good works, by the merits of his passion; *Rom. 8. 34. Heb. 9. 24. & 12. 24. 1 Joh. 2. 1, 2. 1 Pet. 2. 5. Exod. 28. 36, 37, 38.*

In how many things doth his intercession consist?

In five. 1. In making continuall request in our name unto God the Father, by the vertue of his own merits.

Secondly, in freeing us from the accusations of our adversaries.

Thirdly, in teaching us by his Spirit, to pray, and send up supplications for our selves and others.

Fourthly, in presenting our prayers unto God, and making them acceptable in his sight.

Fifthly, in covering our sins from the sight of God by applying unto us the vertue of his mediation.

What fruit then have we by his intercession?

1. It doth reconcile us to the Father, for those sins which we doe dayly commit.

2. Being reconciled in him, we may pray to God with boldnesse, and call him Father.

3. Through the intercession of our Saviour Christ, our good works are of accompt before God.

How are we made Priests unto God by our communion with Christ?

Being sanctified by him, and our persons received into favour, *Ephes. 1. 6.* we have freedom and boldnesse to draw neare and offer our selves, soules, and bodies, and all that we have, as a reasonable sacrifice to God the Father, and so we are admitted as a spirituall Priesthood (*1 Pet. 2. 5.*) to offer up the sacrifices of our obedience, prayers, and thanksgiving; which howsoever imperfect in themselves, (*Esa. 64. 6.*) and deserving rather punishment then reward, (*Psal. 143. 2. Tit. 3. 5.*) are yet, as our persons, made acceptable unto God, and have promise of reward, (*Matth. 10. 41, 42.*) by the onely merit and intercession of the same our high Priest.

So much of our Saviours Priestly-office which is exercised in things concerning God: how doth he exercise his office in things concerning man?

Of the Propheticall office of Christ.

By communicating unto man that grace and redemption which he hath purchased from his Father. *Rom. 5. 15. 17. 19 Joh. 5. 21. 17. 26. Luk. 4. 18, 19.*

What parts of his office doth he exercise therein?

His Propheticall and Kingly office. *Acts 3. 22, 23. Psal. 2. 6, 7, 8.*

What is this Propheticall office?

The office of instructing his Church, by revealing unto it the way and meanes of salvation, and declaring the whole will of his Father unto us, in which respect he was, he is, and ever shall be our Prophet, Doctor, or Apostle; *Esa. 61. 3, 4. Psal. 2. 6. 7. Luk. 4. 18. Mat. 17. 5. 23. 8, 9, 10. Heb. 3. 1, 2.*

For what reasons must Christ be a Prophet?

First, to reveale and deliver unto his people so much of the will of God as is needfull for their salvation.

Secondly, to open and expound the same being delivered.

Thirdly, to make them understand and beleewe the same.

Fourthly, to purge his Church from errors.

Fifthly, to place Ministers in his Church to teach his people.

In what respect doe you say that he is the onely teacher of his Church?

1. In that he only knowing the Father as his Sonne, hath the prerogative to reveale him, of himselfe, and others by him to us: for no man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him, *Mat. 11. 27.*

2. In that he is onely able to cause our hearts to beleewe and understand the matter he doth teach and reveale.

What were then the Prophets and Apostles?

They were his Disciples and servants, and spake by his Spirit. *1 Pet. 1. 10, 11. & 3. 19. Nehemiah 9. 30. Eph. 2. 17.*

What difference is there between the teaching of Christ, and of the Prophets and Ministers sent from him?

1. Christ taught with another authority then did ever any other Minister before, or after him. *Mat. 5. 22. 28. 32. 34. 44. & 7. 28, 29. Mark. 1. 22.*

2. By vertue of his Propheticall office, he did not only bring an outward sound unto the eare, but wrought (as he did before his coming, and as he doth now by the ministry of his word) an alteration of the mind so farre as to the clearing of the understanding.

How then doth our Saviour perform his Propheticall office?

Two wayes, outwardly, and inwardly.

How inwardly?

By the teaching and operation of his holy Spirit, *Joh. 6. 45. Act. 16. 14.*

How outwardly?

By opening the whole will of his Father, and confirming the same with so many signes and wonders.

How did he this?

Both in his own person when he was upon the earth, *Heb. 2. 2, 3.* as a Minister of the circumcision, *Rom. 15. 18.* but with the authority of the Law-giver, *Mat. 7. 29.* and by his servants the Ministers, *Mat. 10. 40. Luk. 10. 16.* from the beginning of the world to the end thereof; before his incarnation by the Prophets, Priests, and Scribes of the old Testament, *Heb. 1. 1. 1 Pet. 1. 11, 12. & 3. 18, 19. 2 Pet. 1. 19. 20, 21. Hos. 4. 6. Mat. 2. 5. & 6. 17. & 23. 37.* And since to the worlds end by his Apostles and Ministers called and fitted by him for that purpose, *2 Cor. 4. 6. & 5. 19, 20. Eph. 4. 8. 11, 12, 13.*

How doth it appeare that he hath opened the whole will of his Father unto us?

Both by his own testimony, *Joh. 15. 15. I call you no more servants, because the servant knoweth not what his Master doth, but I call you friends, because all which I have heard of my Father, I have made knowne unto you;* and by the Apostles comparifon, *Heb. 3.* preferring him before Moses, though faithfull in Gods house.

In what respect is our Saviour preferred before Moses?

1. As the builder to the house, or one stone of the house.
2. Moses was only a servant in the house, our Saviour Master over the house.
3. Moses was a witnesse only, and writer of things to be revealed, but our Saviour was the end and finisher of those things.

What learn you from hence?

1. That it is a fould error in them that think of our Saviour Christ (so faithfull) hath not delivered all things pertaining to the necessary instruction and government of the Church, but left them to the traditions and inventions of men.

2. That sith our Saviour was so faithfull in his office, that he hath concealed nothing that was committed to him to be declared; the Ministers of the word should not suppress in silence for feare or flattery the things that are necessarily to be delivered, and that are in their times to be revealed.

3. That we should rest abundantly contented with that Christ hath taught, rejecting whatsoever else the boldnes of men would put upon us.

Did he first begin to be the Prophet, Doctor, or Apostle of his Church, when he came into the world?

No, but when he opened first his Fathers will unto us by the ministry of his servants the Prophets, *1 Pet. 1. 10, 11. & 3. 19. Heb. 3. 7.*

Is his Propheticall office the same now in the time of the Gospell, that it was before and under the Law?

It is in substance one and the same, but it differeth in the manner and measure of revelation: for the same doctrine was revealed by the ministry of the Prophets before the Law, by word alone, after by word written, and in the time of the Gospell more plainly and fully by the Apostles and Evangelists.

What have we to gather hence, that Christ taught and teacheth by the Prophets, Evangelists, and Apostles?

1. That

1. In what estimation we ought to have the books of the old Testament, with the same Spirit spake then that speaketh now, and the same Christ.

2. We must carry our selves in the hearing of the word of God not to harden our hearts, *Heb. 3. 8. 15.* For as much as the carelesse and fruitlesse hearing thereof, hardeneth men to further Judgement: for it is a two-edged sword to strike to life, or to strike to death; it is either the favour of life to life, or the favour of death to death; *2 Cor. 2. 16.*

How doth the Apostle presse this? Heb. 3. verse 8, 9, 10, &c.

First, he aggravateth the refusall of this office of our Saviour against the Israelites by the time, forty yeares; by the place, the wildernesse, and by the multitude of his benefits; then he maketh an application thereof, *verse 12, 13.* consisting of two parts.

1. A removing from evill.
2. A moving to good.

What comfort have we by the Propheticall office of our Saviour?

1. Hereby we are sure that he will lead us into all truth revealed in his word, needfull for Gods glory, and our salvation.

2. We are in some sort partakers of the office of his prophacie by the knowledge of his will: for he maketh all his to prophacie in their measure, enabling them to teach themselves and their brethren, by comforting, counselling, and exhorting one another privately to good things, and withdrawing one another from evill as occasion serveth.

Acts 2. 17, 18.

So much of the Propheticall office of our Saviour Christ, what is his Kingly office?

Of the Kingly office of Christ.

It is the exercise of that power given him by God over all, (*Pf. 110.*

1. *Ezek. 34. 24.*) and the possession of all (*Mat. 28. 18. Psalm. 2. 8, &c.*) for the spirituall government and salvation of his elect, (*Esa. 9. 7. Luk. 1. 32, 33.*) and for the destruction of his and their enemies; *Psalm. 45. 5.*

For what reasons must Christ be a King?

1. That he might gather together all his Subjects into one body of the Church out of the world.

2. That he might bountifully bestow upon them, and convey unto them all the afore said meanes of salvation, guiding them unto everlasting life by his Word and Spirit.

3. That he might appoint Lawes, and Statutes, which should direct his people, and bind their consciences to the obedience of the same.

4. That he might rule and governe them, and keep them in obedience to his Lawes.

5. That he might appoint officers, and a settled government in his Church, whereby it might be ordered.

6. That he might defend them from the violence and outrage of all their enemies, both corporall and spirituall.

7. That he might bestow many notable priviledges, and rewards upon them.

8. That

8. That he might execute his judgements upon the enemies of his subjects.

How doth he shew himselfe to be a King ?

By all that power which he did manifest as well in vanquishing death and hell, as in gathering the people unto himselfe which he had formerly ransomed, and in ruling them being gathered, as also in defending of them, and applying of those blessings unto them, which he hath purchased for them.

How did he manifest that power ?

First, in that being dead and buried he rose from the grave, quickned his dead body, ascended into heaven, and now sitteth at the right hand of his Father with full power and glory in heaven, *Act. 10. 30. Eph. 4. 8.*

Secondly, in governing of his Church in this world, (*1 Cor. 15. 25, 26, 27, 28.*) continually inspiring and directing his servants by the divine power of his holy Spirit, according to his holy word, *Esa. 9. 7. 30. 21.*

Thirdly, by his last judgement in the world to come.

Why is Christ Iesus also called our Lord ?

Because he is the Lord of glory and life that hath bought us, (*1 Cor. 1. 2.*) our head that must govern us, and our Sovereigne that subdues all our enemies unto us, *Act. 3. 15. 1 Cor. 2. 8. 1 Pet. 1. 19. Eph. 1. 22. Joshua 5. 14, 15. Dan. 12. 1. Heb. 1. 10. 14, 15.*

How hath he bought us ?

Not with gold or silver, but with his precious blood he hath purchased us to be a peculiar people to himself, *1 Pet. 1. 18.*

What comfort have you by this ?

Seeing he hath paid such a price for us, he will not suffer us to perish.

What learn you from hence, that Christ is our head to govern us ?

To obey his Commandements, and bear his rebukes and chastisements, *Luk. 6. 46. John 14. 15. Col. 3. 23, 24.*

In what place of Scripture is the doctrine of Christs Kingdome specially laid down ?

In *Esa. 9. vers. 6, 7.* For unto us a child is born, and unto us a son is given, and the government is upon his shoulder, and he shall call his name Wonderful, Counsellour, The mighty God, The everlasting Father, The Prince of Peace. The increase of his government and peace shall have none end, and he shall sit upon the throne of David, and upon his Kingdome to order it and to establish it with judgement, and with justice, from henceforth even for ever, the zeale of the Lord of hosts will perform this, *Psal. 110. 1, 2. &c.*

What are we here taught concerning Christs Kingdome ?

The benefit that we receive by it, and the cause of it.

How is the former set forth ?

By declaration, First, of his person, that he is a child born, namely God made man, whereof hath been spoken.

Secondly, of his properties, with the effects of the same.

How are his properties here expressed ?

They are first generally set forth by comparifon of the unlikelihood of his Kingdome, with the Regiments of worldly Potentates.

What difference or inequality is there ?

That whereas other Kings execute matters by their Lieutenants and Deputies

Deputies armed with their authority, In our Saviours Kingdome although there be used instruments, yet do they accomplish his will and purpose, not only by his authority, but also by his strength and vertue.

What further doctrine doe you note hence?

That the man of sin (or Pope of Rome) is not the ministeriall head of the Church, which is Christs Kingdom, sith he is himselfe present, yea, and that most notably by his Spirit, and more to the advantage of his Church, then when he was bodily present, *Ioh. 16. 7.*

How are his properties set forth more particularly?

First, that he should be called Wonderfull, not that it should be his proper name, which was only Jesus: But that he should be as renownedly known to be Wonderfull, as men are known by their names.

How is he Wonderfull?

Partly in his person, as is before said, and partly in his works; namely, First, in the creation of the world; Secondly, in the preservation, and especially in the redemption of it.

What is the next that followeth?

It is shewed more particularly wherein he is Wonderfull, and first, that he is Wonderfull in counsell, and The Counsellour.

What is here to be observed?

First, in the government of a Kingdom, counsell and wisdom are the chief, as that which is preferred to strength, *Esa. 9. 19. 2 Sam. 20. 16. Eccl. 7. 19. 9. 16. Prov. 21. 22. 24. 5.* and therefore that we may assure our selves, that in the Kingdom of Christ all things are done wisely, nothing rashly, in which respect he is said to have a long stoal and a white head, *Rev. 1. 13, 14.*

Secondly, a great comfort for the children of God, that our Saviour Christ is our Counsellour who giveth all sound advice.

Thirdly, that when we are in any perplexity and know not which way to turn, yet we may come to our Saviour Christ who is given unto us for a Counsellour.

By what means may we come to him for advice?

By our humble supplications and prayers to him.

How may we receive advice from him?

By the doctrine of God drawn out of his holy word, which is therefore termed the man of our counsell, *Psal. 119. 24.*

What is the next property?

That he is wonderfull in might, and the strong God, having all sound strength.

What have we here to learn?

1. That as he is wise and doth all things pertaining to the good of his Church, so he is of power to execute all that he adviseth wisely.

2. That as there is in us no advice of our selves, so there is in us no sound strength to keep us from any evil, but that as he giveth good advice to his, so doth he with his own power perform and effect it. *Phil. 2. 13.* And therefore although we be as the vine, of all other trees the weakest, or as the sheep, of all other beasts the simplest, yet we have for our vine a gardner, and for our shepherd Christ Jesus the mighty strong God.

3. That we should take heed how we depart from his obedience, for he will do what he listeth; for if to obey be a good means to help us into the favour of our earthly Princes, it will much more help us in the favour of the King of Kings.

What other properties follow ?

Two other, which are, as it were, the branches and effects of the former. 1. That he is the Father of eternities. 2. The Prince of Peace.

Sith he is called the Father of eternities, is there not a confusion of persons?

In no wise, for it is a borrowed speech, signifying that he is the author of eternity.

What doe you here gather ?

That where other Kingdomes alter, his is everlasting, *Dan. 2. 44.*

What doctrine is thereof to be gathered ?

First, that the Kingdom of our Saviour Christ being perpetuall, he dasheth & crushes in peeces al other mighty Monarchies & Regiments that shall rise up against him; and therefore, that his Church & subjects generally, and every particular member need not to feare any power whatsoever.

Secondly, that whatsoever we have by nature or industry, is momentany, like unto the grasse that fadeth away; and whatsoever durable thing we have, we have it from Christ.

What is the second property arising out of the former ?

That he is the Prince of peace; that is, the procurer, cause and ground of peace, that causeth his subjects to continue in peace and quiernesse.

Of what nature is this peace ?

It is spirituall, *Rom. 5. 1. Eph. 2. 14, 15, 16, 17.*

1. When we have peace with God.
2. When we have peace in our Consciences.
3. When there is peace between men and men, which ariseth out of both the former.

Where should this peace be established ?

Upon the throne of *David*: that is, in the Church of God.

What is the cause of all this ?

The love and zeal of God, breaking thorough all lets, either inward, from our selves and our own sins; or outward, from the enmity of the Devill and the world, *Esa. 9. 7.*

What fruit receive we by the Kingly office of our Saviour Christ ?

By it all the treasures brought in by his Priestly and Prophetical office, are dealt to us continually. For, from it all the means of applying and making effectuall unto us Christ and all his benefits doe come; yea, without it all the actions of his other offices are to us void, fruitlesse, and of none effect.

What comfort have we by this ?

Hereby we are assured, that by his Kingly power we shall finally overcome the flesh, the world, the devill, death and hell.

To whom will this blessed King communicate the means of salvation ?

He offereth them to many, and they are sufficient to save all mankind

kind; but all shall not be saved thereby, because by faith they will not receive them, *Math. 20. 16. Joh. 1. 11. 1 Joh. 2. 2.*

Are not the Faithfull in some sort also made partakers of this honor of his Kingdome?

Yes verily: For they are made Kings to rule and subdue their stirring and rebellious affections, and to tread Satan under their feet, *Rom. 6. 12. 16. 20. Rev. 1. 6. 5. 10.*

You have spoken of the two natures, and three offices of our Saviour: Shew now in what state did Christ God and man perform this three-fold office.

Of Christs Humiliation:

In a two-fold estate: 1. Of abasement and humiliation, *Phi. 2. 7, 8.*

2. Of advancement and exaltation, *Ph. 2. 9. Col. 2. 15. Eph. 1. 20, 21.*

In the former he abased himself by his sufferings for sin; whereof we have heard largely in the declaration of his Priesthood:

In the latter he obtained a most glorious victory, and triumphed over sin, thereby fulfilling his Priesthood, and making way to his Kingdome.

What was his estate of Humiliation?

It was the base condition of a servant, whereto he humbled himself from his Conception to his Crosse, and so untill the time of his resurrection, *Phil. 2. 7, 8.*

Wherein did this base estate of the Son of God consist?

In his Conception, Gestation, and Birth, and in his Life diversly; as in his Poverty, Hunger, Thirst, Wearinesse and other Humiliations even unto death, of which heretofore hath been spoken.

What learn you from this, that Christ first suffered many things before he could enter into his Glory? *Luk. 24. 26. 46.*

That the way to reign with Christ, is first to suffer with him, and such as bear the Crosse constantly, shall wear the Crown eternally, *Rom. 8. 17, 18. 2 Tim. 2. 12. 4. 8. James 1. 12.*

What is his estate of Exaltation?

Of Christs Exaltation:

His glorious condition, *Phil. 2. 9. Heb. 2. 9.* beginning at the instant of his Resurrection, *Acts 2. 24, 31, 36.* and comprehending his Ascension, *Eph. 4. 8. Acts 2. 34. Heb. 9. 24, 25.* Sitting at the right hand of God his Father, *Psal. 110. 1, 2, 3, 6. Mark 16. 9. 1 Pet. 3. 22.* and the second comming in glory to judge the world, *Mat. 25. 31.*

What is the first degree of this estate?

His glorious Resurrection; for after he had in his manhood suffered for us, he did in the third day rise again by his own power from the dead, *Eph. 1. 19. Luc. 24. 7. 1 Cor. 15. 4.*

Of the Resurrection of Christ.

Was it needfull that Christ being dead should rise again?

Yes; it was for his own glory and our good, *Acts 2. 24. 1 Cor. 15. 21, 22.*

How for his glory?

That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God, and exalted to be a Prince and a Saviour, *Phil. 2. 7. Luc. 23. 33. Esay 53. 12. Rom. 1. 4. Act. 5. 30, 31.*

How for our good?

That having paid the price of our redemption by his death, we might

might have good assurance of our full Justification by his life, 1 Pet.

1. 19. Acts 20. 28. Rom. 4. 23. 1 Cor. 15. 17.

What speciall comfort ariseth from this, that the Lord of life is risen from death?

1. It assureth me that his righteousness shall be imputed unto me for my perfect Justification, that he that had the power of death is destroyed, Heb. 2. 14. his works dissolved, 1 Joh. 3. 8. and that all our misery is swallowed up in Christs victory, 1 Cor. 15. 54.

2. It comforteth me, because it doth from day to day raise me up to righteousness and newnesse of life in this present world.

3. It ministreth unto me a comfortable hope, that I shall rise again in the last day from bodily death.

What fruits them are we to shew from the vertue of his resurrection?

We are to stand up from the dead, to awake to righteousness, to live unto God, and dying in him or for him, to look for life again from him, Eph. 5. 14. 1 Cor. 15. 34. Rom. 6. 4. 11. Phil. 3. 20. 1 Thes. 4. 14. 1 Cor. 15. 22. Col. 3. 4.

Why is Christ said to raise himself?

To let us know that as he had power to lay down his life, so he had also to take it up again, Joh. 10. 18.

What gather you hence?

That being Lord both of quick and dead, he can and will both quicken our souls here to the life of grace, and raise our bodies hereafter to the life of glory, Rom. 14. 9. Joh. 5. 21. Phil. 3. 21.

Why did he rise the third day?

Because the bands of death could no longer hold him, this being the time that he had appointed, and the day that best served for his glorious resurrection, Acts 2. 24. Mat. 20. 17. & 12. 40.

Why did he not rise before the third day?

Left rising so presently upon his death, his enemies might take occasion of cavill, that he was not dead, Mat. 27. 63, 64. & 28. 13, 14.

And why would he not put it off untill the fourth day?

Left the faith of his Disciples should have been weakned, and their hearts too much cast down and discouraged, Mat. 28. 1. Luc. 24. 21.

What gather you hence?

That as the Lord setteth down the term of our durance, so doth he chuse the fittest time of our deliverance, Rev. 2. 10. Mat. 12. 40. Dan. 11. 35. Hosea 6. 2.

What is the second degree of his Exaltation?

His Ascension, Mark 16. 19. Ephes. 4. 8, 9. For we beleeve that Christ in his humane nature (the Apostles looking on) ascended into heaven.

What assurance have you of Christs Ascension?

The evidence of the Word, the testimony of heavenly Angels and holy men, Luc. 24. 51. Acts 1. 9.

Wherefore did Christ ascend into heaven?

Because he had finished his Fathers work on earth, Joh. 17. 3, 4, 5. and that being exalted in our nature, he might consecrate a way, prepare a place, Joh. 14. 2, 3. and appear in the presence of God to make intercession for us, Heb. 4. 29. & 9. 24.

What

Phil. 3. 10.

Of Christs
Ascension.

Heb. 10. 20.

What benefits did he bestow upon his Church at his Ascension ?

He triumphed over his enemies, gave gifts to his friends, and taking with him a pledge of our flesh, he sent and left with us the earnest of his Spirit, *Eph. 4. 8. Heb. 10. 12. 20. 2 Cor. 5. 5. Acts 2. 33.*

What comfort doth hence arise to Gods children ?

1. That our head being gone before, we his members shall follow after; Christ having prepared a place for us in heaven, which now we feel by faith, and hereafter shall fully enjoy, *Eph. 1. 22, 23. 1 Cor. 15. 49. Joh. 14. 3. & 13. 23, 24.*

2. That having such a friend in heaven we need not fear any foes on earth, nor fiends in hell, *Heb. 7. 25. Phil. 1. 28. Rom. 16. 20. Acts 20. 24. Rev. 2. 10.*

What fruits are we to shew in our lives from the vertue of his Ascension, in our hearts ?

1. To have our conversation in heaven whilest we be on earth, placing our hearts where our head is, *Col. 3. 1, 2. Phil. 1. 23 & 3. 20.*

2. To look for the presence of Christ by faith, not by sight, in spirituall, not in carnall things, *Mat. 28. 20. 2 Cor. 5. 7. Joh. 6. 63.*

What is the third degree of his Exaltation ?

That he sitteth at the right hand of God, the Father Almighty, *Mar. 11. 19. Eph. 1. 20, 21, 22.*

What is meant by this ?

That Christ in our nature is worthily advanced by the Father to the height of all Majesty, Dominion, and Glory, having authority to rule all things in heaven and in earth, *Eph. 4. 10. Heb. 1. 3, 4, 5. & 8. 13. Mat. 28. 18.*

How may this appear ?

Because he is hereby exalted to be the Kings of Saints, *Rev. 15. 3.* the Judge of sinners, *Act. 17. 31.* the Prince of our salvation, *Act. 5. 31.* and the high Priest of our profession, *Heb. 8. 1.*

What comfort ariseth hence to all true Beleevers ?

That 1. as our King he will govern us, *Heb. 1. 8, 9. Luc. 1. 33.* and that from him we shall receive all things needfull for us under his gracious government.

2. As our Judge he will avenge us, *Rev. 6. 10. & 16. 5, 6.* and as our Prince defend us, *Dan. 12. 1.* subduing all our enemies by his power, treading them under our feet.

3. As our Priest he will plead our cause and pray for us, *Heb. 7. 25. Rom. 8. 34.*

Why is he said in the Creed to sit at the right hand of God, the Father Almighty ?

That we may know he enjoyeth both the favour and power of God in full measure; the Father having committed all Judgement to the Son, *Heb. 1. 13. Mat. 28. 18. Joh. 5. 22.*

What duties are here required ?

To honour the Son as we do the Father, to cast our Crowns at his feet, stoop to his Scepter, live by his Laws; so to follow him here, that we may sit with him in his throne hereafter, *Joh. 5. 23. Rev. 4. 10. Psal. 2. 10. Jam. 4. 12. Rev. 3. 21.*

Of the third degree of Christs Exaltation. His sitting at the right hand of God.

Doth he not now thus reign for the raising of his friends, and the ruine of his enemies?

Yes, he doth graciously by his Word and Works, *Heb. 1. 8. Rom. 10. 15. 16.* But he shall more gloriously when he commeth again to judge the quick and the dead, *2 Thess. 1. 10. Rom. 14. 9.*

The state of
the godly in
Christ.

Having thus declared that which concerneth the Mediatour of the New Testament; what are you now to consider in the condition of the rest of mankind which hold by him?

Two things: 1. The participation of the grace of Christ, and the benefits of the Gospel. 2. The means which God hath ordained for the offering and effecting of the same.

To whom doth God reveal and apply the Covenant of Grace?

Not to the world, but to his Church called out of the world, *John 14. 22. & 17. 9. Mat. 11. 25. 1 Cor. 2. 8. &c.* that is, not to the reprobate, appointed from everlasting to be vessels of wrath, but to the Elect and chosen; For howsoever the light is come into the world, yet most men rather love darknesse then light, *John. 1. 5.* And though the proclamation of Grace be generall, *1 Tim. 2. 4.* yet most men refuse or neglect Gods goodnesse by reason of the naughtinesse of their hearts; neither are any saved but such as God draweth to imbrace his mercy, and casteth as it were into a new mould, *Joh. 6. 44.*

It would seem by this, that the most part of the world be in no better estate then the Devill himself.

Most men questionlesse abide without recovery in the state of sin and death, *1 Joh. 5. 19.* because the Lord doth not grant unto them the benefit of Redemption, and grace of Faith and Repentance unto life, but suffers them to run on in sin deservedly unto condemnation.

Mat. 13. 15.
Acts 14. 16.
& 17. 30.

How doth God suffer them to run into Condemnation?

In a divers manner; some Reprobates dying infants, other of riper years, of which last sort some are not called, others called.

How doth God deal with Reprobates dying infants?

Being once conceived, they are in the state of death, *Rom. 5. 14.* by reason of the sin of Adam imputed, and of originall corruption cleaving to their nature, wherein also dying they perish; as for instance, the children of Heathen Parents; for touching the children of Christians we are taught to accompt them holy, *2 Cor. 7. 14.*

How doth God deal with those of riper years uncalled?

Being naturally possessed with ignorance and vanity, *Eph. 4. 18, 19.* he giveth them up to their own lusts to commit sin without remorse, with greedinesse in a reprobate mind, *Rom. 1. 26. 28.* untill the measure of sin being fulfilled, they are cut off, *Gen. 15. 16. Ps. 69. 27.*

How doth God deal with such Reprobates as are called?

He vouchsafeth them outward means of salvation, *Heb. 4. 1, 2. 1 Cor. 10. 1, 2. &c.* giving farther to some of them some illumination, *Heb. 6. 4, 5.* A temporary faith, *Acts 8. 13.* some outward holinesse and tast of heaven, whom he yet suffereth to fall away, and the means of grace to become a savour of death unto them, *2 Cor. 2. 16.* yea some of these doe fall even to the sin unpardonable, *Heb. 6. 6.*

So much of the company of the Reprobates, which are not made partakers

kers of the benefit of Redemption, what is the Church of Christ, which enjoyeth this great benefit? Of the Church of Christ.

A company of men and women called out of the world to believe and live in Christ, and indued accordingly with spirituall graces for the service of God, *Gal. 3. 26, 27, 28. John 1. 12. 17. 14, 16. Eph. 2. 10. 1 Tim. 3. 15. Tit. 2. 14.* or rather the whole number of Gods elect, which are admitted into fellowship with Christ Jesus: for all these being taken together, are called the Church; that is, Gods assembly, or congregation, which in the Scripture is likened to the Spouse of Christ, *Cant. 4. 9. Eph. 5. 32. 25.* which in the Creed we professe to believe under the title of The holy catholick Church, *Heb. 12. 22, 23. Eph. 5. 27.*

Eph. 1. 1. 5. 23. Col. 1. 21. 27.

Doe you beleeeve in the Catholick Church?

No, I believe that God hath a certain number of his chosen children which he doth call and gather to himself, that Christ hath such a flock selected out of all nations ages, and conditions of men, *Eph. 5. 23. Ioh. 10. 16. Gal. 3. 28. Rev. 7. 9. 17.* and that my self am one of that company, and a sheep of that fold.

Catholick Church.

Why say you that you beleeeve that there is a Catholick Church?

Because that the Church of God cannot be alwayes seen with the eyes of man.

Why is this Church called holy?

Because she hath washed her robes in the blood of the Lamb, and being sanctified and cleansed with the washing of water by the word, is presented and accepted as holy before God, *Rev. 7. 14. Eph. 5. 26 27. Col. 1. 21, 22.* for though the Church on earth be in it selfe sinfull, yet in Christ the head it is holy, and in the life to come shall be brought to perfection of holinesse.

What learn you hence?

That if ever we will have the Church for our Mother, or God for our Father, we must labour to be holy, as he is holy.

Gal. 4. 26. 1 Pet. 1. 13. 14, 15, 16, 17. Lev. 20. 7.

What is meant here by catholick Church?

The whole universall company of the elect that ever were, are, or ever shall be gathered together in one body, knit together in one Faith, under one Head Christ Jesus, *Eph. 4. 4, 5, 6. 12. 13. Col. 2. 19. Eph. 1. 22, 23.* For God in all places, and of all sorts of men had from the beginning, hath now, and ever will have an holy Church; that is, Gods whole or universall Assembly, because it comprehendeth the whole multitude of all those that have, doe, or ever shall believe unto the worlds end.

Doe all those make one body?

The whole number of believers and Saints by calling make one body, the Head whereof is Christ Jesus, *Eph. 1. 10. 22, 23. Col. 1. 18. 24.* Having under him no other Vicar, and so the Pope is not the Head of the Church, for neither property nor office of the head can agree unto him.

What is the property of the Head?

To be highest, and therefore there can be but one, even Christ.

What is the office of the Head?

First, to prescribe lawes to his Church, which should bind mens consciences to the obedience of the same, and of such law-givers there

The property and office of the head of the Church.

there is but one, *James 4. 12.*

Secondly, to convey the powers of life and motion into all the members, by bestowing spirituall life and grace upon them. For the naturall members take spirit and sense from the head, so the Church hath all her spirituall life and feeling from Christ, who is only able (and no creature beside) to quicken and give life.

Thirdly, to be the Saviour of the body. *Eph. 5. 23.* But Christ Jesus only is the Saviour of the Church, whom by this title of the head of the Church, *Paul* lifteth up above all Angels, Archangels, Principalities, and Powers. And therefore if the Pope were the successour of *Peter* and *Paul*, yet should he not therefore be the head of the Church, which agreeth to no simple creature, in heaven or under heaven.

So much of the Head; where be the members of this holy Catholick Church?

Part are already in heaven triumphant, part as yet militant here upon earth.

What call you the Church triumphant?

The blessed company of those that have entered into their Masters joy, *Heb. 12. 23. Rev. 7. 14. 16.* waiting for the fulfilling of the number of their fellow-members, and their own consummation in perfect blisse, *Rev. 6. 7.*

Why is it called Triumphant?

Because the Saints deceased have made an end of their pilgrimage, and labours here on earth, and triumph over their enemies, the world, death and damnation.

Are the Angels of the Church triumphant?

No, First, because they were never of the Church militant. Secondly, because they were not redeemed, nor received benefit by the death of Christ; and therefore it is said, that *He took not on him the nature of Angels, but the seed of Abraham, Heb. 2. 16.*

What is the speciall duty which the Church triumphant in heaven doth perform?

Praise and thanksgiving to God.

What is the Church militant?

It is the society of those that being scattered through all the corners of the world, are by one faith in Christ conjoynd to him, and fight under his banner against their Enemies, the World, the Flesh, and the devill, continuing in the service and warfare of their Lord, and expecting in due time also to be crowned with victory and triumph in glory with him, *Rev. 1. 9. 12. 11. 2 Tim. 4. 7, 8.*

Who are the true members of the Church militant on earth?

Those alone who as living members of the mysticall body, *Eph. 1. 22, 23. Col. 1. 18.* are by the Spirit and Faith secretly and inseparably conjoynd unto Christ their head. *Col. 3. 3. Psalm. 83. 3.* In which respect the true militant Church is both visible, *Mat. 16. 18.* and invisible, *Rom. 2. 29. 1 Pet. 3. 4.* the elect being not to be discerned from the reprobates till the last day.

But are none to be accompted members of this Church, but such as are so inseparably united unto Christ? doubtlesse many live in the Church

The triumphant Church.

The Church militant.

Church who are not thus united unto him, and shall never come to salvation by him?

Truly and properly none are of the Church, saving only they which truly believe and yeeld obedience, *1 John 2. 19.* all which are also saved; howbeit God useth outward meanes with the inward for the gathering of his Saints, and calleth them as well to outward profession among themselves, as to inward fellowship with his Sonne, *Act. 2. 42. Cant. 1. 7.* whereby the Church becommeth visible. Hence it commeth, that so many as partaking the outward means, doe joyn with these in league of visible profession, *Act. 8. 13.* are therefore in humane judgment accompted members of the true Church, and Saints by calling; *1 Cor. 1. 2.* untill the Lord, who only knoweth who are his, doe make known the contrary, as we are taught in the Parable of the tares, the draw-net, &c. *Mat. 13. 24. 47.* Thus many live in the Church as it is visible and outward, which are partakers onely outwardly of grace; and such are not fully of the Church that have entred in but one step, *Cant. 4. 7. Eph. 5. 27. 1 John 2. 19.* That a man may be fully of the Church, it is not sufficient, that he professe Christ with his mouth; but it is further required, that he believe in him in heart; These doe the one, but not the other; or if they believe in heart, they believe not fully: For they may generally believe indeed that Christ is the Saviour of mankind, but they know not whether themselves have part in him; yea, by their works they disclaim any interest in him.

What say you then of such?

They are partakers of all good of the outward or imperfect Church, and therefore their children also are baptized and admitted as members of Christs Church. These are like evill citizens (as indeed the Church is Gods city) who are in truth but citizens in profession and name only; For they as yet want the chiefest point, which onely maketh a man to deserve the true name of a citizen; which is to use the place aright. And therefore have no part in those rewards that are proposed for good, and perfect citizens; though they enjoy what outwardly belongeth to the city.

Are we then to acknowledge one Church, or many?

One alone, as there is but one Lord, one Spirit, one Baptisme, one Faith; *Eph. 4. 4. Cant. 6. 8. Gal. 3. 28.* Howsoever (as hath been said) there is a begun, and a perfect Church; For the Church of God is one in respect of that inward nature of it, having one Head, one Spirit, and one finall state: But outwardly there be as many Churches, as there be congregations of Believers knit together by speciall bond of order, for the religious expressing of that inward nature. *Rom. 1. 11.* Yet, though there be many visible Churches, there is but one Catholick and Universall Church, of which not one shall be lost, and out of which not one shall be saved. *Acts 2. 47. Ephes. 5. 23. John 17. 12. 20.*

What gather you hence?

That the Church of Rome is not the Catholick Church, because it is particular, not universall; and because out of it many have been saved

Prerogatives
of the mem-
bers of the Ca-
tholick Church.

saved, and in it some shall be damned, *Rev. 18. 4. 19. 20. 2 Th. 2. 11, 12.*

What are the speciall prerogatives whereof all Gods children, the true members of the Catholick Church, are made partakers? Joh. 1. 12.

In the Creed there are some principall notes rehearsed.

1. The Communion of Saints, *Heb. 12. 22, 23. Eph. 2. 19.*
2. The forgiveness of sins, *Rom. 8. 33.*
3. The Resurrection of the body, *1 Cor. 15. 52. Act. 24. 15.*
4. Life everlasting, *Rom 6. 23.*

There are four also recorded by the Apostle Paul in that golden sentence, *1 Cor. 1. 30.* Ye are of him in Christ Jesus, who of God is made unto us, Wisdom and Righteousnes, Sanctification, and Redemption.

Why is Wisdome here set down by the Apostle as necessary to our salvation?

Because it was necessary that having absolutely lost all godly and saving wisdom wherein we were first created, that it should be againe repaired ere we could be partakers of life eternall.

Why? have we not true wisdome naturally able to bring us unto it?

No verily: for although we have wisdome naturally ingrafted in us to provide for this present life, and sufficient to bring us to condemnation in the life to come, yet we have not one grain of saving wisdom able to save us, or to make us step one foot forward unto eternall life.

Where is this wisdom to be found?

In the word of God.

How come we to it?

By Christ, for God dwelleth in light which no man hath approached unto, *1 Tim 6. 16.* only the Sonne which was in the bosome of his Father he hath revealed him, *Joh. 1. 18.*

What doth the Apostle mean by Righteousnesse?

As by the chief part thereof, our whole justification, which consisteth of the remission of our sins, and the imputation of Christs righteousness.

How doe you prove this righteousness here, to be meant of the righteousness that is in Christ?

Because he speaketh afterward of sanctification, which is the righteousness within us.

What is Sanctification?

It is freedome from the tyranny of sin into the liberty of righteousness, begun here, and increased dayly, untill it be fully perfected in the life to come, *Rom. 6. 14. Psal. 19. 14.*

What is Redemption?

It is the happy estate that the childre of God shal have in the last day.

What is the ground of all these spirituall blessings?

The whole work of our salvation must be ascribed to the grace of God alone.

What is meant by the grace of God?

First and principally, that free favour with God doth bear towards us:

1. Those gifts and helps that are in us, arising from that fountain.

Is man idle in this work of grace?

Man also worketh with Gods grace, but first he receiveth from God
not

What Sancti-
fication is.

What Re-
demption is.

not only the power to work, but also the will and the deed it selfe,
Phil. 2. 13.

Is this work of God only an offering of good things unto us?

God doth not only offer grace unto us, but causeth us effectually to receive it, and therefore is said not only to draw us, *Cant. 1. 3. Joh. 6. 44.* but also to create a new heart in us, whereby we follow him, *Pf. 51. 10.*

What profit hath every one of Gods elect in Christ the Mediatour, by the application of the covenant of grace?

Of our Union and Communion with Christ.

Union and communion both with Christ himselfe and with his whole Church, whence ariseth the communion of Saints, whereby nothing else is understood, but that heavenly fellowship which all the faithfull have with Christ their head, & with the members of his body, all true Christians, the whole Church thus communicating with Christ and every member one with another, *Heb. 3. 14. 12. 22. 23. Eph. 2. 19, 20. 4. 12. 1 Joh. 1. 3.*

What are the bands of this fellowship, and who is the author of it?

The Spirit knits the body to the head by faith, and the members one unto another by love. *1 Cor. 12. 11. 27. Col. 3. 14. 1 Cor. 6. 17.*

What comfort have we by this?

1. That we are justified by that faith whereby Adam and Abraham were justified, which is tyed to no time or place, and excludeth no person.

2. That we are made partakers of Christ and all his merits by faith, and of all the blessings of the Church by love.

What are the speciall comforts of this communion with Christ?

That wee are sure to have all graces and all good things from him, and that both our persons are beloved, and our services accepted in him and for him; *Joh. 1. 16. 17. 1 Cor. 1. 30. Eph. 2. 4, 5, 13. 1 Pet. 2. 5.*

And what especiall comforts doe arise out of our communion with Christians?

Communion of Saints.

That we have a portion in their prayers, *Act. 1. 2. 15.* a share in their comforts, *Rom. 12. 15.* a room in their hearts, *2 Theff. 1. 3.* mutually bearing infirmities, *Gal. 6. 1, 2.* furthering duties, *Heb. 10. 24.* and relieving necessities.

Rom. 12. 13. 1 Ioh. 1. 17.

What duty doth this communion of Saints require of us? *Eph. 4. 3.*

To renounce all fellowship with sin and sinners, *2 Cor. 6. 17* to edifie one another in faith and love, *Iude 5. 20.* to delight in the society of the Saints, *Pf. 16. 3.* and to keep the unity of the Spirit in the bond of peace. *Eph. 4. 3.*

Why are all Beleevers called Saints?

Because they are partakers of Christs holinesse, dayly growing and increasing in the same; and to let us know that none shall ever bee Saints in heaven, but such as are first Saints on earth. *Heb. 12. 10. 2 Pet. 1. 14. 2 Cor. 7. 1. 2 Theff. 1. 10.*

Forasmuch as the point of our union and communion with Christ, is of great importance, and the very foundation of all our comfort, it is more largely to be stood upon, First therefore shew how the elect are united to Christ his person.

They are incorporated and made members of the mysticall body, wherof

whereof Christ is head, *Eph.* 5. 30. which the Scripture figureth, as by other resemblances, so especially under the similitude of marriage, *Eph.* 5. 2. and the whole book of the *Canticles*.

How may we conceive of this our marriage with Christ?

We are to conceive therein as in outward marriage, first, the consent of parents and parties, secondly, the manner of conjunction.

What consent of parents is there in this marriage?

Only Gods donation, who being the alone parent of both parties, as in the marriage of the first *Adam*, *Gen.* 2. 22. giveth first Christ to us as a Saviour, *John* 3. 16. 17. 6. Secondly, us to Christ as a people to be saved by him, *Heb.* 2. 13.

What consent of parties is there?

First, Christ consenteth to take us for his own spouse, which hee witnesseth especially by taking our flesh upon him, *Heb.* 2. 14. that he might be our *Emmanuel*, God with us, *Mat.* 1. 23.

Secondly, we being drawn of God, *John* 6. 44. and prepared by the freeing of the Bridegroom, *2 Cor.* 11. 2. doe consent to take Christ as our Lord and Husband, *Cant.* 7. 10. as we professe by taking his name, *Esa.* 44. 5. and yoake, *Math.* 11. 29. upon us.

What is the manner of this our Conjunction?

Mysticall, that is to say, reall in respect of the things conjoynd, our very nature, body, and soule, being coupled to the body and soule of Christ, so that we are members of his body, of his flesh, of his bones, *Eph.* 5. 30. thereby also to the divine nature, *2 Pet.* 1. 4. Yet not corporall, but spirituall, in regard of the meanes whereby this conjunction is wrought.

What be the meanes of the spirituall conjunction?

On Christs part, his only Spirit, *1 John* 4. 15. *Rom.* 8. 9. given by him to every member of his body in the very moment of Regeneration, *Gal.* 4. 6. *1 John* 3. 24. 4. 13. as the soule of spirituall life, and fountaine of supernaturall grace, *Gal.* 5. 25. *1 Cor.* 15. 45. in which respect he that is joynd to the Lord, is said to be one Spirit, *1 Cor.* 6. 17.

What is the Spirit of Christ?

The Holy Ghost truly residing, *1 Cor.* 3. 16. and powerfully working in all those that are Christs, *Rom.* 5. 5. derived unto them from him, *Rom.* 8. 2. and knitting them inseparably unto him, *1 Cor.* 12. 13. *Eph.* 2. 18. 4. 4.

Is the holy Ghost given to none but such as are thus joynd to Christ?

The Holy Ghost is considered three wayes: first, as the Authour of all excellence, even in common gifts of nature and reason; as strength and courage, *Judg.* 14. 6. Arts and Sciences, *Exod.* 31. 31. Policy and government, *1 Sam.* 11. 6. &c. in which sense he is given to many which never heard of Christ. Secondly, as the Authour of spirituall gifts, *1 Cor.* 1. 4. so called, because being sanctified they are means of edification, As the power of working Miracles, Healing, Languages, &c. yea a tast of the heavenly gift, and of the good word of God, and of the powers of the world to come, *Heb.* 6. 4, 5. in which sense he is given to sundry reprobates that are called, as hath been shewed

shewed. Thirdly, as the Authour of the perpetuall, effectuall, and virtuall influence of saving grace from Christ the head to every true member of his body, *John* 6. 51. 57. 63. in which sense the world cannot receive or know him, *John* 14. 17. but he is bestowed on the elect only, *1 Pet.* 1. 2. and those truly regenerated and converted to the Lord.

But on our part what meanes is there of this conjunction?

Onely faith, which yet is not of our selves, but the gift of God, *Eph.* 2. 8. and of all other, the first and more generall effect and instrument of the Spirit of Christ, *2 Cor.* 4. 13. *Gal.* 5. 5. disposing and enabling us so to embrace and cleave unto him, *Eph.* 3. 16. 17. as first to receive from God by him, whatsoever benefits and graces, *Rom.* 5. 2. Secondly, to returne to God in him all holy and thankfull obedience, *Cor.* 2. 7. *Gal.* 5. 6.

Is faith absolutely required in every one that is united unto Christ?

It is absolutely required of all those that are of discretion and capacity, but in those that are not capable of knowledge (without which there can be no faith; as some naturally fooles and infants, which are within the covenant) we are not to proceed farther then Gods election, and the secret operation of his Spirit, *Act.* 2. 39. *1 Cor.* 7. 14. 12. 13.

So much of our union with Christs person: what is our communion with him?

It is our participation with him in the benefits flowing from his severall offices, whereby he is made to us of God, wisdom, righteousness, sanctification, and redemption. *1 Cor.* 1. 30. So we also by him after a sort become Prophets, *Act.* 2. 17, 18. Priests and Kings, *1 Pet.* 2. 9. *Rev.* 5. 10. as in the unfolding of the severall functions of our Saviour Christ, hath been more fully declared: for being made one with him, we are thereby possessed of all things that are his, *Rev.* 2. 28. *Col.* 2. 10. as the wife of the wealth of her husband, the branch of the sap of the root, *John* 15. 5. and the members of sense and motion from the head, *Eph.* 4. 15, 16. in which regard the whole Church is also called Christ, *1 Cor.* 12. 12. *Gal.* 3. 16. and the severall members Christians, *Act.* 11. 26.

What are the main benefits which Christians receive by their communion with Christ?

Justification and glorification, *Rom.* 8. 30. By the one whereof we have our persons accepted, and new relations between God and us established; By the other, our nature reformed, and new obedience infused: which latter is but begun in this life, and is called Sanctification, and perfected in the life to come; which most usually hath the terme of Glorification, of which in its proper place.

What is Justification?

Justification is the sentence of God, whereby he of his grace for the righteousness of his Son, by him imputed unto us, and through faith apprehended by us, doth free us from sin and death, and account us righteous unto life. *Rom.* 8. 30. 33, 34. *1 Cor.* 1. 30. *Phil.* 3. 9. For hereby we both have a deliverance from the guilt and punishment of all our sins, and being accounted righteous in the sight of God by the

The benefit of our Communion with Christ.
Justification.
Glorification.

Of Justification, and first what Justification is.

righteousnesse of our Saviour Christ imputed unto us, are restored to a better righteousness then ever we had in Adam.

I perceive your Answer needs further explaining; first, why call you Justification a sentence?

That thereby we may be informed, that the word to justify doth not in this place signify to make just by infusing a perfect righteousness into our natures; (that comes under the head of sanctification begun here in this life, which being finished, is Glorification in heaven) but here the word signifieth to pronounce just, to quit and discharge from guilt and punishment; and so it is a judicall sentence opposed to condemnation. *Rom. 8. 34, 35. Who shall lay any thing (saith Paul) to the charge of Gods elect? It is God that justifieth, who shall condemn?* Now as to condemn is not the putting any evill into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment: so justifying is the Judges pronouncing the Law to be satisfied, and the man discharged and quitted from guilt and judgement. Thus God imputing the righteousness of Christ to a sinner, doth not account his sins unto him, but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himselfe fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification, yet it is carefully to be distinguished from it, as we shall further shew hereafter.

This for the name of Justification, but now for the thing it selfe; what is the matter first of our justification?

The matter of justification, or that righteousness whereby a sinner stands justified in Gods sight, is not any righteousness inherent in his own person and performed by him, but a perfect righteousness inherent in Christ and performed for him.

What righteousness of Christ is it whereby a sinner is justified?

Not the essentiall righteousness of his divine nature, but,

First, the absolute integrity of our humane nature, which in him our head was without guile. *Heb. 7. 6.*

Secondly, the perfect obedience which in that humane nature of ours he performed unto the whole law of God, both by doing whatsoever was required of us, *Mat. 3. 15.* and by suffering whatsoever was deserved by our sins, *1 Pet. 2. 24.* for he was made sin and a curse for us, that we might be made the righteousness of God in him.

What is the forme or being cause of our justification, and that which makes this righteousness so really ours, that it doth justifie us?

The gracious imputation of God the Father, accounting his Sons righteousness unto the sinner, and by that accounting, making it his to all effects, as if he himselfe had performed it.

But how can Christs righteousness be accounted ours? is it not as absurd to say that we are justified by Christs righteousness, as that a man should be wise with the wisdom of another, or live and be in health by the life and health of another?

No doubtlesse, because this righteousness is in Christ, not as in a person severed from us, but as in the head of the Church, the second Adam; from whom therefore it is communicated unto all who being united

united as members unto him, doe lay claim thereunto, and apply it unto themselves, *Rom. 5. 19. Rom. 10. 4.* For if the sin of *Adam* were of force to condemn us all, because we were in his loynes, he being the head of our common nature, why then should it seem strange that the righteousnesse of our Saviour Christ both God and man, should be availeable to justifie those that are interested in him, especially considering that we have a more strict conjunction in the Spirit with him, then ever we had in nature with *Adam*? And though it be not fit to measure heavenly things by the yard of reason, yet it is not unreasonable that a man owing a thousand pound, and not being able to pay it, his creditor may be satisfied by one of his friends.

If Christ have paid our debt, how are we then freely justified by grace?

It is of grace that Christ is given unto us, and also that his righteousnesse apprehended by faith is accounted ours; It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no man dare call it free; no, the price of our Redemption was the deepest purchase that the world ever heard of; but what ever it cost Christ, it cost us nothing; and so to us it is freely of grace from Christ; yea and to us it is freely grace from God the Father too; not because he acquits us without a full satisfaction to his Justice, or accepts that for perfect righteousnesse which is not perfect righteousnesse; but because he receives full satisfaction from the hands of a surety, and that surety being his own Son; when as he might have challenged the uttermost farthing at our hands, which were the principals; and then there had been no possibility for us to have been delivered.

What gather you from this doctrine of Justification by Christs righteousnesse?

Vies arising from the doctrine of Justification.

1. To condemn the proud opinion of Papists, who seek Justification by their owne workes and righteousnesse inherent in themselves; whereas though being accepted, we must in thankfulness doe all we can for God, yet when all is done, we must acknowledge our selves unprofitable servants: the onely matter of our joy and triumph both in life and death, must be the imputation of Christs righteousnesse; not our persons, nor the best actions of the holiest men dare appeare in Gods presence, but in his name and merit (who consecrates all) the Lords Jesus.

2. We may here take notice, that there is no comfort to a Christian soule like that which floweth from this Well of salvation, this sweet doctrine of Justification. 1. Here we have assurance of the sufficiency of our Redemption: that soule must be thoroughly acquitted that is stated in such a righteousnesse, that debt must be fully discharged that hath such a price laid down for it; our finnes though never so great, cannot weigh down his righteousnesse and merit, *Rom. 8. 33.* and God having accepted his Sons righteousnesse for us, will not hold us any longer trespassers, but he disables his own Justice from making any further demand. 2. Hence there is nothing comes upon the Saints from Gods revenging Justice, but all our corrections are medicinall from Gods Fatherly love; to purge out that sin out of our nature, which he hath

already pardoned to our persons. 3. Lastly, this doctrine may be great comfort to weak Christians in the midst of their troublesome imperfections, and sense of their weak measures of Sanctification; To consider that the righteousness that is inherent in themselves, is not the matter of their Justification, or that which must appear before Gods presence to be pleaded: the righteousness of Christ is compleat and perfect; that is our main joy and crown of rejoycing to be found in Christ, not having our own righteousness, but that which is in him, and made ours by Gods gracious account.

But how is this great benefit of Justification applyed unto us, and apprehended by us?

Of Faith.

This is done on our part by faith alone, and that not considered as a vertue inherent in us, working by love; but only as an instrument or hand of the soule stretched forth to lay hold on the Lord our righteousness. *Rom. 5. 1. & 10. 10. Jer. 23. 6.* So that faith justifieth onely Relatively, in respect of the object which it fasteneth on; to wit, the righteousness of Christ by which we are justified: Faith being onely the instrument to convey so great a benefit unto the soule, as the hand of the begger receives the Almes.

The various
accepions of
Faith.

Forasmuch as it standeth us much in hand to know what this faith is, whereby we have profit by Christs Redemption, declare how many wayes the word Faith is taken in the Scriptures.

Sometimes it is taken for true and faithfull dealing between man and man both in word and deed; called Fidelity or Faithfulness, (as *Mat. 23. 23. Acts 2. 10. 1 Tim. 5. 12. 1 Pet. 5. 12.*) but of that faith we are not here to speak. Sometimes it is taken for the faith (or fidelity) of God towards man, but that also is besides our purpose.

Here we are to intreat of mans faith towards God, and that word Faith is also taken two wayes.

1. For the object to be apprehended, or things to be beleaved, even the whole doctrine of faith; or points of Religion to be beleaved. (as *Acts 6. 7. & 13. 8. Rom. 1. 5. & 3. 31. & 12. 3. 6. & 16. 26. Gal. 1. 22. & 3. 2. & 5. 23. 1 Tim. 1. 2. & 4. 1. Jude vers. 3.*

2. For the action apprehending or beleaving the same, viz. that work of God in man whereby he giveth assent or credence to God in his word; yea, and applyeth that which any way concerneth him in particular, how otherwise generall soever it be, (as *Rom. 10. 7. &c.*) And this faith is set out by two names, *Heb. 11. 1.* The substance of things hoped for; and the evidence of things not seen; by the first meaning, that whereas God in his word hath made promise of things which are not presently enjoyed; but onely hoped for; they being not in *esse*, but in *posse*: yet faith doth after a sort give them a present subsisting or being, as if they were in *esse*. By the second meaning, that whereas many of the promises are of things so farre out of the reach of man; that they are both invisable to the eye, and unreasonable or impossible to the sense or understanding of man; yet faith is the very evidence of them, and that which doth so demonstrate them unto us, that by it (as through a prospective glasse) we as clearly discern them, as if they were even at hand.

How

How many kinds of faith be there?

Although there be but one true saving faith, (Eph. 4. 5.) yet of faith there are two sorts.

The divers kinds of Faith.

1. Such as is common to all, which all men have, or may have.
2. That which no man hath or can have but the elect, it being proper to them. 2 Thess. 3. 2. Rom. 11. 32. Tit. 1. 1. 2 Cor. 13. 5.

How many sorts be there of the common faith?

Two, ordinary and extraordinary; and of the ordinary two also, that which we call historicall, and that wee call temporarie faith.

What is an historicall faith?

It is a knowledge and perswasion of the truth of Gods word concerning the letter and story of it: as that there is one onely God, and in the God a Trinity in Unity; that Jesus Christ is the Saviour of the world, &c.

Historicall Faith.

What is a temporarie faith?

It is a joyfull entertaining of the promises of the Gospell with some seeming confidence, which yet is but vanishing, uncertain, and not rooted; lasteth but for a time, and then comes to nothing. Mat. 13. 20, 21. Luk. 18. 3, 14.

Temporarie Faith.

What is that common faith which you call extraordinary?

It is the faith of miracles, which is the cleaving to some speciall and singular promise; either for the doing of some extraordinary effect, or for the receiving of some outward good, after an extraordinary manner. 1 Cor. 13. 2. Mat. 21. 2. & 7. 22. Mark. 9. 3. Acts 14. 9. Luk. 17. 19.

Miraculous Faith.

By this kind of faith, Judas might work miracles as well as the other Disciples; and by this Faith, many might bee healed by our Saviour in their bodies, who were not healed in their soules.

What now is true saving faith, which none have but the elect, it being proper to them?

Justifying Faith.

It is such a firme assent of the mind to the truth of the word, as flowes into the heart, and causeth the soule to embrace it as good, and to build its eternall happinesse on it.

What is that which you make the object of saving Faith?

The generall object of true saving Faith, is the whole truth of God revealed; but the speciall object of Faith as it justifieth, is the promise of remission of sinnes by the Lord Jesus: For as the Israelites, by the same eyes by which they looked upon the brazen Serpent, they saw other things; but they were not healed by looking upon any thing else, but onely the brazen Serpent: So, though by the same Faith whereby I cleave to Christ for remission of sinnes, I beleve every truth revealed; yet I am not justified by beleiving any truth but the promise of grace in the Gospell.

Open the nature of this saving and justifying Faith, somewhat more fully.

Justifying Faith may bee considered two wayes, either as

God works it in mans heart, or else as mans heart works by it towards God againe.

For first God enables man to beleeve, and then he beleeves by Gods enabling.

In the first respect, Faith is said to be Gods gift. *Eph. 2. 8. Phil. 1. 29.* And it is the greatnesse of Gods power, that raiseth mans heart unto it. *Eph. 1. 19.*

In the second respect man is said to beleeve, *Rom. 10. 10.* and to come to Christ. But he beleeves by Gods enabling him to beleeve, and he comes by Gods causing him to come, *Joh. 6. 44. No man can come unto me except the Father draw him,* saith our Saviour.

What doth God work in man when he gives him Faith?

First, hee enlighteneth the understanding to see the truth and preciousnesse of the rich offers of grace in the Lord Jesus. *1. Cor. 2. 11, 12. 14. John 1. 5. John 12. 39. John 6. 45. Matth. 16. 17. Acts 26. 18.*

Secondly, he enables the will to embrace them, and reach all the desires of the soule after them, and rest and build eternall comfort on them. The things of God as they are foolishnesse to mans naturall Judgement; so they are enmity to his naturall will. And therefore when God gives faith, he gives a new light to the understanding, and new motions and inclinations to the heart. As the Covenant of Grace is, *I will give them a new heart, Ezek. 36. 26.* It must be a mighty power to turne the heart of man upside downe, and cause him to pitch all the desires of the soule upon a supernaturall object. *Joh. 6. 44.*

What gather we from hence?

First, the monstrous wickednesse of the Popish Doctors, who perswade the multitude to rest in a blind faith, which they call implicate and folded up, telling them that it is enough for them to beleeve as the Church beleeves, though they know not what the Church beleeves, nor who the Church is, whereas the Scripture teacheth us that Faith comes by hearing; that is, by hearing the blessed promises of grace offered to the people: *Rom. 10. 14. 17.*

Faith doth not consist in darknesse and ignorance, but knowledge is of the ingredience of it, *John 12. 39.* and therefore sometimes put for it. *John 17. 3. Esa. 53. 11.* Where God doth work Faith, there he gives a saving light to the understanding, though in divers measures and degrees; as there are weak measures of Faith, so weak measures of knowledge and apprehensions in saving mysteries: But no man can build upon Gods gracious word and promise for the truth and reality of what he speaks, without he know what he speaks.

Secondly, we may here learne that Faith doth not consist onely in the understanding, or onely in the will, but in the whole soule; the whole intelligent nature is the seat of Faith: And therefore either Faith is not a supernaturall gift of God, or else they speak ungraciously of Gods grace in the work of Faith, who attribute no more to God then the renovation of mans understanding, and revealing those things to him, which by nature he could not see, leaving the

action

The Popish
implicite faith
confuted.

That the whole
soule is the
seat of Faith.

action of consenting and embracing by faith the things revealed to mans free-will, so sharing the businesse of beleeving between God and man; the enlightning of the understanding shall be Gods, but the inclining the will must be a mans own, any further then it may be invited by morall perswasion. But the Scripture every where shews faith to be such a transcendent and supernaturall gift, as far exceeds all naturall power to produce or reach unto; God doth all in this high businesse by his powerfull Spirit and supernaturall grace.

But how then is it said, that man beleeveth, man receiveth Christ, man comes unto him?

These phrases and the like shew what man doth when faith is wrought in him, how his soul acts by it, and exerciseth this excellent habit received. And it is thus: 1. By Gods teaching him he understands; by Gods enlightning his mind he sees the excellency of the Lord Jesus, and firmly assents unto the word of grace as true, that indeed Christ is the only blessed Saviour, and that all the promises of God in him are *yea* and *amen*. 2. By Gods changing and enabling his will he wils; by Gods sanctifying his affections he loves and embraceth; by Gods printing and sealing them on his heart he possesseth and closeth with Christ, and the precious promises of mercy in him, and embraceth the tenure of the Gospel as the sweetest and happiest tidings that ever sounded in his eares, and entertains it with the best welcomes of his dearest heart, and placeth his eternall happinesse on this Rock of salvation.

Put now all these things together.

They all shew that faith is nothing else but a supernaturall action and worke of God in man, whereby mans heart, (that is) all the powers of mans soule move as they are first moved by God: So that the action of man in beleeving, is nothing but his knowing of heavenly things by Gods revealing them and causing him to know them; his willing them and embracing them by Gods enabling him to will and embrace them: Thus the motion of mans heart to Christ being moved by God is called mans beleeving with the heart: even as a wheel which of it self cannot move, yet being moved by a higher wheel doth move; which motion though it be but one, yet is said to be the motion of two, that is, of the Mover and of the thing moved.

It seemes then that justifying faith consists in these two things, viz. in having a mind to know Christ, and a will to rest upon him.

Yes; whosoever sees so much excellency in Christ that thereby he is drawn to embrace him as the onely Rock of salvation, that man truly beleeves to Justification.

But is it not necessary to Justification to be assured that my sinnes are pardoned, and that I am justified?

No, that is no act of faith as it justifieth, but an effect and fruit that followeth after Justification: for no man is justified by beleeving that he is justified, for he must be justified before he can beleeve it: and no man is pardoned by beleeving that he is pardoned, for he must be pardo-

pardoned before he can beleeve it. But faith as it justifieth, is a resting upon Christ to obtain pardon, the acknowledging him to be the only Saviour, and the hanging upon him for salvation, *Mat. 16. 16. John 20. 31. Acts 8. 37. Rom. 10. 9. 1 John 4. 15. & 5. 1. 5.*

It is the direct act of faith that justifieth, that whereby I doe beleeve; it is the reflect act of faith that assures, that whereby I know I doe beleeve, and it comes by way of argumentation thus,

Maj. Whosoever relyeth upon Christ the Saviour of the world for Justification and pardon, the word of God saith, that he by so doing is actually justified and pardoned.

Min. But I doe truly rely upon Christ for Justification and pardon.

Concl. Therefore I undoubtedly beleeve that I am justified and pardoned.

But many times both the former propositions may be granted to be true, and yet a weak Christian want strength to draw the conclusion; for it is one thing to beleeve, and another thing to beleeve that I doe beleeve: It is one thing for a man to have his salvation certain; and another thing to be certain that it is certain.

How then doth the soul reach after Christ in the act of justifying?

Even as a man fallen into a river and like to be drowned, as he is carried down with the floud espies the bough of a tree hanging over the river, which he catcheth at and clinges unto with all his might to save him, and seeing no other way of succour but that, ventures his life upon it: this man so soon as he had fastned upon this bough is in a safe condition, though all troubles, fears & terrours are not presently out of his mind, untill he comes to himself and sees himself quite out of danger, then he is sure he is safe, but he was safe before he was sure. Even so it is with a Beleever; Faith is but the espying of Christ as the only means to save, and the reaching out of the heart to lay hold upon him. God hath spoke the word and made the promise in his Son, I beleeve him to be the only Saviour, and remit my soul to him to be saved by his mediation: So soon as the soul can doe this, God imputeth the righteousness of his Son unto it, and it is actually justified in the Court of Heaven, though it is not presently quieted and pacified in the Court of Conscience: that is done afterwards, in some sooner, in some later, by the fruits and effects of Justification.

What are the Concomitants of Justification?

Reconciliation, and Adoption, *Rom. 5. 1. Joh. 1. 12.*

What is Reconciliation?

It is that grace whereby we that were enemies to God are made friends, *Rom. 5. 10.* we that were rebels are received into favour; we that were far off, and aliens from God, are now brought neer through Christ, *Eph. 2. 12, 13. & 18. 19. 1 Joh. 1. 3. Heb. 12. 22, 23.*

What is Adoption?

Adoption is the power and priviledge to be the sons of God, *Joh. 1. 12. Eph. 1. 5.* derived unto us from Christ, who being the eternal Son of God, became by Incarnation our brother, that by him God might bring many sons and daughters unto glory, *Heb. 2. 10.*

What

What Reconciliation is.

What Adoption is.

What are the benefits that flow to us from our Adoption?

1. Some are privative immunities, and freedome from many grievances; as 1. We are freed from the slavery of sin, *Rom. 6. 14.* 2 From condemnation, *Rom. 8. 1.* 3 From all slavish fears and terrors, *Rom. 8. 15.* *We have not received the spirit of bondage to fear again, but the spirit of adoption.* 4 From the law, not Ceremoniall only, *Gal. 5. 1.* but Moral; freed I mean from the curse of it, freed from the condemning power of it, freed from the coaction and compulsion of it, freed from the rigorous exaction & inexorable demands of it, as it is a Covenant of works: But not freed from the doctrine of holinesse contained in it; the justified and adopted are every way freed from the Law, as it was an enemy and against us, *Luc. 1.* but not freed as it is our guide and director, containing the rule of Gods holy will. Our Sonship doth not free us from service, but from slavery, not from holinesse, but to holinesse: There is a free service which benefits the condition of a son, Gods service is perfect freedome.

The benefits of Adoption.

2. Some are positive dignities; as, 1. Free access to the throne of Grace, that we may come to God in prayer as to a Father. *Gal. 4. 6.* *Rom. 8. 15.* 2 We have an Interest in Gods particular and special Providence, *2 Cor. 6. ult.* *Rom. 8. 28.* 3 We by our adoption have a free and sanctified use of all Gods creatures restored, the right unto which we forfeited in Adam; for no man hath any true right to any thing now by nature; he may have the use of Gods creatures by Gods patience & forbearance, but not by Gods licence and allowance, untill he be in Covenant with God in Christ, and made a son and heir with him, and then all things are restored, *1 Cor. 3. 21.* *Rom. 8. 32.* 4 From Adoption flows all Christians joy, which is called the joy in the holy Ghost, *Rom. 14. 17.* unspeakable and glorious, *1 Pet. 1. 8, 9.* *Rom. 5. 2.* For the spirit of Adoption is, first, a witnesse, *Rom. 8. 16.* 2^{ly}. A seale, *Eph. 4. 30.* 3^{ly}. The pledge and earnest of our Inheritance, *Eph. 1. 14.* setting a holy security in the soul, whereby it rejoyceth even in affliction in hope of glory.

Do the Justified children of God always then rejoyce?

Joy considered as a delightfull apprehension of the favour of God gladding the heart, though it ought continually to be laboured for, *Phil. 4. 4.* and preserved, yet it may be at times not only darkned and daunted, but for a time even lost, and to be restored, *Psal. 51. 12.* yet it is as all spirituall gifts of God, perpetuall and without repentance, if we regard

1. The matter of rejoycing, which is Gods unchangeable love and grace, *Mal. 3. 6.*

2. The causes and fountains of joy in the regenerate, which are the never failing graces of Faith, *Luk. 22. 32.* Hope, *Rom. 5. 5.* and Love towards God in Christ, *1 Cor. 8.*

3. The valuation (even in the deepest dismay) of our part and hope in Christ above the pleasures of ten thousand worlds.

4. The pretence and claim of a faithfull heart promising and challenging unto it self a comfortable harvest of joy for the present seed-time of sorrow, *Psal. 42. 5.* *Psal. 126. 5. & 57. 11.*

So much of the first main benefit which Christians receive by their communion with Christ, viz. Justification.

Now what is the second benefit which is called Glorification and Sanctification?

Sanctification.

It is the renewing of our nature according to the Image of God, in righteousnesse and true holinesse; which is but begun in this life, and is called Sanctification, and perfected in the life to come, which therefore is most strictly called Glory.

How far forth is our nature renewed in this life by Sanctification?

This renewing is of our whole nature, 1 *Thess.* 5. 23. *Rom.* 12. 2. the understanding being enlightened, the will rectified, the affections regulated, the outward man reformed. But not wholly in this life; and this is done by the powerfull operation of the Spirit of God, who having begun a good work in us, will perfect it unto the day of the Lord, *Joh.* 13. 6. *Psal.* 51. 10. *Ezek.* 36. 26.

What be the parts of our Sanctification?

Two, answerable to the two powerfull meanes whereby they are wrought; First, Mortification, or dying unto sin, and thereby freedom from the dominion thereof by the death of Christ, *Rom.* 6. 6, 7.

Secondly, Vivification, or quickning unto newnesse of life, by the power of the resurrection of Christ; In regard whereof it is also called our first resurrection, *Rev.* 20. 6.

How doth Sanctification differ from the former grace of Justification?

The differences
between Justification and
Sanctification.

In many main and materiall differences, as,

1. In the order, not of time, wherein they goe together, *Rom.* 8. 30. nor of knowledge and apprehension, wherein this latter hath precedence, 1 *Cor.* 6. 11. but of nature, wherein the former is the ground of this latter, 2 *Cor.* 7. 1.

Secondly, in the Subject: the righteousnesse whereby we are justified being inherent in Christ for us; but this of Sanctification in our selves from him, *Rom.* 8. 10.

Eph. 1. 19. 2. 1.

Thirdly, in the cause: our Justification following from the merit, our Sanctification from the efficacy of the death and life of Christ.

Fourthly, in the Instrument; Faith, which in Justification is only as an hand receiving; in Sanctification is a co-working vertue, *Acts* 15. 19. *Gal.* 5. 6.

2 *Cor.* 3. 18.

2 *Pet.* 3. 18.

Fifthly; in the measure; Justification being in all Believers, and at all times alike; but Sanctification wrought differently and by degrees.

Sixtly, in the end; which being in both eternall life, *Rom.* 6. 23, 24. yet the one is among the causes of reigning, the other onely as the high way unto the kingdome.

What is the rule and square of our Sanctification?

The whole word of God, *Joh.* 17. 17. *Pf.* 119. 9. as containing that will of his, *Rom.* 12. 2. which is even our Sanctification, 1 *Thess.* 4. 3, &c.

How doe you prove that Gods word is such a rule?

1. By expresse warrant of Scripture, (2 *Tim.* 3. 14. 17.

2. By the resemblances and things whereunto it is compared, as to the way we walk in, (*Jer.* 6. 16. *Mark.* 12. 14. *Act.* 18. 24, 25.) to a Light and a Lanthorn in a dark place, to guide our feet into the way of peace, *Psal.*

Psa. 119. 105. *Prov.* 6. 23. *2 Pet.* 19. 20. *Luc.* 1. 77. 79. to a Glasse, *Jam.* 1. 25. to a Rule, Line, Square, Measure, and Ballance, whereby must be framed, ordered, measured, and pondered. *Isa.* 28. 17. *Gal.* 6. 16.

Phil. 3. 16.

3. Because they only are commended for a holy and righteous life, who have framed it according to the Word, *Luc.* 1. 6. and all others se- cluded, *Isa.* 8. 19, 20. *Mat.* 22. 29.

4. Because nothing can be counted holy and righteous which God doth not so accompt, and that in his Word, so as he only is righteous, and maketh this or that to be holy and righteous. So his Word only sheweth us what that is which he so accompteth, and therefore it is called his holy Word, holy Scriptures, righteous Laws, &c. *Deut.* 4. 8.

2 Tim. 3. 15, 16.

What mean you here by the holy Word of God?

Both the Law and the Gospel, the Old Testament & the New.

Job 22. 22.

Joh. 17. 17.

How is the Gospel a rule of obedience being the rule of faith?

As the Law requireth obedience, *Jam.* 12. 1. so the Gospel directeth the faithful how to perform it, *1 Tim.* 1. 9, 10, 11. only with difference,

Eph. 4. 20, 21.

The differences between the Law and the Gospel.

* *John* 5. 23, 24. 14. 1.

1. Of the manner; the Law propounding God to be worshipped of us in himself as our Creator, the Gospel in Christ as our Saviour*.

2. Of the end; The Law requiring all duties, as for the procure- ment of our own salvation: The Gospel in way of thankfulness, for salvation in Christ already bestowed; *1 Thess.* 5. 18.

3. Of the effect; the Law (like *Pharaoh*, that required brick, but allow- ed no straw) demanding obedience, but vouchsafing no assistance, (sup- posing man as in the state of Creation) The Gospel both offering and conferring to the regenerate that which it requireth, *Rom.* 10. 5, 6, 8. for it both requireth and confirmeth faith unto the Elect; and that not only as a hand to lay hold on Christ, but also as a chief vertue working by love in all parts of obedience; without which even the Gospel is a Law, that is, a killing letter, *2 Cor.* 3. 6. to the unregenerate, and with which the Law becommeth as it were Gospel to the regenerate, even alaw of liberty, *Jam.* 1. 25. & *2. 12.* For as the Law saveth us not with- out the Gospel, so the Gospel saveth us not without the Law.

Doth not the Gospel add other Precepts or Counsels to those of the Law?

Not any other in substance of action, but only reneweth and enfor- ceth those of the Law, *1 Joh.* 2. 7, 8. and specifieth some duties, as of faith in the Messias, of the Sacraments, &c. which have their generall ground from the Law. As for those that are propounded in form of counsell, and doe concern things indifferent, they are not therefore ar- bitrary courses, *Rev.* 3. 18. of higher perfection, much lesse meritori- ous of greater glory, but as they are applyed with due circumstances, necessary precepts referred to some or other Commandement of the Law, the neglecting whereof excludeth from the kingdome of God.

Mat. 19. 23.

What is that law which with the direction of the Gospel is the rule of Sanctification?

The Morall law, or law of nature engraven by God himself first in the heart of man in his Creation, after in Tables of stone*, in the days of *Moses*, and so published and committed to the Church for all ages as the royall Law, for obedience to God our King (*Jam.* 2. 8.)

The Morall law the rule of Sanctification. * *Deut.* 10. 4.

Why did God write that law in Tables of Stone?

Partly

Partly to signifie the perpetuall use and continuance of them to the end of the world : Partly to shew the stony hardnesse of our hearts, in which this law was to be written, and to declare how hard it is to bring us to obedience of them.

Why did none but God write this Law in Tables of stone?

Because none but God can write his Law in our hearts.

How was this Law delivered?

To shew the gloriousnesse of it God delivered it in fire, for the Mountain burned, the Trumpet sounded, the people fled, and Moses himself trembled.

What did this signifie to them, and teach us?

1. That without Christ the Law is but death.
2. That we should be very careful to perform obedience to the same.

Did God give no other law but the Morall law onely?

Yes, he added the Ceremoniall and Judiciall laws, as speciall explanations and applications of the law Morall, unto that present Church and people the Israelites.

What was the Ceremoniall law?

Ceremoniall
Law.

That law which did set down orders for direction in rites of outward worship, shadowing the grace of the Gospel (*Heb. 10. 1, &c.*)

Are we bound to keep and observe those laws?

No, for the substance being now exhibited, those shadows are utterly abolished by the death of Christ, and therefore the use of them now, would be a kind of denyall of his death.

What call you the Judiciall law?

Judiciall Law.

That wherein God appointed a form of Politique and Civill government of the Common-wealth of the Jews, which therefore is ceased with the dissolution of that State, for which it was ordained; saving only in the commonequity.

Is this law utterly revoked and abolished by Christ?

No; for he came not to overturn any good government of the Common-wealth, much lesse that which was appointed by God himself.

May not Christian Magistrates then swerve any thing from those laws of government, which were set down by Moses?

In some circumstances they may, but in the generall equity and substance they may not.

What Judiciall laws are immutably to be observed now of Christian Magistrates?

Those which have reasons annexed unto the, & specially those wherein God hath appointed death for the punishment of heinous offences.

What is the Morall law?

The Morall
Law.

That which commandeth the perfection of godlinesse & righteousness, and directeth us in our duties to God and man, *Deut. 5. 32. 12. 32.*

Are we not delivered from this law by the means of Christ?

From the burthen of the law exacting in our own persons perfect obedience, & from the curse of that law due unto disobedience, we are delivered by Christ, *Gal. 3. 10, 11, 12, 13.* But from the Commandment as a rule of life, we are not freed, *Jam. 2. 8.* but contrariwise are inclined & disposed by his free Spirit to the willing obedience therof, *Pf. 51. 12. & 119. 32. 45. 1 Joh. 5. 3.*

To

To what end serveth the Law?

The end and use of the Law.

First, it is a Glasse, to discover our filthinesse, and to shew us our finnes, and the punishment thereof, that thereby we may be driven unto Christ, to be purged by him, (*Gal. 3. 24. Rom. 3. 20. 27.*) For it layeth open all the parts of our misery, both sinfulness, accursednesse, and impotency, or unablennesse to relieve our selves; so whipping us, and chasing us to Christ, that in him we may finde deliverance.

Secondly, when we are come to Christ, and feele our selves saved by him, it is a guide to direct us in the way we have to walke in all our life after, *Matth. 5. 17. Luke 1. 6. Deut. 6. 6.* For after the Law hath brought us to Christ, the feeling of the love of God within us, maketh us to strive towards the obedience of it, and then it is a rule to direct us how to behave our selves in all things that we doe, teaching us how we are to live, in such sort as whosoever walketh not accordingly, cannot be saved.

What further use hath the Law in the Regenerate?

First, as a light it directeth us, for the world being a darke wilderness, and we being naturally blinde, are in continuall danger of falling, unlesse our steps be guided by the Lampe of the Law.

Secondly, as a prick it inciteth us to obedience, because God commandeth them.

Thirdly, it frameth us to humility whilst by it wee understand that we are farre from fulfilling it.

What gather you of this?

First, what great reason there is, that we should be well acquainted with the Law of God, seeing it is of so great use.

Secondly, that every one should have a warrant of all his doings out of this Law of God; whereby all the creatures are sanctified for mans use.

What is the contrary vice?

Ignorance; whereof Christ saith, that the blinde fall into the ditch. *Matth. 15. 14.*

So much of the use of the Law: What is required for our profiting therein?

In the first place it is required, that we have the right understanding of the Law, without which it is impossible to reap any of the former fruits; for how can a man acknowledge the breach of that Law, which he knoweth not? or how can he serve God in the endeavour of the performance of it, unlesse he understand his Masters will?

1. Knowledge of the Law required.

What Rules are principally to be observed for the understanding and right interpreting of the Law?

Three especially.

What is the first?

That the Law is spirituall, reaching to the soule and all the powers thereof, and charging as well the heart and thoughts, as the outward man. *Rom. 7. 14. Deut. 6. 5. Matth. 22. 37. Mark 12. 30. Luke 10. 27.*

Rules to be observed for the interpretation of the Law.

1. Rule; The Law is spirituall.

How doth the Law shape all the powers of the soule?

It shapeth the understanding to know every duty, even all the will of God : It chargeth the judgement to discern between good and evill ; and between two good things which is the better : It chargeth the memory to retain : It chargeth the will to chuse the better, and to leave the worse : It chargeth the affections to love things to be loved ; and to hate things to be hated.

Doth the Law require these alike of all?

No ; but according to the Sex, growth in age, and difference of calling ; as more of a man than of a woman ; of a young man than of a childe ; of a publike person, than of a private man.

What is the second Rule?

2. Rule : That the Law is perfect.

That the Law is perfect. *Psal. 19. 7.* Not onely binding the soule, but also the whole soule, the severall functions of her faculties, perfectly ; as the understanding to know the will of God perfectly ; the judgement to discern perfectly betwixt good and evill ; the memory to retain, and remember all perfectly ; the will to chuse the good, and leave the evill perfectly ; the affections to love the one, and hate the other perfectly. So in condemning evill, it condemneth all evill : and in commanding good, it commandeth all good, charging man to practise the good, and refuse the evill perfectly ; and that not only as it was commanded *Adam* before his fall ; but also according to the severall times, before, in, and after the Law.

What is the third?

That in every Commandement there is a borrowed Speech, whereby more is commanded or forbidden than is named.

What speciall Rules are comprehended under this third?

These three following.

3. Rule : In every Commandement there is a Metaphor, or Synecdoche.

1. Branch of the third Rule.

1. Whatsoever the Law commandeth, it forbiddeth the contrary ; and whatsoever it forbiddeth, it commandeth the contrary. *Matth. 5. 21, 23, 24, 25.* So where any duty is enjoined as in the affirmative Commandements, there we must understand the contrary sinne to be forbidden. *Matth. 4. 10. 1 Cor. 15. 34.* And where any sinne is forbidden, as in the negative, there must we know the contrary duty is required. *Eph. 4. 28.*

2. Branch.

2. Whatsoever the Law commandeth or forbiddeth in one kinde, it commandeth or forbiddeth all of the same kinde, and all the degrees thereof : for under the kinde, manifest, and plaine, are understood all things of like sort, and under one maine duty, or crime expressed all degrees of good or evill in the same kinde are either commanded, or forbidden. *Matth. 5. 21, 22, &c. 1 Joh. 3. 10.*

3. Branch.

Thirdly, whatsoever the Law commandeth or forbiddeth, it commandeth or forbiddeth the causes thereof, and all meanes whereby that thing is done, or brought to passe : So that with the thing forbidden, or the duty enjoined, all occasions, and provocations, or furtherances thereto, are consequently condemned, or required. *1 Thes. 5. 22. Heb. 10. 24, 25. Matth. 5. 27 30.*

Besides the true knowledge, what is further required for a profitable course in the Law.

First, remembrance, without which our knowledge is nothing, as that

that which is powred into a riven Vessell. And therefore in the fourth Commandement, God using this word *Remember*, teacheth us how deeply negligence and forgetfulnesse, (although not alike) in all, are condemned.

Secondly, judgement to take heed, that we doe nothing rashly and suddenly, but ever to examine our wayes.

Thirdly, the will and affections must be formed to an obedience of the Commandements: whereto also it may helpe to consider, that God propoundeth the ten Commandements in the second person of the singular number, saying, *Thou shalt not, &c.*

Why are the Commandements uttered in this sort; rather than by yee, or no man, or every man? &c.

First, because God being without partiality, speaketh to all men alike; as well the rich as poore, high as low.

Secondly, because no man should put the Commandements of God from himselfe, as though they did not concerne him: but every particular man should apply them to himselfe, as well as if God had spoken to him by name.

What gather you of this?

That God wisely preventeth a common abuse amongst men, which is to esteeme that spoken to all men, to be, as it were, spoken to none: as you shall have it common amongst men, to say and confesse, that God is good, and mercifull, and that he commandeth this, and forbiddeth that; and yet they usually so behave themselves, as that they shift the matter to the generall, as if it did nothing belong to them in particular; and as if they notwithstanding might live as they list: and therefore every man is to judge and esteeme that God speaketh in the Law to him in particular; and is accordingly to be affected therewith.

That this obedience may be more willing and cheerefull; what is further to be thought upon?

We must set before our eyes Gods benefits bestowed upon us, as the Lord did before the Israelites, in the Preface to the ten Commandements.

What benefits ought we chiefly to call to minde?

First, those which God doth generally bestow upon all his Children, as our Election, Creation, Redemption, Vocation, Iustification, Sanctification, continuall Preservation; and then particularly, such blessings as God hath severally bestowd upon every one of us.

Are not the judgements of God also to be thought upon for furtherance to this obedience?

Yes verily, to make us feare to offend in our wayes. *Exod. 20. 5. 7. Psal. 119. 120.*

Remaineth there yet any more?

Good company, which with David wee must cleave unto. *Psalme 119. 63. Prov. 13. 20.* not the noblest, or of greatest account, but the godliest: for if we will avoyd such a sinne, we must avoyd all company that doth delight therein; which is no lesse dangerous, than good company is profitable.

What gather you of this?

Why the Commandements are propounded in the second person.

Good company required.

That whosoever maketh no choyce of company, maketh no conscience of sinne: as those that dare keepe company familiarly with Papists, and prophane persons, thinking that they may keep their Conscience to themselves.

Hitherto of the helpes both of the knowledge and practice: In what part of the Scripture is the Morall Law of God contained?

It is handled at large throughout the whole Scripture; but is summarily first contrived into ten words, or ten Commandements, *Exod. 20. Deut. 4. 13. & 10. 4.* and then into two, *Matth. 22. 37. 40. Luke 10. 27.* comprehending the summe of the whole Law, which are now to be spoken of.

Why hath God given ten Commandements, and no more? Deut. 5. 22.

First, that no man should either adde any thing to, or take any thing from the Lawes of God.

Secondly, that we might be left without excuse, if we learned them not; seeing they be but ten, and no more.

How are these ten Commandements propounded?

Sometime affirmatively, as the fourth and fift: Others negatively, as all the rest. Some with reasons annexed, as the five first: Some without, as the five last: and all of them in the time to come, and in the second person singular.

Why they are layd downe in the second person singular, you have shewed before, and why some have reasons added unto them, you shall heare a little after: Declare now why God hath propounded all the Commandements in the time to come, saying, Thou shalt not &c.

Because it is not enough for us that wee have kept the Commandements of God heretofore, except we continue in keeping of them to the end of our lives.

Why are there more of the Commandements negative, telling us what we should not doe, then affirmative, telling us what wee should doe, all of them except two, being set downe negatively?

Why the Commandements are propounded negatively.

1 To put us in minde of our corruption, which needeth greatly to be restrained, whereas if Adam had continued in integrity, sinne had not beene knowne, and then vertue onely had beene propounded to us to follow.

2 Because our soules being full of sin, must have them plucked forth, before we can do any thing that is good.

3 Because the negative bindeth more strongly; for the negative precept bindeth alwaies, and to all moments of time, the affirmative bindeth alwaies, but not to all moments of time.

How are the Ten Commandements divided?

Into two Tables, *Deutero. 4. 13. 10. 1, 4.* which Christ calleth the two great Commandements, *Mat. 22.*

What doth the first containe?

Our duty to God in the foure first Commandements.

What doth the second?

Our duty to man in the six last.

What is the summe of the first?

Thou shalt love the Lord thy God with all thy heart, and with all thy Soule,

The division of the Decalogue.

The sum of the first Table.

Soule, and with'all thy strength, and with all thy minde, *Deutero. 65.*
Mat. 22. 37, 38. Luke 10. 27.

What is the summe of the second?

Thou shalt love thy Neighbour as thy selfe, *Luke 19. 19. Matth. 22. 39*
Luke 10. 27.

The summe of
the second
Table.

What is the summe of this summe?

Love, which consisteth in two heads (as we have heard) to wit the
 love of God, and of our neighbour, *Luk. 10. 27. 1 Iohn 5. 2. 1 Tim. 1. 4, 5.*

What use is there of this short summe?

Very great, both to shew the marvellous wisdom of God, and also
 for singular profit that redoundeth to us thereof.

Wherein appeareth the wisdom of God?

That fith it was great cunning to contrive the whole will of God
 into Ten words, it must needs bee more wonderfull to bring all into
 two.

What is the profit that redoundeth unto us?

It furthereth us unto that two-fold use of the Law before spoken of:
 for, first, it is a means the more to humble us, and so the more effectually
 to drive us unto Christ; secondly, it helpeth us much in our obedience
 to Christ and his Commandements.

What profit ariseth of the first use concerning humiliation?

That men being brought to a neerer sight of their sins, might bee the
 more earnest to come unto Christ.

How shall that bee?

That when all our finnes are gathered into one heape, and mustered
 into one Troope, they may appeare the greater, and cast us downe the
 more: as a man owing sundry debts unto divers, or unto one man, in the
 particulars is confident of his ability to pay all, as long as he heareth they
 are but small summes, but hearing the whole summe, despaireth of the
 payment of it: or when as there bee many Souldiers comming against
 their enemy, but yet here and there scattered, they doe not affect us
 with so great feare, as when they bee gathered and ranged in order, and
 are all under one fight or view.

How is this shewed in our love towards God?

In that it should be done in simple obedience of the whole man, that
 is, of all the powers both of body and soule, which is impossible for any
 man to doe.

What are they of the soule?

Two, of the Minde, and of the Will.

What are they of the Minde?

The Understanding and Iudgement, unto both which Memory is
 annexed.

How are these charged?

Our understanding should perfectly comprehend all things that God
 would have us to know; in Iudgement we should thinke aright of them,
 and the Memory accordingly should retaine them; but wee are ignorant
 of many things, and those which we know, wee know but in part, and
 that which wee know, wee judge not aright of, nor remember as wee
 ought.

How stand the Will and Affections charged?

Hereby must we love perfectly all knowne good, and perfectly hate all knowne evill, of which wee come a great deale shorter, then of the other.

What are they of the body?

All the Members, parts and graces of the body (as beauty, strength, &c) should bee wholly imployed in the Service of God, and doing of His Will; but the wandering of our eyes in the hearing of the Word, and other parts of Gods Service, doth easily bewray our great negligence, and the small obedience and conformity of the rest of the Members and parts of the body.

Shew the same in our love towards our Neighbour.

In that we must love him as our selfe, which as it is so much the lesse then the former, as man is inferior to God; so we being not able to accomplish it, are much lesse able to fulfill the other.

How shall that bee tryed?

By examination of our selves in some particulars: as for example; whether we love a stranger, or our utter and most deadly enemy, as our selves, which no man ever did, nay a common Man, or to bee plainer, even our dearest friend, as we doe our selves, which cannot bee found, *Deut. 28. 53, 56. &c.* and therefore the righteousness of the Papists is a rotten righteousness, and such as will never stand with the righteousness of God.

What profit ariseth of the second use?

That by it, as by a glasse, wee may the easier see, and being shortly contrived, we may the better remember our whole duty both to God and man; it being as a Card or Mappe of a Countrey easier carried about with us.

Seeing then that the whole summe and maine end of the Law is Love, what gather you thereof?

That which the Apostle exhorteth unto, (*viz.*) To leave all idle questions as unprofitable, and to deale in those matters onely which further the practise of love. *1 Tim. 1. 4, 5.*

Why is the love of God called the first and greatest Commandement?

Matth. 22. 38.

Because we should chiefly, and in the first place, regard our duties to God, and be most carefull to understand his will, and to worship him. *1 John 4. 20.* In which respect the first Table is put before the second, as being the principall.

How may it appeare that our duties to God are to be preferred before the other towards our Neighbour?

First, by the inequality of the persons offended; because it is worse to offend God than man. *Acts 4. 19.*

Secondly, by the punishment assigned in the Scriptures: For the breaches of the first Table are to be more severely punished than the breaches of the second: As he that revileth the Magistrate shall beare his sinne; but hee that blasphemeth God shall bee stoned to death. *1 Sam. 2. 25.*

Numb. 24. 11. 14.

What gather you of this?

The crafty practices of Papists, who would make men beleeve, that the chiefeſt godlineſſe, and moſt meritorious good workes of all required in the Law of God, are the workes of the ſecond Table; as Charity, Almes-deeds, &c. thereby deceiving the people to enrich themſelves.

Are all the duties of the firſt Table greater than all the duties of the ſecond?

No, unleſſe the compariſon be equally made: for the morall duties of the ſecond Table being perpetuall, are greater than the Ceremoniall duties of the firſt being temporall: whereunto agreeth, That God will rather have mercy than ſacrifice. *Hof. 6. 6. Matth. 9. 13.*

When doe you count the compariſon equall?

When they are compared in like degrees, as the chiefe Commandement of the firſt Table, with the chiefe of the ſecond, the middle duties of the one, with the middle duties of the other; and the laſt and leaſt of the former, with the laſt and leaſt of the latter: Thus if we compare the greateſt with the greateſt, and the meaneſt with the meaneſt, the duties and breaches of the firſt Table are greater than the duties and breaches of the ſecond. But though the principall ſervice of the one be greater than the principall ſervice of the other; if the compariſon be not made in the ſame degrees: as if (for example) the murder of a man be compared with the leaſt abuſe of the name of God; or Adultery, with the leaſt breach of the Sabbath; theſe of the ſecond Table are greater.

Why is the ſecond Table ſaid to be like unto the firſt? Matth. 22. 39.

For that they goe ſo hand in hand together, that no man can performe the one, unleſſe the other, as St. *Iohn* teacheth. So *Ephes. 1. 2. chap.* fourth and; fiſt. For whoſoever keepeth the firſt Table well, cannot but keep the ſecond: and whoſoever keepeth the ſecond, muſt needs keep the firſt.

What is to be ſaid of thoſe, that ſeeme to keep the one, and care not for the other?

If they will ſeeme to ſerve God, and are not in Charity, they are meere hypocrites; and if they will ſeeme to deale uprightly with their neighbour, and have not the love of God in them, they are prophane Hypocrites, and very Atheiſts.

Wherein elſe doe the Tables agree?

Fiſt, in that they are both perpetuall.

Secondly, in that they are both perfect.

Wherein doe the Commandements of the firſt Table agree?

In this principally, that they concerne the worſhip of God, and containe our whole duties towards him.

How are they divided?

They either reſpect the root of this worſhip, as the firſt; or the branches thereof, as the three following: For the fountaine worſhip of God is preſcribed in the firſt Commandement; the meanes of this ſervice in the other three.

Why did God enjoyne his worſhip in foure Commandements?

That we might the better know and retaine them in mind, or otherwiſe might be liſt the more without excuſe.

The diviſion
of the firſt
Table,

What

What is common to these foure Commandements of the first Table?

That every one hath his severall reason annexed, yet with this difference, that the first hath his reason going before the Commandement, and the other three have it following.

Have not the Commandements of the second Table their reasons also?

Yes verily in the Scriptures; but for brevity they are omitted in the Decalogue.

Why are the reasons of the Commandements of the first Table rather set down then of the second?

First, that we might know, that there is no lesse light left in us of the worship of God, then of the duties wee owe to our neighbours.

Secondly, to teach us, that as all obedience should bee grounded upon Reason and Knowledge, so especially that which concerneth Gods worship.

What gather you of this?

That those are greatly deceived who thinke it sufficient, if they have the Commandements by heart, or can say them by roat.

Why is the reason of the first Commandement set before, which in all the other commeth after?

Because it serveth not onely for a reason of this Commandement, but also for a Preface to all the ten; for it hath a reference to them all, and is a reason to urge the observance to every one of them.

In what words is it expressed?

In these words of God, *Exod. 20. 2. I am the Lord thy God which brought thee out of the Land of Egypt, and out of the house of Bondage.*

How prove you this to be a Reason, and not a Commandement, as some doe thinke?

First, because it is commonly used for a reason of other Commandements. *Exod. 20. 5. 7. Lev. 19. 36. 37.*

Secondly, because it hath not the forme of a Commandement.

Thirdly, sith the other three Commandements have their reasons added, it is unlikely that the first and chiefest should have none.

How is this Preface set as a reason to enforce the observation both of the first Commandement, and of all the rest?

Thus: If I bee the Lord, the God which brought thee out of the land of Egypt, thou must take me for the Lord thy God alone, and keep all my Commandements. But I am the Lord thy God which brought thee out of the land of Egypt: therefore thou must take mee for thy God alone, and keep all my Commandements.

What ground of obedience is there laid in this Reason?

That this Law is to be obeyed, because it proceedeth from him, who is not onely the Lord our Maker, *Psal. 100. 3.* but also our God and Saviour, *1 Tim. 4. 10. Psal. 36. 6.*

Whence is the latter?

From the Covenant of grace, whereby he is our God, and Saviour of them that believe, *1 Tim. 4. 10.* assuring them of all gracious deliverances by vertue of his Covenant, from all evils and enemies, both bodily, and especially spirituall: a proove whereof is laid downe in that famous deliverance of the people of Israel out of the slavery of Egypt, which

which was so exceeding great, that by reason thereof they were said to be in an Iron Furnace; *Deut. 4. 20.*

How can this belong to us which are no Israelites?

Though we be not Israel in name, or according to the flesh, yet wee are the true Israel of God according to the spirit and promise.

Why doth the Lord make choyse of that benefit which seemeth nothing at all to belong unto us, rather then of any other, wherein we communicate with them?

1. Because it is the manner of God to allure the Israelites, to whom the Law was given at first, as children with temporall benefits, having respect to their infirmity and child-hood: whereas wee are blessed of God with greater knowledge, and therefore in respect of them are (as it were) at mans estate, *Deut. 28. 13.*

How the reason of the first Commandment belongs to us.

2. Because it was fittest to expresse the spirituall deliverance from Satan by Christ, which was thereby figured and represented; and so it belongeth no lesse, if not more, to us than to them.

3. Because we being freed from the slavery of our bloody enemies, whereunto we were so neere, more than once, and unto whom we justly have deserved to have beene enthralled, and it being the common case of all Gods Children to bee in continuall danger of the like, and to feele the like goodnesse of God towards them; we may also make use of this Title, and esteeme it a great Bond also of us unto God.

4. Because it was the latest benefit; the sweetnesse whereof was yet (as it were) in their mouth: and herein the Lord had respect unto our corrupt nature, who are ready to forget old benefits, how great soever.

What is there in this reason to set forth the true God whom we worship, and to distinguish him from all Idolls whatsoever?

1. The name *Jehovah*, which betokeneth that hee onely is of himselfe, and all other things have their being of him: whereby wee are taught, that there is but one true God, whose being there is no creature able to conceive, and that hee giveth being to all other things, both by creating them at first, and by preserving and directing of them continually.

2. The name *Elohim*, or God; which in the Hebrew is of the plurall number, to signifie the Trinity of the Persons in the Vnity of the God-head.

3. That he is both Omnipotent, and is able to do all things, and also willing to imploy his power to the preservation of his people, proved from an argument of the effects, in the deliverance of the Israelites out of Egypt.

So much of the Preface. What are the words of the first Commandment?

**Thou shalt haue no other Gods before Me. Or,
Thou shalt not haue any strange God before
My Face. Exo. 20. 3.**

The first Commandment:

What

The scope and meaning of this Commandement.

What is the scope and meaning of this Commandement ?

1. That this *Jehovah*, one in substance, and three in persons, the Creator, and Governour of all things, and the Redeemer of his people, is to be entertained for the onely true God, in all the powers of our soule, *Matth. 22. 33.*

2. That the inward and spiritual worship of the heart, *Prov. 23. 26.* wherein God especially delighteth, *Deut. 5. 29.* and which is the ground of the outward, *Prov. 4. 23. Matth. 12. 35.* is to be given to him, and to none other, and that sincerely without hypocrisie as in his sight, who searcheth and knoweth the heart, *Jer. 17. 10.* For this word, *Before me, or, Before my face*, noteth that inward entertainment & worship wherof God alone doth take notice: and thereby God sheweth that he condemneth as well the corrupt thoughts of mans heart, concerning his Majesty, as the wicked practice of the body; for our Thoughts are before his face.

What is forbidden and required in this first Commandement.

What is forbidden in this Commandement ?

Originall corruption, so farre forth as it is the fountaine of impiety against God, *Rom. 8. 7.* with all the streames thereof.

What is required in this Commandement ?

That we set up, imbrace and sanctifie the Lord God in our hearts, *Isa. 8. 13.* yeilding to him in Christ, that inward and spirituall worship which is due unto his Majesty.

Wherein doth this consist ?

1. In knowing of God in himselfe, in his properties, and in his workes; for it should be the joy of every Christian soule, to know the true God, and whom he hath sent, Christ Iesus. *Io. 17. 3.*

2. In cleaving unto him. *Dent. 11. 22. Josh. 23. 8. Acts 11. 23.*

How is that to be done ?

1. We must be perswaded of Gods love to us, and so rest upon him for all we want; being assured, that he both can and will abundantly provide for us here and for ever.

2. We are to love him so heartily as to be loath to offend him, and delight to please him in all things.

So much of the Commandement in generall: What are we to consider of it in particular ?

The severall branches of the first Commandement.

First, the severall branches of it.

Secondly, the helps, and hinderances of the obedience thereof.

What be the severall branches of this Precept ?

There is here commanded:

1. The having of a God; and herein Religion.

2. The having of one onely God and no more; and herein unity.

3. The having of the true God, and none other for our God; and herein truth.

To what end doth God command us to have a God; seeing wee cannot chuse but have him for our God, whether we will or not ?

Because albeit all men of necessity must have a God above them, yet many either know him not, or care not for him; and so make him no God, as much as in them lyeth.

What is it then to have a God ?

To know and worship such an infinite Nature as hath his being in himselfe, and giveth being to all other things, wholly to depend upon him, and to yield absolute obedience to his will.

What it is to have a God,

What is it to have no God?

In heart to deny either God himselfe, or any of his properties, or so to live as if there were no God at all.

What things are to be considered in this first branch of this Commandement?

Such as doe concerne the faculties of the soule, and the severall powers of the inward man; namely, the Vnderstanding, Memory, Will, Affections, and Conscience.

What is the Vnderstanding charged with, in being commanded to have a God?

1. To know God as hee hath revealed himselfe in his Word, and in his Works. 1 Chron. 28.9. John 17. 3.

2. To acknowledge him to be such an one, as we know him to be.

3. To have faith both in believing the things that are written of him, and applying to our selves his good promises.

What are we to consider in the knowledge of God?

First, the knowledge of God himselfe. Secondly, of the things belonging unto him.

Of the knowledge of God,

Wherein is God himselfe to be considered?

In the Vnity of his Essence; and Trinity of his Persons.

What are the things belonging unto God?

His properties and his actions, whereby onely we can know him, his substance being past finding out of man or Angel.

What are his properties?

His Wisedome, Omnipotence, Iustice, Goodnesse, &c. which are in him all essentiall.

What are his actions?

His determining, and executing of all things.

What are the things forbidden in this Commandement, as repugnant to this knowledge of God?

Opposites to the knowledge of God.

They either faile in defect, or in excessse.

What are those that faile in defect?

1. Ignorance of God, and of his will, which being a breach of Gods Commandement, doth therefore deserve damnation, 2 Thes. 1.8. Heb. 4. 16.

Ignorance of God,

2. Vncapableness of knowledge.

3. Atheisme, which is a denyall of God.

How many sorts of ignorance be there?

Three: { 1. Simple ignorance, such as children and fooles have.
2. Wretchlesse ignorance; when a man may learne, and will not.
3. Wilfull ignorance, when a man would faine be ignorant of that he knowes.

What is that which faileth in excessse.

Curious searching into the secrets of God, Deut. 29.29.

What vice is contrary to that faith which is here commanded?

Infidelity and doubtfulnessse, Psal. 116. 11.

Hitherto

Hitherto of the Understanding : what is required in the Memory ?

The remembrance of God and good things, especially of those which most concerne us, and chiefly at that instant, when we should make use of them.

What is the contrary vice ?

Forgetfulness.

What is required in the Will ?

That we serve God with a perfect heart, and with a willing minde.

1 Chron. 28. 9.

What is the contrary to this ?

Unwillingnesse to good things, principally the best.

What affections be there here ordered ?

1. Affiance. 2. Love and Hatred. 3. Feare. 4. Ioy and Sorrow.

What are we commanded in regard of the first of these.

Affiance in
God.

To put our whole trust and confidence in God, and continually to depend upon him, *Psalme 22. 4, 5, 8, 9. 73. 25. Eph. 4. 14.*

What vices are condemned repugnant to this ?

1. In defect, want of dependance upon God, and distrust of his power, mercy, promises, and providences.

2. In excessse, presuming of Gods mercies, though we live as wee list. And tempting him when we so depend upon him, that we neglect the use of the meanes, which he hath appointed, *Matth. 4. 6, 7.*

What vertues doe arise of this affiance and trust in God ?

Patience and Hope.

What is Patience ?

Patience.

That vertue whereby we willingly submit our selves to the pleasure of God in all things, and with alacrity goe through those troubles which he sendeth upon us like obedient children, meekly enduring the correction of our heavenly Father, *1 Sam. 30. 6. Heb. 12. 7, 8, 9. &c.*

What vices are condemned as repugnant to Patience ?

1. In defect; murmuring and impatiency in grudging to beare whatsoever crosse the Lord shall lay upon us.

2. In excessse; stupidity in not being touched, nor profiting by the hand of God being layd upon us.

What is Hope ?

Hope.

That vertue whereby we expect all good things from God, and patiently attend for all things that we need at his hands; not onely when wee have the meanes, but also when we want all apparent meanes, (as the Israelites did in the Desert. Yea, when the meanes seeme contrary, as the three companions of Daniel, and Daniel himselfe did, *Dan. 3. 17, 18.* and Job profest he would do, I will trust in God, though he kill me, *Job 13. 15. Psal. 22. 4, 5. & 57. 7. & 37. 7.*

What is contrary to this ?

Despaire of Gods mercies. *Gen. 4. 13.*

What is required in the affections of Love and Hatred ?

Love of God.

First, that we love God above all, and all things that are pleasing unto him.

Secondly, that we hate ungodlinesse, and every thing that God hateth.

Upon what is our love of God grounded?

That we know and believe that he is good, yea the chiefest good, and that we love him above all things, *Deut. 6. 5.* which is so excellent a vertue that it is accounted the end of the Law.

What contrary vices are here condemned?

Coldnesse of affection towards God, and little love of goodnesse, of Gods Servants and Service.

2 Want of hatred against our owne and others finnes.

3 Hatred of God and godlinesse, *Psal. 10. 3, 4. Rom. 1. 30.*

Is it possible that any man should be a hater of God?

None indeed will confesse this; yet by this marke he may be known, when he is a despiser of the Worship and Service of God.

And how may one that loveth God be discerned?

When a childe doth love his father, his only desire will be to do such things as please his father, and to abstaine from those things which might displease him, yea, his chiefest felicity will be, to bee alwayes in his favour, and in his presence; and in his absence hee will be alwaies thinking and speaking of him. Such then as bee the Children of God, by grace, as long as they are absent from their father will talke, and muse, and meditate upon him, in all things they doe, they will desire to be well thought of by him, they will bee alwayes carefull to please him, and by their honest callings to glorifie him.

What duties then doe arise from the love of God?

1 To love his Word and Commandements, *Iohn 14. 15. and ver. 21. 23. Psal. 119. 97.*

2 To yeild absolute obedience to his whole Will.

3 To bestow all our care, paines and diligence in pleasing him, and so to consecrate our selves to him, never being weary of his Service.

What vices are repugnant to this?

1 In defect, Profanenesse, when a Man is without all care and conscience of glorifying God.

2 In excessse, Superstition, when a man would give more Worship unto God then he requireth.

What other duties appertaine to the love of God?

1 To esteeme of his favour above all things.

2 To give him the praise of all his benefits, bestowed upon our selves and others, and to bee thankfull unto him for the same, *1 Thes. 5. 18.*

What is contrary to this?

Ingratitude, and unthankfulness unto God, for all his benefits, *Romans 1. 21.*

Upon what is our feare of God grounded?

Because wee know and believe that he is most powerfull; and just above all, wee stand in such a godly feare, as not to doe any thing, but that which maketh for his glory, (*Mat. 10. 28. 1 Pet. 1. 17. & 3. 2. Heb. 12. 28. Psal. 103. 13. Isa. 66. 2.*) For this is not a servile feare, (whereby one is a fraid to be damned) but an awfull feare, whereby we are afraid to offend our Maker.

What then is required in this feare?

That we doe not the good wee doe onely or principally for feare of danger

Thankfulness.

Feare of God

None

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danger from men, but for feare of God.

What is the vice contrary to this?

The want of the feare of God, and contempt of his Majesty.

What sin is joyned with the want of the feare of God?

Carnall security, whereby a man doth flatter himselfe in his owne estate, be it never so bad.

What vertues arise from the feare of God?

Reverence and Humility.

What is the former?

Reverence.

The Reverence of the Majesty of God, in regard whereof we should carry such an holy shamefastnesse in all our actions, that no unseemely behaviour proceed from us, that may any wayes be offensive unto him; *Heb. 12. 28.* Of which if Men be so carefull in the presence of *Princes*, who are but mortall Men; how much more carefull ought wee to bee thereof in the presence of the Almighty, and most glorious God?

How was this prefigured in the Ceremoniall Law?

That when Men would ease themselves (according to the course of nature) they should goe without the Hoast, and carry a paddle with them to cover their filth; because, saith the Lord, *I am in the midst of you*; whereby the filthinesse and impurity of the minde was forbidden more then of the body, and the equity hereof reacheth also unto us, *Deut. 23. 12, 13, 14.*

What is contrary to this Reverence of the Majesty of God?

Irreverence and Prophanenesse of Men to God-ward.

What is Humility?

Humility.

That vertue whereby we account our selves vile and unworthy of the least of Gods mercies, and casting our selves downe before his Majesty doe acknowledge our owne emptinesse of good, and insufficiency in our selves; for so all our behaviour should be seasoned with humility.

What sinnes are repugnant to this vertue?

1 Counterfeit humility, when a man would seeme more lowly then he is.

Pride,

2. Pride, vaine glory, and presumption, whereby we boast and glory of our selves, and our owne strength and goodnesse.

Who are to be accounted proud?

1 They that would bee thought to have those good things in them which they want.

2 They that having a little goodnes in them, would have it seem greater then it is.

3 They that having any goodnesse in them, doe thinke that it cometh from themselves.

4. They that thinke they can merit from God, and deserve his favour.

What is the godly sorrow which is required in this Commandement?

Sorrow.

Spirituell grieve and indignation against our owne and others transgressions, and also lamenting for the calamities of Gods people, private and publique, the want of both which is here condemned.

What spirituell joy is there here joyined?

Joy.

Joying in God, rejoycing in all our afflictions, with consideration of the joy

joy prepared for us before the beginning of the world, *Luke 1.47. Rom. 5.*

3. *James 1.2.* the defect of which spirituall joy is here condemned.

So much of the Affections; what is required of us in respect of our Conscience?

That we live in all good conscience before God, *Acts 23.1. Heb. 13.8.*

What sins are here condemned?

1. Hardnesse of heart, and benumbednesse of conscience.
2. Hellish terrors and accusations, proceeding from doing things either without or against the rule of the Word.

So much of the first branch of this Commandement, what is required in the second branch thereof?

Unity in Religion, because we are commanded to have but one God and no more. Unity in Religion.

What things are required of us that we may come to this unity?

Four principally.

1. An upright and single heart, ready to embrace the true Religion and no other.
2. Constancy and continuance in the truth.
3. A godly courage to stand to the truth, and withstand the enemy.
4. An holy zeale of the glory of God.

What contrary vices are forbidden?

1. Indifferency in Religion, when a man is as ready to embrace one Religion as another.
2. Inconstancy and wavering in Religion.
3. Obstinate and wilfull continuance in any Religion without any good ground.
4. Rash and blinde zeale, when a man without knowledge or judgment will earnestly maintaine either falshood or truth by wicked meanes.

To what end doth God will us to have no other God but himselfe, seeing no man can have any other God, though he never so much desire it?

Because howsoever there be but one God, yet many doe devise unto themselves divers things which they place in Gods stead, and to which they give that honour which is proper to God, *1 Cor. 8.4. 10.20.*

What sin then doth God condemne by forbidding us to have many gods?

All inward idolatry, whereby men set up an Idoll in their heart in stead of God, *Ezek. 14.3.* ascribing thereunto that which is proper to him, and giving it any part of spirituall adoration.

Shew how this is done in the Understanding.

When men doe thinke that other things have that which is proper unto God: as Papiests when they beleve, That the Sacrament is their maker; That the Saints know their hearts; That the Pope can forgive sins, which none can doe but God.

How doth the Memory faile herein?

In remembring of evill things, especially of those which most corrupt us, and chiefly then, when we should be most free from the thoughts of them.

What is the fault of the Will?

Readinesse unto, and wilfulnesse in evill, especially the worst.

Shew the like in the Affections, first in sinfull confidence.

Sinfull Confidence.

There is here condemned trust in the Creatures more then in God, and all fleshly confidence in our selves, or in our friends, honour, credit, wit, learning, wisdom, wealth, &c. thinking our selves the better or more safe simply for them, *Prov. 18. 11. Psal. 62. 10. Jer. 17. 5. 2 Chron. 16. 12.* whence ariseth pride, *Acts 12. 23.* and security.

What is our duty concerning these things?

1. To esteem of them only as good means given us of God, whereby to glorifie him the better.
2. To trust in God no lesse when we have them, then when we want them, *Job 13. 15.*

What is further here condemned?

1. To ascribe the glory of any good thing, either to our selves, or any other then the Lord.
2. To seeke for help of the Devill by Witches or Wise men.

Wherein standeth inordinate love?

Inordinate Love.

In loving of evill, or in loving of our selves, or any other thing more then God, of whose favour we ought more to esteem, then of all the world besides. Here therefore is condemned all carnall love, of our selves, our friends, our pleasure, profit, credit, or any worldly thing else, for whose sake we leave those duties undone which God requireth of us, *2 Tim. 3. 4. 1 John 2. 15. 1 Sam. 2. 29.* whereas the true love of God will move us with *Moses* and *Paul*, to wish our selves accursed, rather then that the glory of God should any thing at all be stained by us, *Exod. 32. 32. Rom. 9. 3.*

What feare is here condemned?

Sinfull Feare.

All carnall feares, and especially the fearing of any thing more then God, *Isa. 7. 2. 8. 12, 13. 51. 12, 13. Mat. 10. 28.*

How may a man know that he is more afraid of God then of any other thing?

If he be more afraid to displease God then any other, and this feare of God be stronger to move us to good then the feare of men to move us to evill.

What disorder in joy and sorrow is here condemned?

Sinfull Joy and Sorrow.

1. Immoderate carnall mirth.
2. Abundance of worldly sorrowes, shame and discontentments.

What is required in the third and last branch of this Commandment?

The third branch of the first Commandment, True Religion.

True Religion, because we are commanded to have the true God, and none other for our God.

What is contrary to this?

The having of a false God, and a false Religion.

How many things are required of us, that we may come to true Religion?

Three.

How we must come to the true Religion.

1. We must labour earnestly to find out the truth.
2. We must examine by the Word, whether it be the truth which we have found.
3. When by tryall we have found the truth we must rest in it.

What is here forbidden?

1. All errors and heresies, especially concerning God and his properties, and the three Persons in the Trinity; where we must take heed, we imagine

imagine no likenesse of God, for as much as wee set up an Idoll in our hearts, if we liken him to any thing whatsoever, subject to the sense or imagination of man; for the better avoydance whereof we must settle our mindes upon Christ, in whom onely God is comprehensible.

2. To believe any Doctrine concerning God without any tryall.
3. Not to believe that which he hath revealed concerning himselfe in his Word.

We have spoken hitherto of the severall branches of the first Commandement. What are the helpes of the obedience thereof?

The onely meanesto settle and uphold us in this spirituall worship of God, is to endeavour to attaine and increase in the knowledge of him in Iesus Christ, 2 Pet. 3. 18. to consider what great things he hath done for us, Psalme 116. 12. 1 Iſa. 3. 1. Yea, in all our wayes to take knowledge of his presence, promises, and providence, Prov. 3. 6.

Helps inabling us to obey this Commandement.

What are the meanes whereby we may attaine to the knowledge of God?

Principally twelve.

Means of the knowledge of God.

1. Prayer.
2. A simple heart desirous of knowledge.
3. Hearing of the Word.
4. Reading of the Word and holy Writings.
5. Meditation in the Word.
6. Conference.
7. Diligence in learning.
8. Remembrance of that we learne.
9. Practice of that we learne.
10. Delight in learning.
11. Attentive marking of that which is taught.
12. Meditation on the Creatures of God.

What are the hindrances of the obedience of this Commandement?

Hindrances.

The neglect of the knowledge of God. Hos. 4. 1. & 8. 12. and not considering his words and workes, Esa. 5. 12. & 26. 10. 11. are the ground of all impiety, and spirituall Idolatry here forbidden. Esa. 1. 3. 4.

What things are forbidden as meanes of this ignorance?

Means of ignorance here forbidden.

Five.

First, Curiosity, when a man would know more then God would have him know.

Secondly, Vanity of minde, when the minde is drawne away and occupied upon vaine and unprofitable things.

Thirdly, Pride of our owne knowledge, when we think we know enough already.

Fourthly, Forgetfulnesse of God and his Will.

Fifthly, Wearinesse in learning, and talking of God and his Will.

Hitherto of the first Commandement, concerning the entertaining of God in our hearts: What is injoynd in the other three?

The meanes of his service: for as in the first Commandement we are required to have, so in the other wee are required to serve the Lord our God.

What is enjoined in the following Commandements.

What be the branches of this service?

Either they are such as are to be performed at all times, as occasion shall

shall require ; or such as concerne a certain day, wholly set apart for his worship. The duties of the former kind are prescribed in the second and third, of the latter in the fourth and last Commandement, of the first Table.

How are the duties of the former kind distinguished ?

They doe either concerne the solemn worship of Religion prescribed in the second Commandement, or the respect we should carry to God in the common course of our lives laid downe in the third.

The second
Commandement.

What doe you consider in the second Commandement ?

Two things. 1. The *Injunction*. 2. The Reasons brought to strengthen the same.

What are the words of the Injunction ?

Thou shalt not make to thy selfe any graven Image, nor any likenesse of things, that are in Heauen above, nor in the Earth beneath, nor in the waters under the Earth; thou shalt not bow downe to them, nor worship them, Exod. 20. 4, 5.

The scope and
meaning of the
second Com-
mandement.

What is the scope and meaning of this Commandement ?

To binde all men to that solemn forme of religious Worship which God himselfe in his Word prescribeth, that we serve him, not according to our fancies, but according to his owne will, *Deut. 12. 32.*

What is here
forbidden.

What is generally forbidden herein ?

Every forme of Worship, though of the true God, *Deut. 12. 31.* contrary to, or diuerse from the prescript of Gods Word, *Mat. 15. 9.* called by the Apostle Will-worship, *Col. 2. 23.* together with all corruption in the true Worship of God, *2 King. 16. 10.* and all lust and inclination of heart unto superstitious Pumps, and Rites in the seruice of God.

What are the parts of that Will-worship ?

Either the worship of any besides God, or of God himselfe, any other waies then he hath commanded ; for both vices are here forbidden, either to worship the true God falsely, or to worship those things that are not God at all.

Who doe chiefly offend in this kinde ?

The Papists, which give religious worship unto Creatures, and serve God, not according to his will prescribed in the Word, but according to the Popes will, and the Traditions of men.

Why doth the Lord forbid all these Corruptions, under one instance of Images ?

Because therein he foresaw there would be greatest abuse.

What doth he expressly forbid concerning them ?

1. That we make no Image to worship it.
2. That we worship it not when it is made.

What is meant
by making
Images.

What is meant by making of Images ?

All new devices, and inventions of men in the seruice of God, whereby we are forbidden to make any new Word, new Sacraments, new Censures, new Ministries, new Prayers, new Fastings, or new Vowes, to serve him

him withall : also all representations of any grace of God, otherwise then God hath appointed, or may be allowed by his Word ; as Christ condemned the Pharisees washing.

What by worshipping of them ?

All use in Gods Service of any new devised Inventions, or practising of them, and all abuse of things commanded.

What is generally required in this Commandment ?

That we worship and serve God in that holy manner which he in his Word requireth.

How is that to be done ?

First, we must use all those holy exercises of Religion, publike and private, which he commandeth.

Secondly, we must perform all the parts of Gods Worship prescribed with Reverence and Diligence, using them so carefully as may bee to Gods glory, and our good. *Eccles. 4. 17. and 5. 1.*

What observe you by comparing the second Commandment with the first ?

That the inward and outward worship of God ought to goe together: For as in the first Commandment, the Lord requireth that we should have no other Gods before him: that is, in the secret of our heart, whereof he alone taketh notice : So in the second ; by the words *Make, Bow, Worship*, he forbiddeth any outward service of Religion to any other.

Wherefore must God be worshipped both by our bodies and our soules ?

Because he is the Lord and Maker of them both. *1 Cor. 6. 20.*

What gather you from hence ?

That such as dare to present their bodies to a Masse, or to any other grosse Idolatry, and say that they keep their hearts to God, are here convicted of falsehood and hypocrisie.

So much of the second Commandment in generall : what are the particular branches of it ?

There is here first required, that all solemne religious Worship should be given to the true God : and secondly, that it be given to him alone, and not communicated to anything which is not God. So that the summe of the first part is ; *Thou shalt worship the Lord thy God, and him onely shalt thou serve. Matth. 4. 10.*

How are we to worship the Lord our God ?

By those meanes onely which himselfe approveth in his Word : according to the saying of *Moses* : Doe that which I command thee, and doe no more, *Deut. 4. 2. & 12. 32.*

What is here required ?

First, that we give unto God that Worship which hee himselfe hath prescribed in his Word.

Secondly, that we give him that alone without addition or alteration.

What is forbidden ?

First, the neglect of Gods Worship or any of his Ordinances, when we contemne, or despise, or leave undone that service, which hee hath commanded us to performe unto him.

Secondly, the adding anything unto, or taking any thing from the pure Worship, when we serve him by any other meanes, then that which he himselfe hath commanded.

The speciall branches of the second Commandment.

What

The Summe and Substance

What are we to consider in the pure worship of God, which he hath prescribed in his Word?

1. The parts of it. 2. The right manner of using of it.

What be the parts of it?

They are partly such as we give unto God, and partly such as God giveth unto us.

What is required of us touching these kinds?

1. That we use these things that God hath given us, to that end that God hath given them for.

2. That neither in giving to God, nor taking from him, we devise any thing of our owne to serve him withall.

What are the things God giveth us to serve him by?

His Creatures in the first place, and his Word, Sacraments, Ministry, Discipline and Censures of the Church, which we must use according as they are instituted of God.

What duties are here required?

Our presence at the exercise of Religion, the preaching, hearing, and reading of the Word of God, together with meditation, conference, and all other means of increasing our knowledge therein, the administering and receiving of the Sacraments, &c. *Acts 2.42.*

How doe you worship God in these?

In the Creatures, by beholding his glory in them; in his Word, by diligent hearing of it, and carefull beleeving and practising of it; in his Sacraments, by receiving them duely; in the Ministry, and Censures, by submitting our selves to them.

What are the things that we give unto God?

They are either more or lesse ordinary.

What are the more ordinary?

1. To pray to God, both publickly and privately.
2. To praise God, both alone and with others.

Are these duties required of all Christians?

Yea, every true Christian must offer this Sacrifice to the Lord every day: For in all ages, and at all times, it hath been the practise of Gods Saints, to offer unto God the Sacrifice of Prayer and Praise; as we may see by the practise of *Daniel*, and *Peter*, who went up at noone to pray, *Acts 10.9.* and *Isaac*, who went out at Eventide to pray in the Fields, *Gen. 24.63.*

What are the parts of Prayer?

Three.

1. Confession, which is the Sacrifice of a broken Heart and wounded Soule.
2. Petition for such things as we lack.
3. Thanksgiving for such things as we have received.

What are the things lesse ordinary?

1. Fasts, publicke or private, *Joel 2.12, 15.*
2. Solemne Thanksgiving for speciall Blessings, *Psal. 50.14.* wherunto Feasting also is joyned, when speciall occasion of joy is given us.
3. Making and performing holy Vowes unto God.

What is Fasting?

Of Prayer.

Of Fasts.

An abstinence for a time from all the commodities and pleasures of this life, so farre as comelinesse and necessity will suffer, to make us more apt to Prayer, and more able to serve God.

What is a Vow?

A solemne promise made unto God of some things that are in our power to performe, which we do to declare our thankfulness, to strengthen our faith, and to further us in doing of good duties, wherein we are backward: our abstaining from some evill, whereunto we finde our selves especially inclined.

Of Vowes.

So much of the parts of Gods solemne Worship: What is required to the right manner of using of the same?

Our carefull, sincere, and diligent behaviour in all his Service; that every thing may be done as he hath appointed, and no otherwise.

The manner of Gods worship.

What are the things required hereunto?

They are partly inward, partly outward; the former whereof concerne the Substance; the latter the Circumstance of Gods worship.

What are the inward?

As all the powers of the soule are charged to joyne together (by the first and great Commandement) in the entertaining and loving; so by this, in performing all acts of solemne worship to the true God; therefore herein there must bee a concurrence as well of the understanding, that we have knowledge of the particular service which wee doe, *Romans 14.5. 1 Cor. 14.14, 15.* as of the will and affection, that we may worship God in Spirit and in Truth. *Joh. 4.22.*

What things are requisite to the performance of this?

Three.

1. A diligent Preparation and advisednesse before we come to any holy exercise.
2. A right disposition of the minde in the action of it selfe.
3. A comfortable departure, upon the sensible feeling of the fruit thereof.

What is required in the Preparation before the Action?

Of Preparation.

That wee bethinke our selves before-hand, about what things wee come, and dispatch our selves of all the things that hinder us in the service of God: which sith we must doe in things otherwise lawfull, much more in things unlawfull.

What is further to be observed herein?

That every Preparation be answerable to the exercise whereunto wee are called: as in the parts of Prayer, for example.

1. In Confession we must have a true feeling of our former sinnes.
2. In Petition, we must have the like sense of our wants, and bethinke our selves what need we have of the things we aske, and strive against our staggering, and doubting of Gods promises.
3. In Thanksgiving we must call to minde at least Gods benefits bestowed upon us, and consider the greatnesse of them. And so in all other Services of God.

What Disposition of the minde is required in the Action?

1. A reverent, diligent, and earnest attentiveness to the thing, with all the powers of our soules, thereby to fasten our mindes, and so

Of disposition in the action.

so to hold them during the exercise, that no idle or vaine thoughts withdraw us from the same.

2. Zeale in the Action, with such Affections as are answerable to the matter in hand : as in Prayer we must have a sure confidence in God, that we shall obtaine the things we aske agreeable to his will : In thanksgiving we must have a sweet feeling of the benefits that God hath given us : in the Word and Sacraments, we must come with affection to them.

What is required of us after the Action ?

That we feele the fruit of it, that is, some increase, either of knowledge, of true feare, or comfort for the strengthening of us in the duties we performe : So also every one must examine themselves herein, and all those that belong unto them ; else they are like unto them, that having eaten a good meale, by warme water doe give it up again.

What be the outward things that doe accompany Gods Worship ?

1. Ecclesiasticall Ceremonies, making for Order and Decency, 1 Cor. 14.40. which are left to the appointment of the Church, being of that nature, that they are varied by Times, Places, Persons, and other Circumstances.

2. All comely and reverend gestures of the body ; as kneeling, lifting up the hands and eyes to Heaven, silence in the service of God, and such like : For the gestures of religious Adorations being here forbidden to be given unto Images, are therein commanded to be given unto the God of Heaven.

Is there any use of our bodily behaviour, sith he is a Spirit, and looketh to the Heart ?

Yes verily : For,

1. The whole Man ; and consequently, the Body it selfe oweth duty unto God.

2. It is a Glasse, wherein the affections of the Mind are beheld.

3. The Mind is the better holden in the thing affected, and the better holpen, and furthered in the inward Worship, when both Body and Mind are joyned together ; notwithstanding the Mind must alwayes proceed in Affection, else it is shamefull hypocrisie.

What gestures are most convenient for the Body ?

Divers, according to the divers Exercises of Religion ; as at the reading of the Word, standing ; at prayer, kneeling, and therein to witnesse our humility, by casting downe our eyes ; our confidence, by lifting them up ; or with the Publicane, to knock our breasts, except our infirmities, or the like Lets hinder us herein.

So much of the right use of Gods Ordinances. Wherein standeth the abuse of them ?

1. In rash, negligent, and carelesse dealing in any particular point of the worship of God.

2. In using any thing that God hath commanded for his worship otherwise then he himselfe hath appointed, 1 Chron. 15.13. For the brazen Serpent abused, was worthily broken in pieces, 2 Kings 18.4. and the Israelites, for carting the Arke, were worthily punished, 2 Sam. 6.3,7,8.

What speciaall abuses of the Word are here condemned ?

To hang pieces of Saint Johns Gospel about Mens necks, or to use any

What required
after the
Action.

Ecclesiasticall
Ceremonies.

Of bodily Ge-
stures.

Of the abuse of
Gods Ordina-
nces.

any other Gospell to heale the diseases, as for any man to charge a Devill to goe out of one, as the Apostles did.

What may be lawfully done in this cause?

We must and may pray onely unto God, that he would command the Devill to depart: for he is the Master that authorised him to goe thither.

What speciall abuses of the Sacraments are condemned?

The receiving of them unworthily, making them to bee Sacrifices. **1 Cor 11. 27. 29.** as is done in Popery.

What of the Ministerie?

The turning of that which is given to edifie in Christ to other ends then those for which it was ordained, and when Ministers exercise Tyrannicall Lordship over their flock, or their fellow servants, as the Bishops of the Church of Rome use to doe. **Luke 22. 25. 1 Pet. 5. 2, 3.** Or when in the execution of their function, they seek themselves, and not the edification of Gods people.

What of the Discipline and Censures?

When they are used in another manner, and for other causes then God hath ordained. **Esa. 66. 5.**

What of Prayer?

To aske evill things, or to pray for such things as God hath made no promise of; or for such persons as he hath made no promise unto; as when men pray for foules departed; or for those that sinne to death. **1 Ioh. 5. 14, 15, 16.** To pray in a strange tongue which we doe not understand; to pray on Beads, and use much babling; as also to ayme more in our requests at the relieving of our necessity, then at the advancement of Gods glory.

What of thanksgiving?

To thanke God for things unlawfully gotten, or come unto us.

What of Fasting?

To make it a matter of merrit, or to use superstitious choyce of meats, as is done in Popery.

What of Vowes?

To undertake rash Vowes, to break, or else to delay and deferre the paying of our lawfull Vowes; as also to performe Vowes that are unlawfull, **Psal. 66. 13. & 76. 11. Eccles. 5. 1. 5. Gen. 35. 1.**

What defects are condemned that concerne the inward things required in the performance of all these parts of Gods worship?

1. Want of understanding, when we doe good duties ignorantly, or thinke that we can please God by meaning well, when that which wee doe is evill.

Defects respecting the inward worship.

2. Want of Zeale and Affection in performing God service.

3. Hypocrisie, when men make a greater shew of the service of God outwardly, then they have a desire to serve him inwardly.

4. Hearing, Reading, Meditating, Conferring, singing of Psalmes, and receiving the Sacraments without Preparation, Attention, Reverence, Delight, and Profit.

5. Praying without Faith, Feeling, Reverence, Fervency, not waiting for answer.

What defects concerne the outward worship?

1. All

Defects in outward Worship.

1. All unreverent, and unbecoming Gestures.
2. All Ecclesiasticall Ceremonies, and Rites of Religion, which are pugniant to Gods Word, or not warrantable by the generall grounds thereof, such as are not for Order, and Comelineffe, and Edification.

So much of the parts of Gods Worship prescribed, together with the right use and abuse thereof. What say you of such formes of Worship as are not prescribed by God in his Word?

We are commanded to serve God, not according to the Traditiones of men, but according to his Will revealed in the Scripture, *Col. 2. 18. Mat. 15. 9.*

What followeth hereupon?

That no Power must be admitted in the Church, to prescribe other formes of Worship not appointed by God himselfe in his Word.

What is then to be observed herein?

We must observe the Apostles rule and practise, *1 Cor. 11. 28.* where he saith, *That which I have received, I have delivered unto you:* For if he might adde nothing to Gods Ordinances, much lesse may we.

What is here forbidden?

In generall, all VVill-worship, whereby we make any thing a part of Gods service, which he hath not commanded: For how great a shew loever it have; yet in that it leaneth to mans wildome, it is unlawfull, *Col. 2. 23.* In particular, to ordaine any other VVord, or Sacraments, then those which God hath appointed; to devise any other Ministry, then that which God hath ordained; to place any Religion in Meat, Drinke, Apparell, Time, Place, or any other indifferent things.

What Caution must we keep in the use of things indifferent?

1. VVe are to maintaine that Christian Liberty which Christ hath purchased for us.
2. VVe must yet be carefull not to abuse the same; to the hardening, insnaring, perverting, or just grieving of any.

Remaineth there any thing else to be spoken of the first maine branch of this Commandement?

Yes, the helps that may further us in performing this pure worship of God.

What be they?

Helps in performing Gods pure Worship.

1. That all men labour for knowledge of the expresse VVill of God, touching all parts of his VVorship, *Mich. 6. 6, 7, 8.* and that they increase therein every day more and more, by reading the Scriptures, using also for that end, meditation, conference, good Books, and good company.

2. That they marry, and make leagues of Friendship only with such as professe the true God; and therefore no Professor of the true worship of God may joyne himselfe in Marriage with one of another Religion, or an apparent, prophane, and irreligious person; but with such only as are godly, at least in shew.

3. That we give no toleration to superstition, *2 Chron. 15. 13.* but shew our hatred and reluctation of all false Worship, so far as we may within our Calling.

4. That we joyne together with order and decency in the performance of Gods Worship, *1 Cor. 14. 40.*

5. That

5. That such whom it concerneth, take care that faithfull and able Ministers be ordained in every Congregation, *Tit. 1. 5.* & that sufficient maintenance for encouragement be allotted them, *1 Tim. 5. 17, 18. 2 Chron. 31. 4.*

6. That places for publicke Assemblies be erected and preserved, *Luke 7. 5, 6.*

7. That Schooles and Vniuersities be founded and maintained, *2 King 6. 1.*

8. That Books of necessary use and edification, especially, the holy Booke of God, be set forth and divulged, *Rev. 1. 3.*

9. That as occasion requireth, Synods and Councils be called and assembled, *Acts 15. 6.*

10. That such whose Calling and abilitie reacheth no further, doe yet afford the help of their prayers unto all these, *Mat. 9. 38.*

What is required in the second maine branch of this Commandement?

That all religious Worship and Reuerence be given unto God alone, and not imparted to those things which are not Gods at all.

What sins are here condemned?

Magicke and Idolatry, both which are condemned by the name of spirituall Adultery, *Lev. 20. 5, 6.*

Who are guilty of the first of these sins?

1. The practisers of all diabolicall Arts, *Lev. 20. 27. Deut. 18. 10, 11.*

2. Such as seeke after them, *Lev. 20. 6. Isa. 8. 19, 20. 1 Sam. 28. 7. 1 Chron. 10. 13, 14.* by going to Witches, or consulting with Star-gazers, or the like; to whom *Moses* opposeth a Prophet, as the only lawfull Minister of God: and warrantable meanes to know his will, by signifying thereby, that to seeke secret things of strange Ministries is abominable.

Who are guilty of the latter of these sins?

1. Such as worship those things that are not God.

2. Such as countenance them, or doe any thing that may tend to the furtherance of Idolatry.

What Worship is here forbidden to be given unto those that are not God?

All Religious service; as,

1. Praying, *Isa. 44. 17.*

2. Thanksgiving, *Judg. 16. 23, 24. Dan. 5. 4.*

3. Offering of Sacrifice, *2 King. 17. 35.*

4. Burning of Incense, *Jer. 18. 15. & 44. 17.*

5. Vowing.

6. Fasting.

7. Building of Temples, Altars, or other Monuments unto them, *Hos. 8. 14. & 11. 12.*

8. Erecting of Ministers, *1 King. 12. 31, 32.* or doing any Ministeriall Worke for their Honour, *Amos 5. 26.* with *Numbers 4. 24, 25.*

9. Preaching for them, *Jer. 2. 8.*

10. Asking counsell of them, *Hos. 4. 12.*

11. Outward religious Adoration of them, *Acts 10. 25, 26. Rev. 22. 8, 9.*

The 2d main
branch of the
second Com-
mandement.

What forbid-
den concern-
ing Images.

To whom must this Worship be denied?

To every thing that is not God, as the Sunne and Moone, Angels, Saints, Reliques, Images, and such trash, as Rome alloweth, *Deut. 4. 17. 19. Col. 2. 18. Rev. 19. 10. & 22. 8, 9. Acts 10. 25, 26.*

What is here in this Commandement expressly forbidden concerning Images?

First, the making of them.

Secondly, the bowing unto them, or worshipping them.

Why is the first of these so largely set forth?

To meet with the corruption of men that by nature are exceeding prone unto Idolatry.

What men are forbidden to make Images?

All men which have not some special warrant from God to make them.

But though I doe not make Images my selfe, may I worship them that another man makes?

No: For that is likewise forbidden, *Exod. 32. 1.*

Is it not lawfull to put them in Churches, or in publick places, if they be not worshipped?

No.

Why then did Moses make the Cherubims, and the brazen Serpent?

For so doing he had a speciall Commandement from God, who may dispence with his owne Lawes when he will.

To what end did God command them to be made?

The one, to signifie the crucifying of Christ, *Iohn 3. 14.* The other, to signifie the Angels readinesse to helpe Gods children in all distresses.

Is all manner of making of Images forbidden?

No: but onely in matters of Religion, and Gods Service: for in civill matters they have a lawfull and commendable use, *Matthew 22. 20.* But to make them for religious ends and uses, is altogether unlawfull, *Amos 5. 26. with Acts 7. 43.*

What gather you of this?

That the Popish Doctrine of Images; that they are Lay-mens bookes, is directly contrary to the word of God, and therefore as false and erroneous, to be detested of all Gods Children, *Hab. 2. 18. Ierem. 10. 14. Esa. 44. 10.*

What kinde of Images are we forbidden to make?

All kindes, whether hewen or ingraven, cut or carved, (which in the Commandement is expressed, Molten, Imbroydered, Painted, Printed, or Imagined, *Hosea 13. 2. Ezekiel 8. 10. Acts 17. 25. 29.*

Of what things are we forbidden to make Images?

Of all things which are in the heavens above; or in the earth beneath, or in the waters beneath the earth.

What is meant by things which are in the heavens?

GOD, CHRIST, the Angels, and the Saints which are in the Highest; the Sunne, Moone, and Starres, which are in the middle, and the Fowles, which are in the lowest heaven, *Deut. 4. 17. 19.*

Is it not lawfull to make the Image of God?

To

To represent him by any shape is most of all forbidden and condemned : for it is a great sinne, to conceive or imagine in our heart that hee is like any thing, how excellent soever we thinke it, *Acts 17. 29.* but it is much worse to set him out to the view of others, considering that the minde can conceive a further beauty then the hand of the Artificer can expresse : and therefore the children of *Israel* did sinne grievously, and were worthily condemned for making God like a Calfc, *Exod. 32. 4. 9, 10, 27, 28.*

That it is unlawfull to make the Image of God.

How may it further appeare, that it is unlawfull to make the Image of God ?

First, because God being Infinite and Invisibile, cannot without a lye bee resembled by any Finite or visible thing, *Acts 17. 20.*

Secondly, God by such Images is, as it were, mocked, *Rom. 1. 23.*

Thirdly, when the Law was delivered by God himselfe unto the *Israelites*, he appeared in no shape unto them, lest they should make a likeness of him, and fall to Idolatrie. And therefore *Deut. 4. 10. 12.* hee forewarned them, that as they saw no Image of him, when he gave the Law, but onely heard a voyce, they should learne that the knowledge of God commeth by hearing, and not by seeing, *Esa. 40. 17, 18.* where the matter is laid downe at large.

But what moved the Papiſts to paint God like an old man ?

The false expounding of that place in *Daniel*, where God is described to be that Ancient of dayes, *Dan. 7. 13.* whereby is meant his Eternity, that he was before all times, *Deut. 27. 15.* But whatsoever property in God it bee, that they should set it forth by an Image, it is execrable for to doe.

May we then paint Christ for remembrance of his death ?

No verily. For,

1. It is a part of the worship here forbidden, because his body is a creature in Heaven, therefore not to be represented by an Image in the service of God.

2. An Image can onely represent the man-hood of Christ, and not his God-head, which is the chiefest part in him. Both which Natures being in him unseparable, it were dangerous by painting the one apart from the other, to give occasion of *Arianisme*, *Apollinarisme*, or other Heresies.

3. Sith that in all the Scriptures, which speake so much of him, there is no shew of any portrayture or lineament of his body : it is plain that the wisdom of God would not have him painted.

4. Sith by Preaching of the Gospell, and Administration of the Sacraments, Christ is as lively painted, as if hee were crucified againe amongst us, *Gal. 3. 1.* it were to no purpose to paint him to that end.

What lastly may be added to these former Reasons ?

That although the painting of Christ were both lawfull to doe, and profitable for remembrance, yet because it hath been so much abused, and no where in the Scripture commanded, it is not now to be used : As *Ezekias* worthily brake the Brazen Serpen, being abused, although *Moses* had set it up at the Commandement of the Lord, and might have served for a singular Monument of Gods mercies, after the proper use thereof

That it is unlawfull to make the Image of Christ.

thereof, had not the superstitious opinion thereof been.

What is meant in this Commandement, by things in the Earth?

The likenesse of man, or woman, or of beasts, or creeping things, *Ezek. 23. 14. Deut. 4. 16, 17, 18. Isa. 44. 13. Rom. 1. 23.*

What by things in the Waters under the Earth?

The resemblance of any Fish, or the like, *Deut. 4. 18.*

What is meant
by worshipping
Images.

So much for the making of Images. What is meant by the bowing unto them, and worshipping them?

That we must not give the least token of Reverence; either in Body, or in Soule, unto any religious Images, *Psal. 97. 7. Hab. 2. 18. Isa. 44. 15. Exod. 32. 4.* For that is a further degree of Idolatry; as to shrine, clothe, and cover them with precious things, to light Candles before them; to kneele and creep to them, or to use any gestures of religious Adoration unto them, *1 King. 19. 18.* wherein, although the grosse Idolatry of Popery be taken away from amongst us; yet the corruption cleaveth still to the hearts of many, as may be seen in them that make curtesie to the Chancell where the High Altar stood, and gave the Right hand unto standing Crosse and Crucifixes, &c.

But though we doe not reverence the Images themselves, may we not worship God in or by the Images?

No: For the Israelites are condemned, not for the worshipping the golden Calfe as a God, but for worshipping God in the Calfe.

How doth that appeare?

In that they said, Let us make a Feast to morrow to Ichovah, *Exod. 32. 5.* And that Moses otherwise might seem, not to have done well, in making them to drinke that against their conscience, which they judged to be God, *ver. 20.*

Wherein did they sinne so grievously?

In tying the presence of God to the worke of their owne hands, and coupling him with their Idols, which he cannot endure: For God saith by his Prophet *Hosea, Thou shalt no more call me Baal, Hos. 2. 16.* So impossible it is truly to serve God by an Idoll, as the Papists doe.

What kind of Images are here forbidden to be worshipped?

All kinds; whither, such as are made with mans hands, of which *Esay* speaketh, saying; *One peece of wood is cast into the fire, and another of the same Tree is made an Idoll, Isa. 44. 15, 17.* or such as in themselves are the good Creatures of God, as those which *Hosea* speaketh of, saying; *They worship their Gold and Silver, Hos. 8. 4.* Yea of whatsoever things it may be said, *That they have eyes and see not, eares and heare not, noses and smell not, feet and goe not, Psal. 115.* unto them is this Worship forbidden to be performed.

What gather you of this?

That the Popish Idolatry is here flatly condemned: For although they worship not *Jupiter, Mars,* and such like Heathen Idols, but the holy Saints (as they say) in and by their Images; yet that worship of theirs is alike with the other, because these places of Scripture doe agree as well to the one as to the other; and therefore it is impious and abominable Idolatry.

So much for the practising of Idolatry. What is forbidden in the countenancing of it?

All

All the meanes and occasions of and to Idolatrie, and giving the least allowance, or liking that can be thereunto. As,

1. Vrging by Authority, or tolleration of Idolatry, 2 Chron. 15. 16.
2. Approbation thereof by speech; praising and extolling these inventions of men by silence, or any gesture.
3. Prefence at Idolatrous worship; as going to Masse, and communicating with false Service. 1 Cor. 10. 18. 20, 21. & 2 Cor. 6. 16, 17.
4. Contributing towards the maintenance thereof. Num. 7. 3. 5. Nehem. 32. 39.
5. Making a gaine thereby; as those Merchants do which sell Beads, and Crosses; and those Painters, which take money for religious Images, Acts 19. 24, 25.
6. Retaining and preserving any superstitious Reliques or Monuments of Idolatry, as Images, 2 Kings 18. 4. Books, Acts 19. 19. Names, Psalme 18. 4. and such like.
7. Keeping company with teachers of Idolatry, 2 Epistle of Iohn ver. 10, 11.
8. Making leagues of familiarity, society, and friendship with Idolaters, 2 Chron. 19. 2.
9. Ioyning in marriage, and affinity with them, 2 Cor. 6. 14. Neh. 13. 23. 26, 27. Deut. 7. 3, 4.

What Reasons doth God use to strengthen this Commandement withall?

They are taken partly from his Titles, and partly from his Works.

What have we to learne from hence?

That if we consider aright of the Titles and Works of God, it will be a notable meanes to keep us from sinne.

How is the reason drawne from Gods Titles laid downe?

In these words; *For I the Lord thy God am a jealous God.*

Which is the first Title that is mentioned here?

Iehovah, which noteth the Essence of God; and the perfection thereof.

What have we to learne from thence?

That Idolaters are so farre from worshipping the true God; that they deny his Being and Perfection.

What is the second Title?

Thy God; whereby the Covenant of grace is signified, which on our part is by no sinne so directly violated as by Idolatry; called therefore in Scripture, Spirituall Adultery, *Ier. 3. 8.*

What doth this teach us?

That Idolaters are most miserable in forsaking the true God, who is all happinesse to his people.

What is the third Title?

El; That is, a mighty and strong God; and therefore perfectly able to save and destroy.

What doth this teach us?

That there is no power so great which can deliver Idolaters, or any sinners from the wrath of God.

What is the fourth Title?

Jealous: whereby the nature of God is signified, loving chastity in

Reasons to back this commandement, taken from his titles.

Jealous God

his Spouse, with a most fervent love; and abhorring spirituall whoredome, with most extreame hatred.

What are we to learne from hence?

That the Lord can no more abide Idolatry, then a married man can brooke it, that his Wife should commit adultery: For his wrath is compared to the rage of a jealous Husband, upon unchaste behaviour of his Wife, *Prov. 6. 34, 35.*

Declare this Comparison more at large.

The jealous man finding the Adulterer with his Wife, spareth neither the one nor the other: So if any that by profession hath been espoused to Christ, and joynd unto God in him, and hath promised in Baptisme to serve him alone; yet notwithstanding shall forsake him, and worship others: How good soever they be (whether Saints or Angels) they shall not escape Gods wrath: For if corporall Adultery be so severely punished, much more shall spirituall.

What doe the reasons drawne from the Works of God containe?

Reasons drawn
from the works
of God.

A just recompence to the breakers of this Law, and a gracious reward to them that keep it; God shewing himselfe in this case to be jealous,

1. By punishing sin in many generations.
2. By extending his mercy in a far more abundant manner to them that keep his Law.

So the former reason containeth a threatening to restraine from disobedience; the latter, a promise to allure to obedience.

How is the former of these reasons laid downe?

The 1. Reason.

In these words: *Visiting the iniquities of the Fathers upon the Children, unto the third and fourth generation of them that hate me.*

What is the summe of this reason?

That he will visit such as (howsoever pretending love) doe thus declare their hatred of him, and punish them both in themselves, and their Children, to many generations.

What doth God meane, when he saith, That he will visit the sins of the Fathers upon the Children?

Two things. 1. That he will enquire and search, whether he can find any of the Parents sins; and especially, their Idolatry in their Children, continuing in their Fathers sins; and that if he doe, he will remember the same in the punishment of them.

What are we to learne from hence?

1. That howsoever God for a time doth seeme not to regard our sins; yet he doth both see them, and in his due time will punish them, if we doe not repent.

2. That neither the example of our Parents, nor any other that doe amisse, can be sufficient warrant to us to commit any sin.

3. That all Parents are carefull to take heed how they commit any sin; because in so doing, they bring Gods Iudgements, not only upon themselves, but also upon their Children.

4. That Children are to sorrow for being borne of Idolatrous Forefathers.

But how doth that agree with the Righteousnesse of God, to punish the Children for the sins of their Fathers?

Very

Very well: for if Princes (whose judgements are shallow in comparison of Gods, the depths whereof are past finding out) doe with equity dis-inherit and put to shame the posterity of Traytors; the Lord may much more justly doe the like with the wicked childe which followeth his Fathers steps, and is a Traytor himselfe, having both his Fathers sinne and his owne upon his head: for God here onely threatneth to punish those children which continue in their Fathers sinnes; and therefore as they have part in their fathers sinnes, so it is reason they should have part in their Parents punishments.

What doth God meane by the third and fourth generation?

He meaneth that not onely the next children, but the children of divers and many generations shall smart for their fathers sinnes: As in *Amos*, for three transgressions and for foure: that is, for many.

Why then doth he specially name three or foure Generations?

Because Parents live so long oft-times, that they see their Posterity for foure Generations following punished for their sinnes:

Why doth God say, Of them that hate me?

To shew, that not all the sonnes of the wicked, but onely such as continue in their Fathers wickednesse shall be punished for their sinnes. *Ezek. 18. 4. 10. 13. 14. 17.*

But is there any that hate God?

Yes verily, so many as worship him otherwise then himselfe hath commanded, doe hate him: for although every Idolater will say, that he loveth God; yet here God witnesseth of him, that he is a lyer, and that he hateth God, in that he hateth the worship that he commandeth, in the love whereof, God will have the experience of his love, *2 Chron. 19. 2. Mic. 2. 8. John 15. 18. Rom. 1. 29, 30. & 5. 10, & 8. 7. Col. 1. 21.*

In what words is the second reason laid downe, which is drawn from the clemency of God?

The Second Reason.

Where it is said, that he sheweth mercy unto thousands of them that love him, and keep his Commandements.

What is the summe of this reason?

That God will blesse the obedient unto many generations; both in themselves, their children, and posterity, and in whatsoever belongeth unto them: thus extending his mercy unto thousands of such as shew their love of him by obedience to this his Law.

Why doth the Lord say, that he will shew mercy to them that love him, and keep his Commandements?

To teach us that the best deeds of the best men, cannot merit or deserve any thing at Gods hands, but had need to bee received of him in mercy.

Wherefore doth hee say, that he will have mercy to thousands, seeing he said, that he would visit onely the third and fourth Generation of them that hate him?

Because he is more willing and ready to exercise his mercy then his anger.

But what will God be mercifull to all the Children of the godly?

No: But onely such as love him, and keep his Commandements.

Is

Is this Blessing proper to the Godly?

Not altogether neither: For God rewardeth the posterity of the wicked, with outward benefits oftentimes, according to their outward service, as appeareth by the succession of Iehu.

So much of the second Commandement.

What is the third?

The third
Commandement.

Thou shalt not take the Name of the Lord thy God in vaine, For the Lord will not hold him guiltlesse that taketh his Name in vaine, Exod. 20. 7.

What is contained in these words?

1. The Commandement.
2. The Reason.

The summe of
the third Com-
mandement.

What is the summe of the Commandement?

That we impeach not, but by all meanes advance the glorious Name of God in all things, whereby he maketh himselfe knowne to men, *Psal. 29. 2.* and carefully endeavour in our whole life to bring some honour to God, *Mat. 5. 16.*

What doe you observe herein?

The high honour that God sheweth unto us, who being able without us, to maintaine his owne Name and glory; either by himselfe, or by his Angels, hath notwithstanding committed the maintenance thereof unto us, which should teach us to be very chaire of it, and carefull to discharge our duty faithfully, in walking worthy of this honour and defence of his Name, which he vouchsafeth us.

What is the meaning of those words: Thou shalt not take?

Thou shalt not take up upon thy lips or mouth, as this phrase is opened, in *Psal. 16. 4.* and *50. 16.* that is, not speake, use, or mention: for the tongue is here specially bound to the good abearing.

Why was it needfull to have a speciall Commandement for the direction of the tongue in Gods service?

Because it is an untamed evill, and unbridled, *Iam. 3. 8.* and therefore a whole Commandement cannot be employed amisse, for the direction of it in the use of the Name of God. And seeing in the second Table there is a Commandement, tending almost wholly, to restraine the abuses of our tongues towards our neighbours, there is much more need of a Precept, both for direction and restraint of it, in the matters concerning God, and his most glorious Name.

What are we to understand by the Name of God?

The speech is taken from the manner of men, who are knowne by their Names, to signifie God himselfe, both in his Essence and Majesty, *Isa. 26. 8.* *Exod. 3. 13, 14.* & *34. 5, 6, 7.* And in all things whereby he hath made himselfe knowne unto us, as he is holy.

What is meant
by the Name
of God.

Exod. 3. 14.
6. 3.
Psal. 68. 4.

1. Titles and proper names; as *Iehovah, Elohim, Iesus.*
2. Properties and Attributes; as Love, Wisdome, Power, Iustice, *Exod. 33. 18, 19.* & *34. 5, 6, 7.* & *14.*
3. Works and Actions, *Psal. 8. 1, 9.* & *14. 5, 10.*

4. Word

4. Word; both Law and Gospell, *Psalm* 138. 2. *Deut.* 18. 19. 22. 32. 3. *Acts* 9. 15. Whence the Law of Christ, *Esa.* 42. 4. is expounded to be his name, *Matth.* 12. 21.

5. Sacraments, *Matth.* 28. 18, 19. *Acts* 2. 38.

6. Censures, *1 Cor.* 5. 4, 5. *Matth.* 18. 20

7. Prayer. *Gen.* 4. 26.

8. The whole worship of God, with all the Ordinances pertaining thereto, and whatsoever he is honoured, revered, and glorified, *Deut.*

5, *Mal.* 1. 11, 12. *Mich.* 4. 5. *Acts* 21. 13.

What is meant by this word in vaine?

All abuse of them, and all rash, negligent and carelesse dealing therein; where mentioning the smaller fault, he declareth the hainousnes of the greater: For if the taking of his name in vaine only be a sinne; how hainous a sin is it when it is blasphemed or used for confirmation of a lye?

What is then forbidden in the Commandment?

Every wrong offered to the glory of God, and doing of ought that may any way reproach the Lord, to cause him to be lesse esteemed, *Mal.* 1. 6. 12. All unreverent and unholy use of his name, and prophaning of his Titles, Properties, Actions, and Ordinances, either by mouth or by action, *Lev.* 21. 32.

What are the parts of the Prohibition? Two.

1. The mentioning or using of Gods name, in word, or in deed, when it should not be used; and when there is no just cause so to doe.

2. The using of it amisse, and abusing it when duty bindeth us to use it with feare and holinesse.

What is required in this command?

1. That we sanctifie Gods Name, as it is holy and reverend, *Matth.* 6. 9. *Psal.* 111. 9. and labour by all we can to lift it up, that others may be moved by us more to love, serve, and honour him.

2. That we use the things aforesaid with all reverence and circumspection, to such uses as they are appointed unto by God: In a word, that we have a carefull and a heedy watch to all things that may advance Gods glory, and use all sincere and diligent behaviour therein.

What is that wherein this our carefulnesse is required?

1. A diligent preparation and advisednesse before we meddle with any of these holy things, that we bethinke our selves before hand what we are to doe; and consider both of the cause that should move us to speake of them, and of the reverent manner of using them.

2. A reverent disposition in the action it selfe, that wee use earnest attentivenesse therein, and seriously thinke how powerfull God is to punish the taking of his name amisse: as also how able and ready to blesse them who shall reverently and holily behave themselves in the right use thereof; for which cause we are to remember, that the Name of God is fearefull, as it is written, *Psal.* 99. 3. *Deut.* 28. 58.

Declare now what particular duties are contained in this Commandment:

1. The honouring of God and his Religion by our holy conversation, *Mat.* 5. 16. *Th.* 2. 16. The contrary whereof is profession joynd with hypocrisie, *Th.* 1. 16. *Mat.* 15. 7, 8, 9. prophanenesse and an evill life, whereby the Name of God, and profession of Religion is dishonoured, *Rom.* 2. 24.

2. Con-

What is meant by the word in vaine.

What is forbidden in the third Commandment.

What is required in the third Commandment.

The particular duties required in the third Commandment.

2. Confession of Christ unto suffering, yea, martyrdom if cause be, *Rev. 2. 13.* the contrary whereof is, shrinking in case of perill, and denying God the honor of our suffering for him, *Mat. 10. 33.*

3. Honourable and reverent mention of God and his Titles, Properties, Attributes, Works, Word and Ordinances, *Psal. 19. 1, 2.* & *71. 15.* *Prov. 31. 26.*

What vices are repugnant to this?

The vices repugnant.

An unreverent mention, or an unadvised, sudden, and causelesse speaking of any of these, and all abusing of the Names and Titles of God.

How is that done?

1. By saying in our common talke; *O Lord, O God, O Jesus, &c.* or in wondring wise; *good God, good Lord, &c.* in matters of light and no moment; and for such foolish admirations, and taking Gods Name lightly upon every occasion is here condemned.

2. By idle wishes.

3. By imprecations and cursings, *Gen. 16. 5.* *2 Sam. 16. 8, 9.*

4. By Blaspheming.

5. By the abuse of Oathes, *Jam. 5. 12.*

Is there any true use of Oathes?

The right use of Oathes.

Yes, in matters of importance, that cannot be decided but by an Oath, it is good and lawfull to sweare by the Name of God, and a duty specially commanded, *Deut. 6. 13.* and *10. 20.* so that it be done truly, advisedly, and rightly; for so is the Commandement, *Fer. 4. 2.* *Thou shalt sweare in righteousness.*

How are we to sweare in truth?

Affirming what we know to be true, and verifying by deed what we undertake, *Psal. 15. 4* & *24. 4.*

What is here meant by Judgement?

A due consideration both of the nature and greatnesse of an Oath, wherein God is taken to witnesse against the foule of the swearer, if he deceive, *2 Chron. 1. 23.* and of the due calling and warrant of an Oath; whether publicke, being demanded by the Magistrate; whether perill to the swearer, *Gen. 43. 3.* *2 Sam. 24. 22, 23.* or private, in case of great importance, when the truth cannot otherwise be cleared, *Exod. 23. 11.* *1 Sam. 20. 17.* *2 Cor. 1. 23.*

What Considerations are then to be had in taking of an Oath?

1. Whether the Party we deale with, doubt of the thing we speake of or no.

2. If the Party doubt whether the matter whereof we speake, be weighty and worthy of an Oath.

3. If it be weighty, whether the question or doubt may be ended with truly and verily, or such like naked asseverations, or by doubling our asseverations, as our Saviour Christ did: for then by his example we ought to forbear an Oath, *Mat. 5. 37.*

4. Whether there be not yet any other fit meanes to try out the matter before we come to an Oath.

5. Whether he for whose cause we give the Oath, will rest in it, and give credit unto it; for otherwise the Name of God is taken in vaine, *Heb. 6. 16.*

6. Whether

6. Whether the matter is of importance, and there is no other tryall, but an Oath. And then we must have our minds wholly bent to sanctifie the Name of God by the Oath we take; and thinke upon the greatnesse of Gods power to punish Oathes taken amisse, and to blesse the true use of them.

How are we to sweare in Righteousnesse?

1. In a due forme, which must be no other then Gods Word alloweth; viz. by God alone, not by any creature or Idoll, *Deut. 6. 13. Isa. 55. 16. Zeph. 1. 5. Jer. 12. 16. Mat. 5. 34. &c.* Although in lawfull Contracts, with an Infidell, or Idolater, we may admit of such Oathes, whereby he sweareth by his false Gods.

2. To a right end, which is the glory of God, *Isa. 45. 23.* with *Phil. 2. 11.* the good of the Church, and peace amongst men, *Heb. 6. 16.*

What Persons may lawfully take an Oath?

Such only as have weighty matters to deale in; and therefore it is altogether unlawfull for Children to sweare; as also, because they cannot thinke sufficiently of the dignity of an Oath. No Atheist or prophane man should sweare, because either they beleve not, or they serve not God, *Rom. 1. 19.* In women Oathes should be more seldome then in men; in Servants then in Masters; in poore then in rich, because they deale not in so weighty matters.

What persons may lawfully take an Oath.

What are the speciall abuses of an Oath?

1. The refusing of all Oathes as unlawfull, which is the error of the Anabaptists.

2. A rash and vaine Oath, where there is no cause of swearing, when upon every light occasion we take up the name of God, and call him for a witnesse of frivolous things by usuall swearing, *Mat. 6. 14. Jam. 5. 12. Jer. 23. 10.*

The speciall abuses of an Oath.

3. Superstitious or Idolatrous Oathes, when we sweare by an Idoll, or by Gods creatures, *Zeph. 1. 5. Amos 8. 14.* as by the masse, our Lady, bread, salt, fire, and many fond trashes, whereas God never appointed the creatures for such uses.

4. A counterfeite and mocking Oath.

5. A passionate swearing, whereby we call God for a witnesse of our furious anger, *1 Sam. 14. 39. 2 Kings 6. 31.*

6. Outragious and blasphemous swearing.

7. Perjury, when God is called for a witnesse of an untruth, by forswearing, *Isa. 48. 1. Zach. 5. 4.* which is, 1. When one sweareth, that which he himselfe thinketh to be false, *Lev. 19. 12.* Secondly, When he sweareth, and doth not performe his Oath, *2 Chron. 36. 13.*

8. Taking a lawfull Oath, without due reverence and consideration.

So much for the right use and abuse of an Oath. Declare now further, how the Name of God is taken in vaine, in regard of his Properties and Attributes?

1. By seldome or never breaking forth into such Confession, or declaration of Gods power, wisdom, justice, mercy, &c. as our selves and others might thereby be stirred up the more to be thankfull unto him, and to stay upon him, *Psal. 40. 9.*

How Gods Name is taken in vaine in regard of his Properties.

2. By abusing his Properties; and by carnall, carelesse, and contemptuous

temporaries

temptuous speaking of them, 2 King. 7. 2.

How is Gods Wisdome touched here?

By calling it into question, and by prying into the hidden Counsels of God; as when a man undertaketh to foretell future things and events.

How is his Justice?

1. By passing over his Iudgements without notice.
2. By Cursings and imprecations, wherby we make our selves Iudges, and attribute that to our selves which is due to God.
3. By misconstruing and perverting his Iudgements.

How is his Mercy?

1. By passing over of his benefits without due notice taken, and not observing, and recounting what special mercies he hath vouchsafed us in particular, *Psal. 66. 16. & 103. 2, 3, &c.*

How in respect
of his Works.

How is the Name of God taken in vaine, in respect of his Works and Actions?

1. By not seeing God in his Works, *Acts 17. 27.*
2. By lightly passing over of Gods great Works, of Creation, Preservation, Redemption; as also of other his Mercies, and Iudgements, and not glorifying God for that which may be seen in them.
3. Vaine and foolish thoughts concerning the Creatures, whereby a vertue is attributed unto them which God never gave unto them: as all ghesing of future things by the Stars, by a mans face and hands; the counting it a prodigious token, that a Hare should crosse our way, &c.
4. Not using the Creatures as we ought, nor receiving them to Gods glory with thanksgiving: As when a man giveth not thanks to God for his meat and drinke, but doth thinke them to come without Gods providence, which is a fearfull taking of Gods Name in vaine.
5. Cavilling at the Doctrine of Predestination, *Rom. 9. 19, 20.* and not admitting the depth of his Counsels, *Rom. 11. 33, 34.*
6. Murmuring at Gods Providence, under the names of Fortune, chance, and fate, &c. *Job 3. 23, &c.*
7. Evil thoughts towards our brethren, which are afflicted; as when we see one visited by God, either in body, goods, or both, we are alwayes ready to thinke the worst of him; viz. That God executeth these punishments on him for his sins, when as God may doe it either to exercise the faith and patience of the party afflicted, as in *Job*; or to stirre others to compassion and pity; or else to set forth his owne glory, as we may see verified in the example of the blind man in the Gospell, *Joh. 9. 2, 3.*
8. Abuse of Lots, *Ester 3. 7. Prov. 16. 33.*

How is Gods Name taken in vaine in regard of his Word?

1. By not speaking of it at all, *Dent. 6. 7. Psal. 37. 30.*
2. By foolish and fruitlesse speaking of it, or abusing any part thereof unto idle and curious questions, *2 Pet. 3. 16.*
3. By abusing it to prophane mirth, by framing jests out of it, or against it, *Psal. 22. 13.* Also by making Playes and Enterludes thereof.
4. By maintaining Errour, sinne, and prophaneesse by it, *Mat. 4. 6. Isa. 66. 5.*
5. By applying it to Superstition, and unlawfull Arts, to Magicall spels, Sorceries, and Charmes, for the healing of diseases, finding out of theft,

How in respect
of his Word.

theft, &c. *Dent.* 18. 11. *Acts* 19. 13.

How is Gods Name taken in vaine, in regard of the Sacraments, and other holy Mysteries and Ordinances of God?

When they are unworthily received, and prophanelly used, *Mal.* 1. 11, 12. *I Cor.* 11. 27, 29. *Fer.* 7. 4, 10.

So much of the chiefe particulars forbidden in this Commandement.

What are the helps or hinderances of the obedience thereof?

1. That we both inure our hearts to feare and reverence the great and dreadfull Name of the Lord our God, *Dent.* 28. 58. *Eccles.* 9. 2. and keep a careful watch over our lips and lives, lest by any meanes we dishonour him, *Psal.* 39. 1.

2. That we avoid both the company of prophane persons, who set their mouth against Heaven, *Psal.* 73. 9. and all unnecessary dangers, whereby divers have been occasioned to deny the Lord, *Mat.* 26. 69, &c.

What is contained in the Reason annexed to the Commandement?

A dreadfull penalty: That the Lord will not hold him guiltlesse that taketh his Name in vaine.

What is the summe of this threat?

That God will not leave this sin unpunished, *1 King.* 2. 9. but will grievously punish the breach of this Commandement, whereby he threatneth extreme miseries and judgements to the Transgressors: For it being our happinesse to have our sins covered, and not imputed, *Psal.* 32. 2. it must needs be extreame unhappinesse, to have it reckoned and imputed unto us.

What is implied herein?

A fit opposition: That howsoever mans Lawes take not hold of offending in this kind; yet God will not acquit them, *Psal.* 1. 5. nor suffer them to escape his righteous and fearefull Iudgements, *Zach.* 5. 3. *Fer.* 5. 12. Neither shall the Transgressor scape unpunished, although the Magistrate and the Minister also would pronounce him innocent; and although the Malefactor flatter himselfe, as if all dangers were past; nay, the more free, that (usually) he escapes the Iudgements and punishments of men; the more heavy plagues, and vengeance will surely light upon him from God, except he repent.

Hitherto of the Commandements concerning that service which is to be performed to God at all times, as occasion shall require; which is that which concerneth the speciall time, wholly to be bestowed in his Worship?

The fourth and last Commandement of the first Table, which setteth forth a certain day, especially appointed by the Lord himselfe, to the practise of the Worship, prescribed in the three former Commandements: for therein consisteth the chiefe point of the sanctifying of that day.

What are the Words of this Commandement?

Remember that thou keep holy the Sabbath day,
&c. *Exod.* 20. 8, 9, 10, 11.

What are we to observe in these words?

First, the Commandement, and then the Reasons annexed thereunto.

1

What

Of the helps
& hinderances,

The reason annexed to the third Commandement,

The fourth Commandement.

The meaning
of the fourth
Commande-
ment,

What is the meaning of the Commandment?

It challengeth at the hand of every man one day of seven in every week, to be set apart unto a holy rest, and requireth all persons to separate themselves from their ordinary labour, and all other exercises, to his service on the same, that so they being severed from their worldly busineses and all the works of their labour and callings, concerning this life, they may wholly attend to the worship of God alone, *Neh. 13. 15, 16. Esa. 58. 13, 14.*

Why doe you adde these words [apart] and [separate?]

To make a difference between the Sabbath dayes, wherein wee must wholly and only serve God, and the exercises of the other six days wherein every man must serve him in his lawfull calling.

What need is there of one whole day in every week to serve God, seeing we may serve him every day?

What need
there is of one
day in seven to
serve God.

That is not enough: For,

1. To the end that we should not plunge our selves so deeply into the affairs of the world, as that we should not recover our selves, the wisdom of God hath thought it fit, that one day in seven there should be an intermission from them, that we might wholly separate our selves to the service of God, and with more freedome of spirit performe the same.

2. A whole day is needfull for the performance of all the parts of Gods service and worship, as hearing of publike Prayer, and the Word preached, Chatechising, Administration of the Sacraments, exercise of holy Discipline, and consideration of the glory of God in the creatures.

3. If Adam in his perfection had need of this holy day, much more have we who are so grievously corrupted.

4. If the Lord in love and wisdom, considering our necessities both of soule and body, hath set out a weeks time for both of provision, that as every day we set apart some time for food, and spend the rest in labour, so we set one day in the week aside for our spirituall food, and bestow the other dayes on our earthly affaires: so as this day may in comparison be accounted the soules day, wherein yet wee must have some care of our bodies: as on the six dayes we must have some care of our soules.

What is forbidden in this Commandment?

The unhallowing or prophaning of the Sabbath, either by doing the works of our calling and of the flesh, or by leaving undone the works of the Spirit.

But is not this Commandment Ceremoniall, and so taken away by the death of Christ?

That the Sabbath day is not
ceremoniall.

No; but is constantly and perpetually to be observed; and never to cease till it bee perfectly consummated in the heavenly Sabbath, *Hebr. 4. 9, 10.*

How prove you that?

1. Because it is placed in the number of the perpetuall Commandments; otherwise the Morall Law should consist but of nine words or Commandments, which is contrary to Gods Word, *Deut. 4. 13.*

2. Be-

2. Because this Commandement (amongst the rest) was written by the finger of God, *Exod. 31. 18.* whereas no part of the Ceremoniall Law was.

3. For that it was written in Tables of stone, as well as the other, *Dent. 5. 22.* As to signifie the hardnesse of our hearts; so to signifie the continuance and perpetuity of this Commandement as well as the rest.

4. Because it was before any Shadow or Ceremony of the Law; yea before Christ was promised, whom all Ceremonies of the Law have respect unto: for the Sabbath was first instituted in Paradise, before there was any use of Sacrifices, and Ceremonies, *Gen. 2. 1, 2, 3.*

5. The Ceremonies were as a Partition wall betwixt the Jews and the Gentiles; but God doth here extend his Commandement not onely to the Jewes themselves, but also to strangers. *Exod. 20. 10. Nehem. 13. 15, 16, &c.*

6. Our Saviour Christ willing his followers which should live about forty yeares after his Ascension, to pray that their flight might not bee on the Sabbath day, to the end that they might not bee hindered in the service of God, doth thereby sufficiently declare, that hee held not this Commandement in the account of a Ceremony, *Matth. 24. 20.*

But it sometimes shadoweth our sanctification, and our eternall rest. Col.

2. 16, 17. Exod. 31. 13. and is therefore Ceremoniall:

That followeth not: For,

1. There is no Commandement which hath not some Ceremonies tyed unto it; as in the Commandement touching Murther, to abstain from strangled things, and blood: And the whole Law had the Ceremony of the *Parchment Law*. So that by that reason the whole Law should be Ceremoniall, which is absurd.

2. The Ceremoniall representation of our eternall rest came after the Commandement of the rest, and therefore is accessary and accidentall: for which cause, the time of correction and abolishment of Ceremonies being come, *Dan. 9. 7. Matth. 11. 13. Acts 15. 6. Col. 2. 13, 14. Heb. 10. 14. Gal. 5. 2.* that use may well fall away, and yet the Commandement remaine, it being out of the substance of the Commandement.

What is the speciall day of the week, which God hath set apart for his solemne Worship?

The first day of the week, called the Lords day, *1 Cor. 16. 2. Rev. 1. 10. Acts 20. 7.*

Was this day set apart thereunto from the beginning?

No: For from the first Creation till the Resurrection of Christ, the last day of the week, commonly called Saturday, was the day that was appointed thereunto; and that which the people of God constantly observed.

Of the change of the seventh day to the first, and the reasons of it.

And why so?

Because upon that God ceased from the worke of Creation, *Gen. 2. 2. Exod. 31. 17.*

How came this day to be changed?

By divine Authority.

How doth that appeare?

Y 2

I. By

1. By the practise of our Saviour Christ, and his Apostles, *John 20. 19, 26. Acts 2. 1. 20. 7.* which should be a sufficient rule unto us, especially the Apostles, having added a Commandement thereunto, *1 Cor. 16. 12.*

2. There is no reason why it should be called the Lords day, *Rev. 1. 10.* but in regard of the speciall dedication thereof to the Lords service : for otherwise all the dayes in the weeke are the Lords dayes, and he is to be served and worshipped in them.

What was the cause that the day was changed ?

Because it might serve for a thankfull memorial of Christs Resurrection. For as God rested from his labour on the last day of the weeke : so Christ ceased from his labour and afflictions on this day, *Mat. 28. 1. Gen. 2. 1, 2.* As the one therefore was specially sanctified, in regard of the Creation of the World: so was the other, in respect of the restauration and redemption of the world, which is a greater worke then the Creation.

Can this day then be altered ?

No power of any Creature in Heaven or Earth can alter it, or place another seventh day in the place and stead thereof.

But doth this Commandement directly require the seventh day from the Creation ?

No : but the seventh day in generall.

Doth not the reason annexed, where the Lord in six dayes is said to make Heaven and Earth, and to rest the seventh day, and therefore to hal- low it, confirme so much ?

No, not necessarily : For it doth not hence follow, that we should rest the same day the Lord rested; but that we should rest from our worke the seventh day, as he rested from his; which seventh day, under the Law, he appointed to be Saturday : so nothing hindreth, but by his speciall appointment under the Gospell it may be Sunday, and yet the substance of the Commandement nothing altered.

Why doth not the New Testament mention this change ?

Because there was no question moved about the same in the Apostles time.

When then doth this our Sabbath begin, and how long doth it continue ?

This day, as all the fix, is the space of twenty foure houres, and beginneth at the dawning, though we ought in the Evening before, to prepare for the day following.

Why doth our Sabbath begin at the dawning of the day ?

Because Christ rose in the dawning; and to put a difference between the Iewish, and a true Christian Sabbath. For as the Iewes begun their Sabbath in that part of the day, in which the Creation of the World was ended, and consequently, in the Evening: so the celebration of the memory of Christs Resurrection, and therein of his rest from his speciall labours, and the renewing of the World, being the ground of the change of that day, it is also by the same proportion of reason, to begin when the Resurrection began, which was in the Morning.

Can you shew this Example ?

Yea, Paul being at *Troas*, after he had preached a whole day, untill midnight, celebrated the supper of the Lord the same night, which was a Sabbath dayes exercise; and therefore, that night following the day, was a

part

The time of
the Sabbath,
and when it
beginneth.

part of the Sabbath ; For in the Morning he departed, having staid there seven dayes, by which it is evident, that that which was done, was done upon the Lords day, *Acts 20. 7, 10.*

Is the Lords day only to be separated to Gods service?

No: For of this manner are holy Fasts observed for the avoiding of some great evill, present or imminent, *Lev. 23. 27. Joel 2. 12.* & holy Feasts, for the thankfull remembrance of some speciall memorable mercies obtained, *Zach. 8. 19. Ester. 9. 17, 18, 19.*

To what Commandement doe you refer the Churches meeting on the working dayes?

That is also, by a manner of speech of one part for the whole, contained in this Commandement : yea, it reacheth to the times which the Family appointeth, or that every one for his private good proposeth, although the Bond to that time is not so strict, as is the Bond to observe the dayes of Rest.

So much of this Commandement in generall: What doe you note therein in particular?

1. The entrance in the word *Remember.*
2. The parts of the Commandement.

What is to be observed in the word, Remember?

That although all the Commandements are needfull diligently to be remembered, yet this more specially.

Why so?

1. Because this Commandement hath least light of nature to direct us to the observation of it.

2. For that we are naturally most negligent in it, suffering our selves to be withdrawne by our worldly businesse, from the Lords service, upon the Lords day ; and therefore, such a speciall warning is needfull to be added.

What things are we thence to remember?

1. To looke backe unto the first institution of the Sabbath day in Paradise, *Gen. 2. 2, 3.* before all Sacrifices and Ceremonies.

2. So to beare it in mind, as to live in continuall practise of the duties we learned the Sabbath day last past.

3. To bethink our selves before of the works of the Sabbath, and so to prepare our selves, and our affaires, *Luke 23. 54.* that we may freely and duely attend on the Lord in the Sabbath approaching.

What should be done in this preparation of the Sabbath?

1. We should so compasse all our busineses in the six working dayes, that our worldly affaires enter not, or inroach into the possession of the Lords day; Not only willingly, but not so much as by any forgetfulness. As when through want of foresight, or forecasting the payment of money due by obligation, or any such busineses that might be prevented, shall fall out on that day.

2. We should sanctifie our selves, and those that are under us, to keep that day.

What is contrary to this?

The neglect of Preparation for the Sabbath before it come, and of fitting our hearts for holy service, when it is come.

What is meant
by the word,
Remember.

Of the Prepa-
ration of the
Sabbath:

What are the parts of this Commandement?

The parts of
the fourth
Commande-
ment.

They are two.

First, to keep the Lords rest.

Secondly, to sanctifie this rest: For it is not sufficient that we rest from worldly busineses, but it is further required, that it be a holy rest. The first sheweth, what works we are to decline upon this day; the other, what duties we are to performe.

What are the workes that we must decline, and leave undane on the Lords day?

What Workes
ought to be de-
clined.

Not onely the workes of sinne, which we ought to leave undone every day, but also the workes of our ordinary callings concerning this life, and bodily exercise and labours, which upon other dayes are lawfull and necessary to bee done, *Mathe 3. 4. Ezek. 23. 37, 38. Num. 15. 32, 33. Exod. 31. 10, 11, 12, 13, 14. & 34. 21. Nehem. 13. 15, &c. Esa. 58. 13.*

What instances have you in Scripture of the performance hereof?

The Israelites ceased both from those works which were of the least importance, as gathering of sticks, *Num. 15. 32.* and from such also as were of greatest weight, as working at the Tabernacle, and building the Temple on the Sabbath day; and consequently all other workes betwixt these extreames, as buying and selling, working in seed time, or harvest, were forbidden unto them.

Are we as strictly bound to rest from all our outward busineses, and to forbear all worldly labour upon this day, as the Israelites?

Yea, so farre forth as the morality of the Commandement reacheth; but by the Ceremoniall Law, there was enjoyned unto the Iewes a more exact observation of outward rest, which to them was a part of their Ceremonial worship: whereas unto us the outward rest is not properly any part of the sanctification of the day, or of the service of God: but only a meanes tending to the furtherance of the same; even as in Fasting and Prayer; Fast is of it selfe no part of Gods service, but a thing adjoynd thereunto, and so farre forth onely acceptable in the worship of God, as it maketh a way and readier passage for the other, *1 Cor. 8. 8.*

What did that most strict observance of outward rest signifie unto the Jewes?

Their continuall Sanctification in this world, *Exodus 31. 13. Ezek. 20. 12.* and their endlesse rest in the world to come; whereof this was a Type no lesse then the land of Promise, *Heb. 4. 4, 5. 10.*

How was the latter of these specially typified?

In this world, Gods Children are subject to the fiery tryall, but after these troubles, rest is provided for them, *2 Thes. 1. 7.* and no fire to be feared in that after world. For a more lively representation of that, there was a charge laid upon the children of Israel, that no fire might be kindled throughout all their habitations upon the Sabbath day, *Exodus 35. 3.* though it were for the very preparing of the meat which they should eate, *Exodus 16. 23.* which was allowed unto them, even in the two great solemn dayes of the Passeover, *Exo. 12. 16.*

Is it then lawfull for us to make a fire and dresse meat upon the Lords day?

Yea

Yea certainly; because these were proper to the Pedagogy, or manner of government of the Children of Israel under the Law, as may appeare by this, that there was no such thing commanded before the Law was given by *Moses*; and consequently being not perpetuall, must necessarily follow to bee Ceremoniall. Now after the Sabbath that Christ our Lord rested in the grave, the Ceremoniall Sabbath lyeth buried in that grave, together with those other Rites which were shadows of things to come, the body being in Christ, *Col. 2. 16, 17*. Therefore we being dead with Christ, from these Ceremonies, are no more to be burthened with such Traditions, *ibid. verse 20*. Nor to bee brought under the bondage of any outward thing: It is a liberty purchased unto us by Christ, and we must stand fast unto it, that blessed houre being come, wherein the true worshippers are to worship the Father in Spirit and Truth, *John 4. 23*.

*To leave then the Ceremoniall Sabbath, and to come to the Morall;
How is the Rest required therein laid downe in the fourth Com-
mandement?*

By a Declaration: First, of the Works from which there must be a cessation. Secondly, of the persons that must observe this Rest.

How is the former of these expressed?

In these words: *In it thou shalt not doe any Worke*, Exodus 20. 10.

What is required of us hereby?

That for the space of that whole naturall day, we cease in minde and body from all our worldly labours; yea from the workes of our lawfull Calling, and all other earthly busineses whatsoever, more then needs must be done, either for Gods glory, or mans good.

What gather you of this?

That all exercises which serve not in some degree to make us fit to the Lords worke, are unlawfull upon the Lords day.

Why doe you say, that we must rest in minde and body?

Because this rest must be of the whole man, in thoughts, words, and deeds, *Esa. 58. 13*.

Is it meereley unlawfull to doe any bodily, or outward businesse on the Lords day?

No. First, for such works are excepted as are presently necessary, either for common honesty, or comelineffe.

Secondly, the actions of Piety requisite for the performance of Gods service on that day, *Acts 1. 12. Mat. 12. 5*.

Thirdly, extraordinary exigents of Charity, for the preservation of the Common-wealth, *2 Kings 11. 9*.

Fourthly, the preservation of our owne and others life, health, and goods, in case of present necessity, or great danger of their perishing, if they were not saved on that day, *Mat. 12. 10, 11. Marke 3. 4. Luke 13. 15, 16*.

What be the speciall breaches of this part of the Commandement?

1. The making of the Sabbath a common day through common labours in our ordinary callings, *Neh. 13. 15*. vaine speech, and talking of our worldly affaires, *Esa. 58. 13*. thinking our owne thoughts, and

What rest required in the fourth Commandement;

The speciall breaches opposite to an holy rest.

and no other but a common use of the Creatures.

2. The making it a day of carnall rest unto idlenesse, feasting, pastimes, &c. which draw our mindes further from God then our ordinary labours, *Exod. 32. 6.* Whither are referred all recreations, which distract us, as also excessive eating and drinking, which causeth drowfinesse, and unaptnesse unto Gods Service and Worship.

3. The making it a day of sinne, or the Devills holy day, by doing that on the Lords day which is no day lawfull, *Mar. 3. 4.* but then most abominable, *Ezek. 23. 37, 38.*

4. The keeping a peece of the day, not the whole; or giving liberty to our selves in the night, before the whole Sabbath be ended.

5. The forbearing our selves, but imploying others in worldly busineses; for preventing of which sinne, God is so large in naming of the persons, which in this Commandement are forbidden to worke.

Why is there a particular rehearfall of these persons in this Commandement?

To take away all excuses from all persons in this Commandement; for the Lord did see, that such was the corruption of men, that if they themselves did rest upon this day from labours, they would thinke it sufficient, not caring how they toyed out and wearied their servants at home with continuall labour, as many doe; so that it were better to be such mens Oxen then their servants, so small care they have of their soules.

What is the speciall use of this rehearfall?

To teach us, that all sorts and degrees of persons are bound to yeeld this duty unto God; and that the Sabbath is to be kept both by our selves, and those that doe belong unto us.

Was it not ordained also for the rest and refreshing of men and beasts; especially Servants, which could not otherwise continue without it?

That also was partly intended, as may appeare by *Deut. 5. 14.* but not principally, for the things here contained doe concerne the worship of God; but that wearing and toying out of servants and beasts, is against the fixt Commandement; and working is here forbidden, that men might be the more free for the worship of God; and therefore though servants had never so much rest and recreation upon other dayes, yet they ought to rest upon this day in that regard.

Why is there mention made of allowing rest to the beasts?

First, that we may shew mercy even to the beasts, *Prov. 12. 10.*

Secondly, to represent after a sort, the everlasting Sabbath; wherein all Creatures shall bee delivered from the bondage of corruption, *Rom. 8. 20, 21.*

Thirdly, because of the whole imployment of men in the Lords service: for beasts cannot be travelled or used in any worke upon that day, unlesse man be withdrawne from Gods service; yea, though the beast could labour without mans attendance, yet his minde would some time or other be carryed away and distracted thereby, that it would not be so fit as it ought to be for Gods service.

To whom especially is the charge of this Commandement directed?

To

To Housholders and Magistrates, who stand charged in the behalfe, both of themselves, and of all that are under their rooffe and Government, *Jos. 24. 15. Neh. 13. 15. Heb. 13. 15.*

To whom this Commandment is chiefly directed.

What is the charge of the Housholder?

That not only himselfe keep the Lords day, but also, his Wife, Children and Servants, as much as may be. For as they serve him in the weeke dayes: so he must see that they serve God on the Lords day.

What gather you of this?

That a Housholder should be as carefull of the Lords businesse, as of his owne; And if he will not keep such a servant as is not carefull in his ordinary worke, much lesse should he keep any that will not be carefull in the Lords worke, how skilfull soever he be in his owne.

What is the Magistrates part?

To see that all within his gates keep the Lords day, *Jos. 24. 15.* even strangers, though Turks and Infidels, *Neh. 13. 15.* causing them to cease from labour, and restraining them from all open and publick Idolatry, or false Worship of God, much more all his owne Subjects, whom he ought to force to heare the Word, *2 Chron. 34. 33.*

So much of the first part of this Commandment, touching our rest from all worldly businesse: What followeth in the next place?

The second and greater part of this Commandment, which is the sanctifying of this Rest, and keeping it holy unto the Lord, by exercising of our selves wholly in the service of God, and performing the duties of that day.

The second part of this Commandment, which is the sanctifying of the Rest.

Are we as strictly bound to these duties as the Jewes?

Yes verily, and more then they, because of the greater measures of Gods graces upon us, above that which was upon them.

What is required of us herein?

To make the Sabbath our delight; to consecrate it as glorious to the Lord, *Isa. 58. 13.* and that with joy, and without wearinesse, *Amos 8. 5.* with *Mal. 1. 13.* and that also with care and desire of profit we bestow the whole day (as nature will beare) in holy Exercises.

What are these Exercises?

They are partly duties of Piety, *Acts 13. 13. 15. 20. 7. Psal. 92. 1.* as hearing and reading the Word, Prayer, singing of Psalmes, and feeding our selves with the Contemplations of the heavenly Sabbath; partly of mercy, *1 Cor. 16. 2. Neh. 8. 12.* as visiting and relieving the sicke and needy, comforting the sad, and such like.

The Exercises and Duties required on the Sabbath.

How are these duties to be performed?

Partly publick, in the Church, where the solemne worshipping of God is the speciall worke, and proper use of the Sabbath: Partly private, out of the Church; and that either secretly, by our selves alone, or joyntly with others.

What if we cannot be suffered to use the publicke meanes?

Such as are necessarily debarred from the publick duties, must humble themselves before God, mourning and sorrowing for this restraint, *Mat. 24. 30. Psal. 42. 6. & 84. 1, 2, 3.* and with so much more care and earnestnesse use the private meanes, *Psal. 53. 1, 2.*

What is the first duty we are to performe in the publick Assembly?

To

Prayer with
the Congregation.

To joyne in Prayer with the Congregation, which is an excellent duty: for if, as Christ saith, *When two or three are gathered together in his Name, he will grant their requests*; how much more will he heare his servants, when two or three hundred are gathered in his Name?

What is the second?

Hearing the
Word.

To heare the Word read, *Luke 4. 16. Acts 3. 16. & 15. 20.* for blessed is he that readeth, and they that heare the Word, *Rev. 1. 3.*

What is the third?

To heare the Word preached, *Luke 4. 16. 22. Acts 13. 14, 15. & 15. 21. & 20. 7.*

What is the fourth?

Receiving the
Sacrament.

To communicate in the Sacraments by being present when the Sacrament of Baptisme is administred unto others; and by receiving the Sacrament of the Lords Supper our selves, after a decent order in the appointed time, *Acts 20. 7. 1 Cor. 11. 20.*

Why should a man be present at Baptisme?

First, that hee may give thanks to God for adding a Member to his Church.

Secondly, that he might be put in minde of his own Vow made to God in Baptisme by seeing the childe baptized.

What is the fift duty to be performed in the Congregation?

Singing of Psalmes.

What is the sixt?

Exercise of the Discipline of the Church against offenders, *1 Cor. 5. 4.*

What is the seventh?

Collection for the poore, and Contribution for relieving the necessities of the Saints of God, *1 Cor. 16. 1, 2.* where we are to give according to our wealths, and the blessing of God upon the week going before.

What are the private duties that are to be performed out of the Church?

Private duties
of the Sabbath.

Such as we performe either in secret by our selves alone, or in common with our families at home, or others abroad, both before the publick exercises in the Church, the better to performe them, and after, the more to profit by them.

What be they in particular?

First, Private Prayer.

Secondly, Reading of the Word.

Thirdly, holy Conference touching the Word of God, and familiar talke of things belonging to the Kingdome of heaven *Luke 14. 7. 16.*

Fourthly, Examination of our selves, and those that belong to us, what we have profited by the hearing of the Word, and other exercises of Religion.

Fifthly, Catechising of our families.

Sixthly, Meditation upon Gods Word, Properties, and Workes, as well of Creation as of Providence; especially that which he exerciseth in the government of the Church, *Psal. 80. 88. 92.*

Seventhly, reconciling such as are at variance, and visiting the sick; relieving the poore, &c. *1 Cor. 16. 2. Neh. 8. 12.* For these also are works of the Sabbath.

What prooffe have you of this continuall exercife and imployment?

1. In the Law; every evening, and every morning were Sacrifices, which on the Sabbath were multiplyed, *Numb. 28. 9.*

2. The 92. *Psalme* (entituled, *A Psalme for the Sabbath*) to bee fung that day, declareth, that it is a good thing to begin the praises of God early in the morning, and to continue the same untill night.

That wee may know then, how to spend a Sabbath well, declare more particularly how we may bestow the whole time in exercifes of holines; and first begin with the evening preparation.

Our care must be over night, that having laid aside all our earthly affaires, we begin to fit our selves for the Lords service: that so we may fall asleep, as it were, in the Lords bosome, and awake with him in the morning.

Of the evening preparation.

What must be done in the morning when we awake?

We are to put away all earthly thoughts, and to take up such Meditations as may most stirre up our hearts with reverence and cheerfulness to serve the Lord the whole day after: wherein, first, we are to consider the great benefit of the Lords Sabbath, and so cheere up our hearts in the expectation to enjoy the same. Secondly, to covenant with the Lord, more religiously to sanctifie the whole day after.

The first duties of the morning.

In making of our selves ready, what are we to doe?

Rising as early for the Lords service, as we doe for our owne businesses; and bestow no more time nor care about our apparell, and such like, then needs must: we may then occupy our minde about such matters as bee most fit for that time; which ordinarily may be these two.

1. To thinke upon Gods goodnesse in giving us such apparell, and other necessities, which many others want: so that wee may judge all things we have rather too good for us, then bee discontented with any thing we enjoy.

2. Considering how well our bodies be apparelled, and provided for, to seek more to have our soules better apparelled with Christ Iesus.

Being up and ready, what are we to set our selves to?

Wee must set our selves to our morning sacrifice, either alone, or with others, if it may be, some short Prayer for our preparation being used.

What Meditations must we here enter into?

Two especially: the one, for that which is past; the other, for that which is to come.

What for that which is past?

To cast our weeks account at least how God hath dealt with us in benefits and chastisements, and how wee have dealt with him in keeping or breaking his Commandements, that by both we may finde matter to comfort and humble us, to move us to thankfulness for mercies received, and to earnest suit and labour for pardon of our trespasses, and supply of all our necessities.

What for that which followeth?

To prepare our selves for the publick Ministerie, and as it were to apparell our selves, and make our selves fit to go to the Court of the Lord of Hosts with his children, and before his Angels.

What

What things are necessary hereunto ?

1. A due regard whither we goe, before whom, what to doe, and what ends, wherewith to honour God, and to receive grace from him.
2. An earnest hunger, so to use the meanes to Gods honour, and our good.
3. True faith, that we shall enjoy our desire.
4. Ioy and Thankfulnesse, in the hope of such Blessings.
5. Humility, in regard of our unworthinesse.
6. Vnfained purpose of amendment of life.

What must be added unto these ?

To the Meditations, fervent Prayer must be joyned, and Reading, for our furtherance in Gods service; and such as conveniently can, are to joyne together in a Christian Family, to read, pray, and confer, and Governours to instruct their Families in such matters as are then besitting.

Of the publick
duties of the
Sabbath.

Having thus spent the time privately, what is to be done in publick ?

We are to goe to Church in all comely sort, before the publick Ministry is begun, and then with all diligence to attend, and to give consent thereunto, and so to take to heart whatsoever shall be brought unto us, that by all the holy exercises we may be edified in all needfull graces.

The publick Ministry ended, what are we to doe ?

What is to be
done after the
publick Ministry.

We are to occupy our minds on that we have heard, and when we come to place and time convenient, to set our selves more especially to make use of it, to our selves and others pertaining to us, and to water it with our prayers, that it may grow and bring forth fruit.

What say you to our diet, and refreshing of our nature on this day ?

Care would be had, that it be such as every way may make us fitter for holy duties ; And to this end, we are to season it with Meditation, and speeches of holy things.

How is the afternoone to be spent ?

1. The time before the Evening Sacrifice, we are to bestow, either alone, or with others, in such Exercises as may best quicken in us Gods Spirit.
2. For the Evening Sacrifices, in all respects to behave our selves as in the Morning, and to continue to the end.
3. This publick Ministry fully ended, to keep our minds (in like sort as before) on that we have heard ; and so being come home, either alone, or with others, to enter into an examination of our selves for the whole day.

How are we to end the day ?

1. With thanks for Gods blessings on our labours.
2. Humble suit for pardon of all our faults escaped.
3. Earnest desire of grace, to profit by all, that we may persevere unto the end, and be saved.

Do you make any difference betwixt the Sabbath nights, and other nights ?

Yes : we should lay our selves downe to rest in greater quietnesse that night, upon the sense and feeling of the former Exercises, so that our sleep should be the more quiet, by how much the former Exercises of that day have been more holy ; otherwise we should declare, that we have not kept the whole day so holy to the Lord as we ought.

What

What be the sins condemned in the second part of this Commandment ?

Generally, the omission of any of the former duties ; and in particular,

1. Idleness, which is a sinne every day, but much more on the Lords day.
2. Prophane absence from, or unfaithfull presence at Gods Ordinances.
3. Neglect of calling our selves to a reckoning after holy Exercises.
4. Being weary of the duties of the Sabbath, thinking long till they be ended, *Amos 8.5. Mal. 1.13.*

Sins to be condemned in respect of the second part of this Commandment.

What are the helps or hinderances to the keeping of this Commandment ?

We must adde to the forementioned duties of remembrance, an ardent endeavour to taste the sweetness of holy Exercises, *Psa. 24. 2, 3. & 84. 1. &c.* that so we may come to make the Sabbath our delight.

Helps and hinderances to the keeping of this Commandment.

2. We must avoid and abhorre all prophane opinions, either disanulling the necessity of the Sabbath, or equalling any other day to it, together with such meetings, and Companies, Exercises and occasions, where by we shall be in danger to be drawne to the unhallowing of the Sabbath day, *Ezek. 22. 26.*

So much of the Commandment : What reasons are used to enforce the same ?

Four,

Whence is the first taken ?

From equality, by a secret reason of comparison of the lesse ; That forasmuch as God hath allowed us six dayes of seven for our affaires, to doe our owne businesse in ; whether it be labour, or honest recreation, and reserved but one for himselfe, when as he might most justly have given us but one of seven, and have taken six to himselfe ; we ought not to thinke it much, to spend the whole seventh day in the service of God.

Of the Reasons enforcing obedience to this Commandment.

1. Reason.

What learne you from hence ?

The unequall and wretched dealing of most men with God, who by the grant of this Commandment urge usually at their servants hands, the worke of a whole day, in every of the six dayes ; yet upon the Lords day, thinke it enough, both for themselves, and those under them, to measure out unto the Lord three or foure houres only for his service, using one measure to mete the service due unto themselves, and another to mete the service due unto God, which is a thing abominable before God, *Pro. 11. 1.* And so much the more as the things are greater, and of more value, which they mete with lesser measures.

Whence is the second Reason taken ?

From Gods owne right, who made the Sabbath, and is Lord of it. *For the seventh day is the Sabbath of the Lord thy God ; This day is his, and not ours.*

2. Reason

Whence is the third ?

From the example of God, That as God having made all things in the six dayes, rested the seventh day from creating any more: so should we rest from all our works: God himselfe ceasing from his worke of Creation on that day, and sanctifying it, with what joy ought we to imitate our God herein ? *Gen. 2. 2, 3. Exod. 31. 17.*

3. Reason

Did God cease from all works on the seventh day ?

Y

No

No verily, he did then, and still continueth to doe a great worke in preferring the things created, *Ioh. 5. 17.*

What learne you from this ?

1. That we be not idle on the Lords day, seeing Gods example is to the contrary, but attend upon the Lords service.

2. That as the Lord preserved on the Sabbath day things created in the six dayes before, but created none other new : so by his example, we may save things on that day, which otherwise would be lost ; but we may not get or gaine more.

Whence is the fourth and last reason drawne ?

Fourth reason:

From hope of blessing ; because God ordained not the Sabbath for any good it can doe to him, but for the good of unthankfull man ; and therefore he blessed and sanctified it, not onely as a day of service to himselfe, but also as a time and meanes to bestow encrease of grace upon such as doe continually desire the same ; *Exodus 31. 13. Esa. 56. 6, 7.*

What is meant by Sanctifying it ?

The setting it apart from worldly businesse, to the service of God.

What by Blessing ?

Not that this day in it selfe is more blessed then other dayes ; but as the acceptable time of the Gospell is put for the persons that receive the Gospell in that time : so by blessing this day, he meaneth that those that keep it shall be blessed ; and that by setting it apart, and separating it by this Commandement from other dayes to be kept holy by publick exercises of his holy worship and service, God hath made it an essentiall meanes of blessing to them that shall sanctifie it as they ought.

Wherein shall they be blessed that keep the Sabbath day ?

1. In all the holy exercises of the Sabbath, which shall serve for their further increase both of the knowledge and feare of God, and all other spirituall and heavenly graces accompanying salvation.

2. In matters of this life, we shall not onely not be hindred by keeping the Sabbath, but more blessed then if we did worke that day : as on the other side, the gaine on the Lords day shall by the curse of God melt and vanish away, what shew of profit soever it have, and bring some curse or other upon our labours in the week dayes, which in themselves are lawfull and honest.

So much of the first Table, concerning our duties to God, the due performance whereof is called Piety : wherein God (as a King or as a Father of an household) doth teach his Subjects or Familie their duties towards himselfe. What is taught in the second Table ?

The second Table.

Our duties to, our selves and our neighbours : the performance whereof is commonly called *Justice*, or *Rightconnesse* ; wherein God teacheth his Subjects and Familie their duties one towards another.

What is the summe of the Commandements of the second Table ?

The summe of the second Table.

Thou shalt love thy Neighbour as thy selfe. Lev. 19. 18. Mat. 22. 39. Or, As you would that men should doe unto you, doe you unto them likewise, Mat. 7. 12. Luke 6. 31.

The generalls to be observed in this Table.

What generall things doe you observe belonging to this Table ?

1. That it is like unto the first, *Mat. 12. 39.* and therefore that according

according to the measure of our profiting in the first Table, we profit also in this. In which respects the Prophets and Apostles doe commonly try the sincerity and uprightness in profiting under the first Table, by the forwardnesse in the second.

2. That the workes thereof are in higher or lower degree of good or evill, as they are kept or broken towards one of the household of faith, rather then towards a neighbour, simply, 1 Cor. 6. 8. & 10. 32. Gal. 6. 10. Deut. 22. 2, 3.

3. That out of our bond to our neighbour we draw all our duties to all men, 1 Thes. 3. 12. & 5. 15. reaching them even to the wicked, so farre forth as we hinder not Gods glory, nor some great duty to others, especially the household of faith; for sometime it may so fall out, that that which men require, (and that otherwise are right) may not bee given; as *Rahab*, though subject to the King of *Fericho*, might not revile the Spies, but should have failed in her duty, if she had betrayed them at the Kings Commandement; and therefore in this case shee did well in preferring the obedience she owed to God, before the duty she owed to man, *Josh.* 2. 3. In like case also *Jonathan* revealing his Fathers counsell unto *David*, and preferring the greater duty before the lesser, did well, 1 Sam. 19. 3. So we owing a greater duty to our Countrie, then to our naturall kindred, must rather refuse to relieve them, if they be Trayters, then suffer any hurt to come to our Countrie.

But what if two have need of that which I can give but to one onely?

I must then preferre those that bee of the household of faith, before others, Galat. 6. 10. and my kinsmen, and those that I am tyed unto by a speciall bond, before strangers, *Iohn, Chap.* 1. v. 14. *Acts* 10. 24.

What are we specially forbidden to doe by the Commandements of the second Table?

To doe any thing that may hinder our neighbours dignity, in the first; Life, in the sixth; Chastity, in the seventh; Wealth, in the eighth; or good Name, in the ninth; though it bee but in the least secret motions and thoughts of the heart, unto which we give no liking nor consent: for unto that also the last Commandement doth reach.

How are these six Commandements of the second Table divided?

Into such as forbid all practise, or advised consent to any hurt of our neighbours; and such as forbid all thoughts and motions of evill towards our neighbour, though they never come to advised consent of the Will. The first five Commandements doe concerne such things as come unto consent, and further; the last, such as come not unto consent at all.

Division of
the second Table.

How are those five Commandements of the first sort divided?

Into those that concerne speciall duties to speciall persons: and those that concerne generall duties, to all those duties which concerne speciall persons, are commanded in the first; those that generally concerne all men, either in their life, chastity, goods, or good name, are enjoined in the foure Commandements following.

What gather you hence ?

That we are to distinguish between duties and duties; between sinne and sinne, done towards men; and that to offend principall persons, and such unto whom wee are in speciall manner obliged, is greater sin, because God hath singled out this one Commandement for these persons.

What are the words of this Commandement, which is the fift in order ?

The fift Commandement.

Honour thy Father and thy Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee, Exod. 20. 12.

What is to be considered in these words ?

1. The Commandement.
2. The Reason.

What is the meaning and scope of this Commandement ?

The meaning and scope of the fift Commandement.

That the equality of mens persons and places in whatsoever estate, Naturall, Civill, or Ecclesiasticall, and with whatsoever relation to us, be duly acknowledged and respected; for it requireth the performance of all such duties, as one man oweth unto another, by some particular bond, in regard of speciall callings and differences, which God hath made between speciall persons.

What be these speciall persons ?

Either in Equalls, or Superiours and Inferiours; for this Commandement enjoineth all due carriage of Inferiours to their Superiours; and by consequent also of Superiours to their Inferiours; and likewise by analogy, of equalls among themselves, under the sweet relation betwixt Parents and Children, or betwixt brethren of the same family, and the generall duty of honour.

What are Equalls ?

They be equall in gifts, either of Nature or Industrie, as brethren in a family, Citizens in a Common-wealth, Pastors in a Church, &c.

What is required of Equalls ?

The duty of Equalls.

That they live equally amongst themselves, loving one another, and affording due respect to each other, *Rom. 12. 10.* that they live together sociably and comfortably, preferring each other before themselves, and striving to goe one before another in giving honour, *1 Pet. 2. 17. & 5. 5. Eph. 5. 21. Phil. 2. 3.* that they be faithfull one to another.

What is here forbidden ?

Want of Love, Incivility, Strife, and Vaine-glory; whereby they seek to advance themselves one above another, and to exalt themselves above their followes, *Phil. 2. 3. Matth. 23. 6.*

What are Superiours ?

What are Superiours.

They be such as by Gods ordinances have any preeminency, preferment, or excellencie above others, and are here termed by the name of Parents, *2 Kings 2. 12. & 5. 13. & 6. 21. & 13. 14. 1 Cor. 4. 15. Col. 3. 22.*

to whom the first and principall duties required in this Commandement doe appertaine, *Eph. 6. 1; 2.*

Why are all Superiours here called by the name of Parents?

1. For that the name Parents being a most sweet and loving name, men might thereby be allured the rather to the duties they owe, whether they be duties that are to be performed to them, or which they should performe to their inferiours.

2. For that at the first and in the beginning of the world, Parents were also Magistrates, Pastors, Schoole-masters, &c.

How doth this agree with the Commandement of Christ, Mat. 23. 7, 8, 9. that we should call no man Father or Master upon earth?

Very well; for there our Saviour meaneth onely to restrain the ambitious Titles of the Pharisees in those dayes, who desired not onely so to be called; but that men should rest in their authority alone for matters concerning the soule.

Who are Inferiours; comprehended here under the name of Children?

Such as (by the Ordinance of God) are any way under Superiours, who are principally and in the first place, to performe the duties required in this Commandement.

Who are Inferiours.

Why is the Commandement conceived in the name of Inferiours?

Because their duties are hardest obeyed in all estates.

What is here contained under the name of Honour?

Not onely Cap and Knee, but every particular duty, according to their particular estates, *Mal. 1. 6.*

What it is to honour.

Why are these duties comprehended under the word Honour?

Because it adds an ornament and dignity unto them.

What is the Honour that Inferiours owe to all Superiours in generall?

1. Reverence in heart, word, and behaviour, *Lev. 19. 3. Eph. 6. 1. 5.* For the reverence of the mind is to be declared by some civill behaviour, or outward submission; as of rising before them, and of giving them the honour of speaking first, &c. *Lev. 19. 32. Job 29. 8. & 32. 6, 7.*

2. Obedience to their counsells.

3. Prayer to God for them, with giving thanks, *1 Timothy 2. 1, 2.*

4. Imitation of their Vertues and Graces, *2 Timothy 1. 5. & 4. 9. & 8. 9.*

What contrary sinnes are here forbidden?

1. Want of Reverence, inward, or outward.

2. Despising of Superiours, *Iude v. 8, 9, 10. Prov. 30. 11.*

3. Neglect of Prayer and other duties.

What is the duty of all Superiours towards their Inferiours?

That they answerably afford unto them love, blessing according to the power they receive from God, *Heb. 7. 7. & 11. 20. Gen. 9. 25, 26, 27.* good example for their imitation, *Titus 2. 7.* and that they so carry themselves, as that they may be worthy of the honour that is given them, *Eph. 6. 4. 9.*

Duties of Superiours.

What are the contrary vices?

Want of love, failing in Prayer, and in giving good example, dishonouring their places by unseemly and indiscreet carriage, *Tit. 2. 15. 1 Sam. 2. 23.*

The divers
sorts of Su-
periors.

How many sorts of Superiours are there ?

Two : Without Authority ; and with Authority.

Who are Superiours without Authority ?

Such as God hath by age onely , or by some supereminent gifts lifted above others ; whether they be of the body, as strength and beauty ; or of the minde, as wit and learning ; (which are most to bee honoured) or of outward state and wealth, 1 Sam. 25. 8. and Nobility ; in which respect , although brethren be equall, yet by age the elder is superiour to the younger ; and the man, in regard of Sex, is above the woman ; and he that is skilfull, before him that hath no skill.

Who are inferiour to such ?

The duties of
aged persons.

They who are younger and of meaner gifts, whether of nature, or of grace, or of such as are gotten by exercise.

What is our duty towards such Superiours ?

To acknowledge the things wherein God hath preferred them before us, and to respect and regard them, according to their graces and gifts.

What is the duty of them that are Superiours in years ?

They are by grave, wife, and godly carriage of themselves, to procure reverence unto themselves ; on the one side, avoiding lightnesse and variablenesse, on the other, too much severenesse and austerity.

What are the duties to be performed towards Aged persons ?

Duties of the
younger unto
them.

To rise up before the hoary head, and honour the person of the aged, Lev. 19. 32. to give them the way, &c. in regard their age is honourable ; yet men that have a place of pre-eminency given them of the Lord, may keep their places.

What is the contrary sin forbidden ?

Despising, or disregarding of the Aged.

What is the duty of such as are Superiours in knowledge, and other graces ?

Superiours in
knowledge.

To use their skill, and other graces so, as others may be benefited by them, 1 Pet. 4. 10.

What is our duty towards them ?

To give them the due approbation ; to wait for their words, and give eare unto their speeches, Job 32. 11. 16. as being wiser then our selves ; to profit by their gifts, and to make our benefit of their good graces, so far as our calling will suffer.

What is the contrary sin ?

Not acknowledging, nor reverencing, nor imitating the graces of their Superiours.

Superiours in
Authority.

Who are the Superiours with Authority ?

Such as by speciall Office, and Calling, have charge over others.

What are the Inferiours ?

Such as be committed unto their charge.

What generall duty is there between the Superiours and Inferiours of this sort.

To pray more especially one for another, 1 Tim. 2. 1. Psal. 20. Psal. 21. Gen. 24. 12. Psal. 3. 8. and 25. 22. & 28. 0.

What is required of the Inferiours ?

Duties of Infe-
riours to those
that are in Au-
thority.

Besides thankfulness, fidelity, Tit. 2. 10. there is specially required

subjection

subjection and obedience, *Rom. 13. 1.*

What is Subjection?

An humble and a ready mind to submit our selves to their Government, who are set over them, in acknowledging the necessity of their power in governing them, *Rom. 13. 1. Tit. 3. 1. 1 Tim. 6. 1.*

What is Obedience?

A voluntary and hearty doing of that which the Superiors command, *Eph. 5. 1. 5, 6, 7. Col. 3. 20. Heb. 13. 7.* or patient suffering, that they shall inflict upon them; albeit it should be either without just cause, or somewhat more excessively then the cause requireth, *Heb. 12. 9, 10. 1 Pet. 2. 19, 20.*

Is there no restraint of this obedience?

None, saving that which we owe unto God; in regard whereof, our obedience to them must be in the Lord; that is, only in lawfull things; otherwise we are in reverence to refuse and alleadge our duty unto God for a warrant, *Rom. 1. 30. Eph. 5. 24. & 6. 1. 1 Sam. 22. 17. Judg. 8. 6. & 8, 9.*

What contrary finnes are here condemned?

Disobedience, and neglect of humble submission to our Superiours commandements and corrections, *Rom. 1. 30. Judg. 8. 6. 8, 9.*

What is the duty of Superiours in Authority towards their Inferiours?

To protect and support such as are committed unto them, *Eph. 5. 23. Rom. 13. 4.* To provide good things for the body and the soule, *Matth. 7. 9, 10.* To command things that are good and profitable for the Inferiours, governing them prudently, and after an holy manner, not as Tyrants, but as those that have a Governour above them, to whom they shall give an account, *Ephes. 6. 9.* and as those who rule over such as have a title unto, and shall be partakers of the same glory which themselves look for, *1 Pet. 3. 7.*

Duties of Superiours in authority.

In what things doth this government consist?

In two: Direction, and recompence of Reward.

Wherein consisteth Direction?

In Word and in Deed.

What must be done by word?

They must instruct and command them in the things which pertain to God, and to their speciall callings, *Eph. 6. 4. Gen. 18, 19.*

Must every Superiour in authority bee carefull for the instruction of those that be under him in the things of God?

Yes verily: and herein God hath declared his singular care of the everlasting good of men, who hath therefore commended the care of Religion to so many, to the end they might be so much the more assuredly kept in the feare of God.

What is direction by Deed?

Good example; whereby in their life, conversation, and experience, they are to goe before their Inferiours, that thereby they may be provoked to follow them.

What is Recompence?

It is either a cheerefull reward for well-doing, or a just chastisement for evill; both which should bee answerable in proportion to the deed done.

What is the sinne contrary hereunto?

Abuse

Abuse of this Authority, through too much lenity, 1 Sam. 2. 23. or severity, Eph. 6. 4. 9.

Kinds of Superiours in Authority.

How many kinds of Superiours are there with Authority?

Two: private and publick; and consequently, so many inferiors.

Who are private Superiors and Inferiors?

They are either in the Family, or in the Schooles.

What is the duty of Superiors in the Family?

Superiors in the Family, and their duties.

1. To provide for the Household, the things belonging to their soule, by a familiar chatechising, and examination, and to goe before them in prayer accordingly; the Housholder being therein to be the mouth of his Family.

2. To provide the necessaries belonging to this present life; as food and raiment, both sufficient and agreeable to every ones place, and estate, Gen. 18. 6, 7, 8. Prov. 27. 23, 24, 25. & 31. 15. 1 Tim. 5. 8. with convenient government.

What is the duty of Inferiors in a Family?

Inferiors in the Family, and their duties.

To submit themselves to the order of the House, and according to their places and gifts, to performe that which is commanded by the Governors thereof, for the good of the Household, Gen. 39. 2, 3, 4.

What are the differences of Superiors and Inferiors in a Family?

They are either naturall, as Husband and Wife, Parents and children; or otherwise, as Masters and servants.

What are the common duties of the Husband and Wife one towards another?

Duties of Husbands & wives.

Mutuell and conjugall love one towards another; yet so, as the Word presseth love at the Husbands hands, more then at the Wives, because men are commonly more short of that duty, Eph. 5. 25.

Wherein must this Conjugall Love be declared?

1. By mutuall help, Gen. 2. 18.

2. By due benevolence, 1 Cor. 7. 3. except by consent for a time, that they may give themselves to Fasting and Prayer, 1 Cor. 7. 5. 2 Sam. 11. 11.

What are the sins common to the Husband and the Wife?

1. Want of Love.

2. Bewraying one anothers infirmities.

3. Discovering each others secrets.

4. Jealousie.

5. Contention.

Duties of the Husband,

What is the duty of the Husband towards his Wife?

1. In an entire love unto her, to cherish her, as he would cherish his owne flesh, and as Christ doth his Church, Eph. 5.

2. To provide for her that which is meet and comely, during his life; and then also, that she may be provided for after his death, if it so fall out.

3. To protect her, and defend her from all evill.

4. To dwell with her, as one of knowledge, 1 Pet. 3. 7.

5. To give honour to her, as the weaker vessell, *ibid.* that is, to beare with her infirmities.

6. To governe and direct her.

What be the speciall sins of the Husband?

1. Not to dwell with his Wife.

2. Neg-

- 2 Neglect of edifying her by instruction and example,
- 3 Denying her comfortable maintenance, and employment.

What is the duty of the Wife to the Husband?

1 Subjection in a gentle and moderate kinde, and manner, *Eph. 5.22.* For albeit it bee made heavier then it was from the beginning, through their transgressions, yet that yoke is easier then any other domestical subjection.

The duties of the wife.

2 Obedience, wherein Wives are oft short, as Husbands in love, *Eph. 5.33. 1 Pet. 3.1.6.*

3 She must represent (in all godly and commendable matters) his Image in her behaviour, that in her a man may see the wisdom and uprightnesse of her husband, *1 Cor. 11.7.*

4 She must bee an helper unto him, *Gen. 2.18.* as otherwise, so by saving that which he bringeth in, *Prov. 31.11, 12. 1 Tim. 3.11.*

Finally, she must recompence her husbands care over her, in providing things necessary for his household, and doe good for her husband all the dayes of her life, *Prov. 31.12.* that so he may bee unto her, as it were a vaile and covering before her eyes, *Gen. 20.16.*

What be the sinnes of the Wife, in respect of her Husband?

1 Failing in reverence, which appeareth in froward lookes, speeches or behaviour.

2 Disobedience in the smallest matters.

3 Disregard of her husbands profit.

What duties come in the next place to be considered?

Those of naturall Parents, who are specially mentioned in this Commandement: whereunto also, are to bee reduced, all in the right line ascended, and their Collateralls, as also Fathers in law, and Mothers in law.

Duties of Parents.

What are the duties of naturall Parents towards their Children?

They are either common to both Parents, or particular to either of them.

What are the common duties of both Parents?

They doe either respect the things of this life, or of that which is to come.

What care are they to have of the Soules of their Children, to fit them for the life to come?

1 To make them Members of the visible Church by Baptisme.

2 They are to Catechise and instruct them in religion, as they are able to receive it, and to bring them up in Nurture, and the feare of God, *Ephes. 6.4.*

3 They are to pray to God for to blesse them, and guide them in his feare.

What is required of them for the things of this life?

1 To marke the wits and inclinations of their Children, and as farre as their owne ability will reach, to apply them accordingly in due time, to some good honest and godly calling, that so being trained up in such a trade, as they are fittest for, they may not afterwards live idly without any calling, *Gen. 4.2. Prov. 20.11. 22.6.*

2 To provide for them a godly marriage (if it please God) in time convenient

convenient, 1 *Corinthians* 7. 36.

3. Not onely to maintaine them during their abiding in their house, but also to lay up and provide somewhat for them, that they may live honestly afterwards: and therefore are they to distribute their goods among their children; and what they have received from their Ancestors, to leave the same (where it may be done lawfully) to their posterity, 2 *Cor.* 12. 14. 2 *Chro.* 12. 3. *Prov.* 19. 14.

What speciall regard is here to be had by Parents to the eldest Son?

That sith God hath honoured him with that dignity, as to be their strength, *Gen.* 49. 3, 4. he should also bee honoured by them (at the least) with a double portion, *Deut.* 21. 17. as by the rest of the brethren with honour, yet so as hee fall not from his honour by some horrible sinne, *Gen.* 49. 4.

What be the common sinnes of Parents?

Sins of Pa-
rents;

1. Negligence in not instructing their children betimes.
2. Not correcting them till it be too late, or doing it with bitterness, without compassion, instruction, and prayer.
3. Giving them ill example.
4. Neglect in bringing them up in some lawfull calling.
5. Not bestowing them timely and religiously in marriage.
6. Light behaviour towards them, and too much familiarity with them, whereby they become vile in their eyes.
7. Loving beauty, or any outward parts, more then Gods Image in them.

What is required of the Father in particular?

To give the name unto the childe, *Gen.* 35. 18. *Luke* 1. 62, 63. For notwithstanding the mothers have sometimes given the names, yet that hath been by the Fathers permission.

What speciall duty is laid upon the Mother?

To nurse the childe, if she be able, *Gen.* 21. 7. 1 *Sam.* 1. 23. *Lam.* 4. 3, 4. 1 *Thef.* 2. 7, 8. 1 *Tim.* 2. 15. & 5. 10.

So much of the duty of Parents to their children: VVhat is the duty of Children towards their Parents?

It is either generall, or speciall, viz. in the case of marriage.

What are the generall duties?

Duties of chil-
dren towards
their Parents.

1. To reverence them, and to performe carefull obedience to them in all things that they command; by the example of our Saviour, who was subject to his Parents, *Luke* 2. 51.
2. To pray for them.
3. To carry themselves, while they are under their Parents tuition, and after they are parted from them, as they may cause their Parents (in their good bringing up) to be commended, *Prov.* 10. 1. & 17. 25. & 31. 28.
4. To be an ayde unto them as well as they be able, and to helpe them with their bodies when they are in distresse, *Ruth, Chap.* 1. ver. 16. 17. 18.
5. To repay their Parents care over them, by being ready to relieve them, if they stand in need of reliefe, and want any thing wherewith God hath blessed them, 1 *Tim.* 5. 4. *Gen.* 45. 11. & 47. 12.

VVhat

What be the contrary finnes of Children, in respect of their Parents?

1. Disobedience.
2. Murmuring at their Parents chastisements.
3. Contemning them for any default of body or minde.
4. Vnthankfulnesse, in not relieving them, not standing for their deserved credit, &c.

What is the speciall duty of Children to their Parents in case of marriage.

That they ought not so much as attempt to bestow themselves in marriage without their Parents direction, and consent, especially daughters, Gen. 24. & 21. 21. & 27. 46. & 28. 9. Iudges 14. 2. 1 Cor. 7. 36, 37, 38.

What reason have you to perswade children to this duty?

That seeing their Parents have taken such great paines and travell in bringing them up, they should reap some fruits of their labours in bestowing of them. Besides, they should give them this honour to esteeme them better able, and more wise to provide for their comfortable marriage then themselves are.

Is this duty required onely of Children to their naturall Parents that beget them?

No; It is also in some degree required of children to their Vncles and Aunts, or to any other under whom they are, and that bee in stead of Parents unto them, when their Parents are dead, Esther 2. 10. 20. Ruth 2. 18. 23.

What is the duty of Masters towards their servants?

1. To deale honestly and justly with them, leaving off threatning, remembring they have a Master in heaven, Col. 4. 1. Eph. 6. 9.
2. To have a care to instruct and catechise them, and to teach them the feare of the Lord.
3. To teach them their Trades and Occupations, that they may bee bettered for being in their family.
4. To allow them fit wages for which they have covenanted with them, that they may live honestly; for the labourer must have his hire.
5. To reward them plentifully, and to recompence their service when they part from them, according as the Lord hath blessed them by their labour, Deut. 15. 13, 14. & 24. 14, 15.

Duties of Masters towards their Servants.

What are the finnes of Masters?

1. Vnadviced entertainment of sinfull servants.
2. Negligence in not instructing them, in the feare of God, and in some lawfull calling, and not using religious exercises with them.
3. Not admonishing or correcting them, or doing it in an ill manner, grieving more when they faile in their businesse, then when they are slack in Gods service.
4. Giving them ill example, and using light behaviour before them.
5. Detaining their wages from them, and not recompencing their labours by giving them a due reward when they are with them, and when they part from them.
6. Neglect of them in sicknesse, unjust stopping of their wages for that time.

7. Not

Duties of servants towards their Masters.

7. Not relieving them (if they be able) in their age, who have spent their youth in their service.

What is the duty of Servants to their Masters?

1. To reverence and obey them in all things agreeable to the word.
2. To pray for them that God would guide their hearts.
3. To learne all good things from them.
4. To be faithfull, and not prodigall in spending their goods.
5. With care and faithfulness, (as in the presence of God) to bestow themselves wholly (at the times appointed) in their Masters business, doing their worke not onely faithfully, and with a single eye, but also diligently, *Gen. 24. 10, 11, &c Eph. 6. 5, 6, 7.*

What are the sinnes of Servants in respect of their Governours?

1. Contempt, and Disobedience.
2. Murmuring at their corrections, though unjust.
3. Idleness in their Calling.
4. Unthriftiness, and unfaithfulness in dealing with their Masters goods and affaires.
5. Stealing and privy defrauding of them.
6. Eye-service, *Eph. 6. 6.*

Who are Superiours and Inferiours in the Schooles?

Tutors and Schoole-Masters are the Superiours; Pupils and Scholars the Inferiours; whose duties are to be gathered by proportion out of those of Fathers and Children, Masters and Servants in the Family.

Hitherto of Superiours and Inferiours, which are more private: who are the publick?

Publick Superiours, and their duties.

Such as governe, and are governed in the Church and Commonwealth.

What is the duty of such Superiours?

To procure the common good of those, of whom they have received the charge; forgetting (to that end) themselves, and their owne private good, so oft as need shall require, *Exod. 18. 13. 2 Sam. 24. 17. Matth. 11. 2. 1 Thes. 2. 7, 8, 11.*

What is the duty of Inferiours to their publick Superiours?

To minister charges, and other things necessary for the execution of their offices, and to their power to defend them in the same, *Rom. 13. 6, 7. Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5, 6, 7, 9, 11, 13.*

How many sorts be there of publick Superiours?

The sorts of publick Superiours.

Two; Ecclesiasticall, and Civill: the former whereof are (as it were) Divine, the other are called Humane Creatures, *2 Kings 2. 3. 1 Tim. 2. 2. 1 Pet. 2. 13, 14.*

Why doe you call the Ministers of the Church Divine Creatures?

Because they are precisely in their kindes, number, and orders, set down in the word of God.

Why call you the other Humane Creatures?

Because, notwithstanding they are appointed of God, and such as without them neither Church nor Commonwealth can stand; yet are not their kindes, and number, and Order so appointed of God, but that men may make more or fewer, of greater authority or lesse, according as the

the occasion of places, times, or the disposition of peoples, doe require;

Who are the Superiours in the Church?

All Ecclesiasticall Governours, and the Ministers of the Word especially, 1 Tim. 5. 17.

Superiours in the Church & their duties.

Who are under the Government?

All Christians and Professors of Religion.

What is the Ministers duty to the people?

1 To be faithfull and painefull in dispensing to them the will of God, (and not their owne fancies, or the inventions of men) instructing them sincerely in the way of saluation, and breaking unto them the daily bread of life, 2 Tim. 4. 1, 2. Acts 20. 26.

2 To comfort and strengthen the weak.

3 To be an example unto all, in life and conversation.

What be the sins of Ministers?

1 Slacknesse in Preaching.

2 Vnprofitable or hurtfull teaching.

3 Giving ill example.

What is the duty of the people to their Ministers?

1 To heare them willingly, Mat. 10. 14.

2 To submit themselves to all that they shall plainly and directly teach them out of the Word of God. Heb. 13. 7. 17.

3 Frankely and freely to make provision for them, that there bee no want, Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5. &c.

What be the sins of the people, in regard of their Ministers?

1 Disobeying and opposing against their Doctrine.

2 Denying them competent maintenance.

3 Not standing for them when they are wronged.

Who are Superiours in the Commonwealth?

All Civill Magistrates, whether they be Supream, as Emperors and Kings, or inferior Governours under them, 1 Pet. 2. 13, 15. whereunto are to be referred the Generall in the Field, and Captaines in Warre, as also in Courts, Advocates are Fathers to their Clients.

Who are under the Government of the Civill Magistrates?

All persons and Subjects in the Realme, City or State, where they are Governours, Rom. 13. 1.

What are the duties of Kings and inferiour Magistrates in the Commonwealth?

They are twofold; First, in respect of Gods matters; Secondly, in regard of civill affaires, 1 Tim. 2. 12. The former whereof regardeth the good of the soules, the latter, of the bodies of their Subjects.

What is the Civill Magistrate to doe in Gods matters, and for the Soules of the Subjects?

1 He should pray for them that God would make their hearts obedient unto him.

2 He should see that God be honoured in his Dominions, that abuses in Religion be reformed, and the truth promoted and maintained, after the example of David, Solomon, Hezekiah, Iosias, and other good Kings, 2 Cro. 14. 3, 4. & 15. 12, 15, & 17. 6, 9.

3. He should plant the sincere preaching of the Word among his subjects;

jects, that so they may be more obedient unto him: And take care that the good things already taught and established, may be done as God hath appointed. He is not to make new Lawes of his owne for Religion; but to see those Ordinances of Religion which are grounded upon the Word of God, duely established and preached, that so God may be truly served and glorified; and the Church within his Realme, and under his government, may under him leade a quiet and peaceable life, in all godlinesse and honesty, 1 Tim. 2. 2. For he who neglecteth this duty unto God, shall never performe his duty to man, how politick soever he seeme to be.

The Magistrates duty in civill affaires.

What is the Magistrate especially to performe, in respect of civill affairs?

1. He must looke to the peace of the Common-wealth, over which he is set, 1 Tim. 2. 2. defending his subjects from their enemies, and preserving their lives in war and peace, and suppressing murderers, robbers, and all outrageous persons.

2. He must not only maintaine peace, but also honesty; that by him we may not only lead a peaceable life, but also an honest, 1 Tim. 2. 2. where specially he is to provide, that all uncleannesse be removed.

3. He must see that justice be duely executed, Psal. 72. 2, 4. and that the Ministers thereof give judgement speedily in matters belonging to their judgement.

4. He must take order, that every man may enjoy his owne, Psal. 72. 4.

5. He must cherish the good, and discountenance the bad, and take order that Malefactors may be punished, and well doers may be encouraged, Psal. 72. 4, 7. Rom. 13. 3, 4.

What is the sin of Magistrates?

Carelesnesse in performing those former duties.

What is the duty of Subjects to their Magistrates?

The duties of Subjects towards their Magistrates.

1. To pray for them, that God would rule their hearts by his holy Spirit, that under them we may lead a quiet and peaceable life in all godlinesse and honesty, 1 Tim. 2. 1, 2.

2. To help them with our goods, paying willingly, customes, taxe, and tribute, due to them, Mat. 22. 17, 21. Rom. 13. 6, 7. which condemneth the popish Clergy, that detract this Tribute.

3. To adventure our lives for them in war and peace, 2 Sam. 21. 16, 17. and 23. 15, 16.

4. When they doe us wrong not to rebell, but endure it patiently; for it is better to suffer for well doing then for evill.

5. To be obedient and dutifull unto them, and to obey their Lawes in the Lord.

Doe their Lawes binde the Conscience?

As far as they are agreeable with the Lawes of God, they doe; but otherwise they doe not: for there is but one Law-giver, who is able to save, and to destroy, Jam. 4. 12.

What learne you out of the former?

That Drunkards, Theeves, Murderers, &c. breake both this Commandement, and that other under which those sins are principally contained.

What out of the latter?

That the Papists are to be condemned, who hold that the Popes Lawes doe binde the conscience.

What

What be the finnes of Subjects?

1. Disobedience, and Rebellion.
2. Refusing and repining to pay dues.

Hitherto of the duties of Superiours; Inferiours, and Equalls: Shew now what are the helpes of the obedience of this Commandement.

They are either common to all, or proper to Inferiours and Superiours.

What is common to all?

There must be endeavour to nourish and increase a naturall Affection, *Rom. 12. 10.* Humility, *Rom. 12. 16.* and Wisedome to discerne what is good and fitting for our owne and others places, *Rom. 13. 7.*

What is proper to the Inferiours?

Hee must see God in the place and authority of his Superiours, *Rom. 13. 1.* setting before his eyes the dreadfull threatnings, and example of Gods vengeance on the seditious and disobedient, *Eccles. 10. 8.*

What is proper to the Superiours?

He must be the same to his Inferiours that he would have Christ to be unto himselfe, *Eph. 6. 9.* remembering the tragicall ends of Tyrants and Vsurpers.

What hindrances of these duties are to be avoyded?

1. Selfe-love, which maketh men unfit, either to rule, or to obey; *1 Tim. 3. 2, 3, 4.*
2. Partiall inquiry into the the duties of others towards us, joyned for the most part with the neglect of our owne, *Eccles. 7. 23, 24.*
3. The furie of the Anabaptists.
4. The company of seditious persons, and despisers of government. *Prov. 24. 21, 22.*

What is the reason annexed to this Commandement?

That thy dayes may be prolonged, and that it may goe well with thee in the Land which the Lord thy God giveth thee, Deut. 5. 16.

What is taught in this reason?

That God moveth the hearts of Superiours, to promote the good estate of Inferiours; for so also doe the words sound, *Exodus 20. 12.* that they may prolong thy dayes: besides the providence of God to the obedient, which is farre above all experience of mens provision.

What is the summe of this promise?

The blessing of long life and prosperity to such as by keeping this Commandement shall shew that they regard the Image and Ordinance of God, *Eph. 6. 1, 2, 3. Rom. 13. 1, 2.*

Have not the other Commandements this promise?

No, not expressly; which sheweth that a more plentifull blessing in this kind followeth from the obedience of this Commandement then of the other that follow. Hence it is called by the Apostle, the first Commandement with promise 3. *Eph. 6. 2, 3.* it being the first in order of the

Of the helps and meanes inabling us to keep this fitt Commandement.

Hindrances to these duties here commanded.

Of the reason annexed to the fitt Commandement.

second Table, and the only Commandement of that Table, that hath an expresse promise, and the only Commandement of the Ten, that hath a particular promise.

But how is this promise truly performed, seeing some wicked men live long, and the godly are taken away in the midst of their time?

Of the promise
of long life, &
how performed

1. The Lord performeth all temporall promises, so far forth as it is good for us; and therefore, the godly are sure to live so long as it shall serve for Gods glory, and for their owne good; but the wicked live to their further condemnation, *Isa. 56. 20.*

2. It is enough, that the promises of this life be performed for the most part.

3. What loseth the obedient childe? what injury is done unto him, who being taken out of this life, is recompenced with a better? or what breach of promise is in him that promiseth silver, and payeth with gold, and that in greater weight and quantity? As for the wicked, they gaine nothing by their long life, receiving by meanes thereof, hereafter, judgement in hell.

Doth not the Lord oftentimes revenge the breach of this Commandement, even in this life?

Yes: 1. Vpon the Parents, who have been ungracious themselves, in giving unto them ungracious and disobedient children.

2. Vpon the Children themselves, who are sometimes immediately stricken from Heaven, and sometimes punished by the Law of the Magistrate.

So much of the fifth Commandement, concerning all speciall duties to speciall persons: What are the generall duties in the Commandements following, which come at least to consent?

They are either such as concerne the person it selfe of our Neighbour in the sixth, or such as concerne the things that belong to his person: as his chastity in the seventh, his goods in the eighth, and his good name in the ninth Commandement.

The sixth
Commandement.

What are the words of the sixth Commandement?

Thou shalt not murder, *Exod. 20. 13.*

What is the summe and meaning of this Commandement?

The summe &
meaning of the
sixth Com-
mandement.

That the life and person of man (as being the Image of God) be by man not impeached, but preserved, *Gen. 9. 5.* And therefore, that we are not to hurt our owne persons, or the person of our Neighbour, but to procure the safety thereof, and to doe those things that lye in us, for the preservation of his, and our life and health, *1 Tim. 5. 23.*

What is forbidden in this Commandement?

The Negative
part.

All kind of evill, tending to the impeachment of the safety, and health of mans person, with every hurt done, threatned, or intended, to the soule or body, either of our selves, or of our Neighbours.

What is required in this Commandement?

The Affirma-
tive part.

All kind of good, tending to the preservation of the welfare of mans person; that we love and cherish both the soule and body of our Neighbour, as we would and ought to doe our owne, *Heb. 3. 13. Jam. 1. 27. Phil. 2. 12. Eph. 5. 29.* For some of the duties here enjoyned, concerne our owne person,

person, some the person of our neighbour.

What be those duties that doe concerne our owne persons?

They are either such as ought to be performed by us in our owne life time, or when we are ready to depart out of this world.

What are the duties we are to performe towards our owne selves in our life time?

They respect either the welfare of our soules, or of our bodies.

What are the duties that respect the welfare of our soules?

1. To use the meanes of grace, *1 Pet. 2. 2.*
2. Diligence to finish our salvation, *Phil. 2. 12.* and to make our election sure by the fruits of faith, *2 Pet. 1. 10.*
3. To reject evill, and approve that which is good, *Psal. 1. 11. Prov. 1. 10. 15.*
4. To imitate the example of good men, and not to take scandalls given by others.
5. To follow our vocation diligently.

What be the contrary vices forbidden?

- Cruelty to our owne soules; by,
1. Rejecting the food of spirituall life, by not hearing, *Prov. 28. 9.* or not obeying the Word, *Jam. 1. 22.*
2. Corrupting, or perverting it by itching cares, *2 Tim. 4. 3.* or unstable minds, *2 Pet. 3. 16.*
3. Want of knowledge, *Prov. 4. 13. & 8. 35, 36. Hos. 4. 6.* especially when people have had the ordinary meanes appointed of God for obtaining the same, either of their owne, or of others, which they might have been partakers of.
4. Sin, especially grosse sins, *Prov. 6. 32. and 8. 36.* and obstinacy in sinning, *Rom. 2. 5. Tit. 3. 11.*
5. Following of evill counsell, and evill examples, and taking of scandalls.
6. Neglecting of our vocation.

What be the things that respect the welfare of our bodies?

1. Sober and wholsome diet, *1 Tim. 5. 23.*
2. Help of Physicke, when need is: so that it be after we have first sought unto God, *2 Chron. 16. 12.*
3. Using honest recreation, whereby health may be maintained, *Judg. 14. 12.*
4. Preventing unnecessary dangers.
5. Giving place to the fury of another, as *Jacob* did to *Esau*, by his mothers counsell, *Gen. 27. 43, 44.*

What be the contrary sins forbidden?

1. Immoderate worldly sorrow, as the Apostle saith, worketh death, *2 Cor. 7. 10.*
2. Malice and envy, which maketh a man a murderer of himselfe, as well as of his Neighbours; for (as the Wise man noteth) Envy is the rottenesse of the bones, *Prov. 14. 30.*
3. Neglect either of wholsome diet, or of exercise, and honest recreation, or of physicke, to preserve or recover health: For we must not thinke, that there are no more wayes to kill a mans selfe, but with a knife, &c.

The duties respecting our persons.

Duties respecting our soules.

The contrary vices forbidden.

Duties respecting our bodies.

The contrary vices forbidden.

4. Drunkennesse and surfeiting, eating and drinking out of time, *Prov.* 25. 16. *Eccles.* 10. 16, 17. or spending ones selfe by unchaste behaviour, *Prov.* 5. 11. and 7. 22, 23. All which are enemies to the health and life of man.

5. Launcing or whipping our flesh, *1 King.* 18. 28. *Colos.* 2. 23. *Ephes.* 5. 29. as Idolaters use to doe, or otherwise wounding our selves.

6. Capitall crimes, *1 King.* 2. 23.

7. Vnnecessary dangers.

8. Not giving place to the fury of another.

9. Refusing the meanes of life.

10. Self-murther, *1 Sam.* 31. 4. *2 Sam.* 17. 23. *Mat.* 27. 5. *Acts* 16. 27, 28.

What are we to doe at the time of our departure out of this life?

1. With willingnesse we must receive the sentence of death, when God shall utter it, *2 Cor.* 1. 9.

2. We must then resigne our charge in Church and Common-wealth, or Family, into the hands of faithfull men, *Numb.* 27. 16. *2 Chron.* 28. 1, &c.

3. We must resigne our soules to God in Christ, *Psal.* 31. 5. with confidence of his love, though he kill us, *Job* 13. 15. of the remission of our sins, and our resurrection unto immortality, *Job* 19. 25, &c.

2 We must leave our body to the earth, as a pledge, in time to be resumed, giving order for the comely and Christian buriall thereof, *Gen.* 49. 29. *1 King.* 13. 31.

Hitherto of the duties that concerne our owne persons: What are they that doe respect our Neighbour?

They likewise are to be performed unto him, either while he is alive, or after his death.

What are the duties belonging to our Neighbour while he liveth?

They are partly inward, partly outward.

What are the inward?

To love our neighbours as our selves, to thinke well of him, to be charitably affected towards him, and to study to doe him good, in respect that we are all the creatures of one God, and the naturall children of *Adam*; for which end we are to cherish all good affections in our hearts:

What be those good affections here required?

1. Humility and kindnesse, proceeding from a loving heart to man, as he is man, *Rom.* 12. 10. *Eph.* 4. 32.

2. A contentment to see our brother passe and exceed us in any outward or inward gifts or graces, with giving of thanks to God for endowing him with such gifts.

3. Compassion and fellow-feeling of his good and evill, *Rom.* 12. 15; *16. Heb.* 13. 3.

4. Humility.

5. Meeknesse.

6. Patience, long-suffering and slownesse to anger, *Eph.* 4. 26.

1 Thes. 5. 14.

7. Easinesse to be reconciled, and to forget wrong done unto us, *Eph.*

4. 32.

8. A peaceable mind, carefull to preserve and make peace, *Rom.* 12.

18. *1 Thes.* 5. 13. *Math.* 5. 9.

What

Duties respecting the time of our departure.

Duties respecting our Neighbour while he liveth.

Inward duties respecting our affections.

What is required for preservation of peace?

1. Care of avoyding offences.
2. Construing things in the best sense, *1 Cor. 13. 7.*
3. Parting sometime with our owne right, *Gen. 13. 8, 9.*
4. Passing by offences, and patiently suffering of injuries lest they break out into greater mischiefe.

Duties respecting the preservation of peace.

What are the inward vices here condemned?

The consenting in heart to doe our neighbour harme, with all passions of the minde, which are contrary to the love we owe to him.

Evill passions opposite to these duties.

What be those evill passions?

1. Anger, either rash, or without cause; or passing measure, when the cause is just, *Matth. 5. 21. 22. Eph. 4. 26. 31.*
2. Hatred and malice, which is a murder in the minde, *1 Ioh. 3. 15.*
3. Envy, whereby one hateth his brother, as Cain the murderer did, for some good that is in him, *James 3. 14. Prov. 14. 30. 1 Iohn 3. 12.*
4. Grudging and repining against our brother, which is a branch of envy, *1 Tim. 2. 8.*
5. Unmercifullnesse and want of compassion, *Rom. 1. 31. Amos 5. 6.*
6. Desire of revenge, *Rom. 12. 19.*
7. Crueltie, *Psal. 5. 6. Gen. 49. 5. 7.*
8. Pride, which is the mother of all contention, *Prov. 13. 10.*
9. Uncharitable suspitions, *1 Cor. 13. 5. 7. 1 Sam. 1. 13, 14.* yet godly jealousie over another is good, if it be for a good cause.
10. Frowardnesse, and uneasinesse to be intreated, *Rom. 1. 31.*

What use are we to make of this?

That we should kill such affections at the first rising, and pray to God against them.

So much of the inward: what of the outward?

They respect the soule principally, or the whole man, and the body more specially.

Outward duties respecting the soules of our neighbours.

What duties are required of us for preservation of the soules of our neighbours?

1. The ministring of the food of spirituall life, *Esa. 62. 6. 1 Pet. 5. 2. Acts 20. 38.*
2. Giving good counsell, and encouraging unto well-doing, *Hebr. 10. 24, 25.*
3. Walking without offence: which the Magistrate ought to be carefull of in the Common-wealth, the Minister in his Church, and every one in his calling; for the rule of the Apostle reacheth to all, Give no offence neither to the Iewes, nor to the Gentiles, nor to the Church of God, *1 Cor. 10. 32.*
4. Giving good example, and thereby provoking one another to love good works, *Matth. 5. 16. 2 Cor. 9. 2. Hebr. 10. 24.*
5. Reproving our brothers sinnes by seasonable admonition, *Lev. 19. 17. 1 Thes. 5. 14. Psal. 141. 5.*
6. Comforting the feeble minde, and supporting the weak, *1 Thes. 4. 18. & 5. 14.*

What are the contrary vices here condemned?

1. When the food of spirituall life is with-holden, *Prov. 29. 18. Amos*

The contrary vices to the former duties.

7.13. which charge specially lyeth upon such Ministers as are ignorant shepherds, and cannot, or idle, and will not feed the flocke committed to their charge, or for the most part neglect their own, and busie themselves elsewhere, without any necessary and lawfull calling, *Ezek. 3.18. & 13.19. Jer. 48.10. Isa. 56.10. Acts 20. 26, 27, 28.*

2. When the Word is corrupted by erroneous, or vaine and curious expositions, *1 Tim. 1.4.*

3. When Magistrates procure not so much as in them lieth, that the people under their government doe frequent the hearing of the Word read, and preached, and receiving of the Sacraments in appointed times.

4. When men command, or tempt others to things unlawfull, *1 King. 12. 28.*

5. When men give offences, either by evill example of life, *Prov. 29. 12.* or by unseasonable use of Christian liberty, *1 Cor. 8. 10, 11.*

6. When we rebuke not our neighbour when he is in fault, but suffer him to sinne, *Lev. 19. 17.*

7. When the blind lead the blind, *Mat. 15. 14.* and those that be seduced seduce others, *Mat. 23. 15. 2 Tim. 3. 13.*

Duties respecting the whole person of our Neighbours.

So much of that which concerneth the soule of our neighbour principally: Wherein consisteth that which respecteth his whole person, and his body more specially.

In gesture, words and deeds.

What is required in our gestures?

Gestures.

A friendly countenance, that we looke cheerfully upon our neighbours, and an amiable behaviour, *Phil. 4. 8. Jam. 3. 13.*

What is here forbidden?

All gestures, which declare the scornfulnesse, anger, or hatred of the heart, with all froward and churlish behaviour, *1 Sam. 25. 17.* So that here is condemned, 1. A scornfull looke, and any disdainfull signe, expressed by the gestures of the head, nose, tongue, fingers, or any other member of our body; as nodding the head, putting out the tongue, pointing with the finger, and all manner of deriding of our neighbours, *27. 39. Gen. 21. 9.* Compare *Gal. 4. 29.* 2. A lowring countenance, such as was in *Cain*, *Gen. 4. 5, 6.* snuffing, *Psal. 10. 5.* frowning, &c. which as sparks come from the fire of wrath and hatred.

What doth this teach us?

That we are to looke to our owne countenance, that it bewray not the filthinesse of our hearts: for God hath so adorned the countenance and face of man, that in it may be seen the very affections of the heart, *1 Cor. 14. 7.*

What is required in our words?

Duties required in words.

That we salute our neighbour gently, speake kindly, and use courteous amiable speeches, which according to the Hebrew phrase is called, a speaking to the heart one of another, *Eph. 4. 32. Ruth 2. 13.*

What are the contrary vices here forbidden?

The opposite vices.

1. Evill speaking of a brother, although the matter be not false in it selfe; when it is not done either to a right end, or in due time, or in a right manner.

2. Disdainfull speaking, when words are contemptuously uttered, whether

whether they carry with them any further signification or no, as to say, Tush, or to call our brother, Raca, *Mat. 5. 22.* and such like.

3. Bitter and angry words or speeches, wrathfully uttered by any evill or vile termes, as Foole, and such like, *Mat. 5. 22.*

4. Mockings for some want of the body, *Lev. 19. 14.* especially for piety, *Gen. 21. 9. 2 Sam. 6. 20.* In stead that they ought to be an eye to the blind, and a foot to the lame, *Job 29. 15.* yet Gods children may sometimes use mocking in a godly manner, as *Elias* did to the Priests of Baal, *1 King. 18. 27.*

5. Grudges and complaints one of another, *Jam. 5. 9.*

6. Brawling, threatening, and provoking of others, *Tit. 3. 2.*

7. Crying, which is an unseemly lifting up of the voice, *Eph. 4. 31.*

8. Despightfull words, reviling and cursed speakings, *Prov. 12. 18.* yet men in authority may use such tearmes, as the sinne of those with whom they deale doth deserve.

What use are you to make of all this?

The use.

That according to the counsell of Saint *Paul*, we see that no corrupt communication proceed out of our mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers, *Ephes. 4. 29.* that our speech be alwayes gracious, seasoned with salt, that we may know how we ought to answer every man, *Col. 4. 6.* For as flesh in Summer, if it be not poudred with salt, will smell: so will it be with them that have not their hearts seasoned with the word of truth. And thence for want of care, proceed angry, wrathfull and loathsome speeches against our brother, which are in the Scripture compared to Juniper coales, which burne most fiercely, *Psal. 120. 4.* or to the pricking of a sword, or a razor, which cutteth most sharply, *Prov. 12. 18. Psal. 52. 2.* Whereupon the tongue is by Saint *James* said to be an unruly evill, set on fire of Hell, *Jam. 3. 6, 8.* We ought therefore to governe our tongues by the Word of God, and take heed of vile speeches.

So much of our Gestures and our Words: what is required in our deeds?

Duties required in our deeds.

1. That we doe good to our Neighbours, so far as our power and calling will suffer.

2. That we visit and comfort him in sicknesse and affliction, *Mat. 25. 36. Jam. 1. 27.*

3. That we give meat, drinke and cloth, to the poore and needy.

4. That we give reliefe to the distressed, and succour to the oppressed, *Job 29. 15, &c.*

5. That we foresee and prevent mischiefs before they come.

6. That we rescue our Neighbour from danger, and defend him with our hands, if we can, if we may.

What be the contrary sins forbidden?

The contrary vices to the former duties.

1. Oppression and cruelty, in withdrawing the meanes of life, *Jam. 5. 4.* as by usury, and by letting out of land, so that men cannot live by it, &c.

2. Not looking unto the sicke, and those that be in distresse.

3. Neglect of Hospitality, especially to the poore, which by the Commandement of God must be provided for.

4. Not preventing mischiefe, and turning away all strokes from our Neighbours, so much as in us lieth.

5. Extremity and Cruelty in punishing where the correction is excessive, *Deut.* 25. 3. *2 Cor.* 11. 29. or is not inflicted in love of Iustice, *Deut.* 16. 19, 20.

6. All angry and despitefull striking, how little soever it be.

7. Fighting, smiting, wounding, or maiming of the body of our brother, or neighbour, *1am.* 4. 1. *Lev.* 24. 19, 20.

8. The endangering or taking away of his life.

How is this done?

Either directly, or indirectly.

How indirectly?

How wee doe indirectly endanger our neighbours life.

1. When one defendeth himselfe with injury or purpose of revenge, or to hurt his adversary, and not onely to save himselfe, *Rom.* 12. 21. *Exod.* 22. 2, 3.

2. When women with childe, either by mis-diet, or streine by reaching, violent exercise, riding by Coach, or otherwise, and much more by dancing, either hurt the fruit of their wombe, or altogether miscarry.

3. When children begotten in Fornication or Adultery are committed to them to keep, which have no care of them.

4. When those to whom it appertaineth doe not punish the breach of this Commandement, *Num.* 35. 31, 32. *Prov.* 17. 15.

5. Keeping of harmfull beasts. *Exod.* 21. 29.

6. All dangerous pastimes.

7. When things are so made, that men may take harme by them, or such care is not had of them that ought to be; as when the high-wayes and bridges are not mended; or when staires are so made, that they are like to hurt either children, servants, or others; when Wells and Ditches (or any such like dangerous places) are not covered or fenced, *Exodus* 21. 33. whereunto belongeth that the Lord commanded the Israelites to have Battlements upon their houses, *Deut.* 22. 8.

How directly?

How wee doe directly take away our neighbours life.

When a man without a Calling doth actually take away the life of his brother, *Gen.* 9. 6. otherwise then in case of publick Iustice, *John* 7. 19. just warre, *Deut.* 20. 12, 13. or necessary defence, *Exod.* 22. 2.

How many sorts of this direct killing are there?

Three.

First, Chance-medly.

Secondly, Man-slaughter.

Thirdly, Wilfull murther.

What is that which we call Chance-medley.

Chance-medly, and how proved to be a sinne.

When it is simply against our will, and we thinke nothing of it, as he which felleth a tree, and his Axe head falleth and hurteth and killeth a man, *Deut.* 19: 4: 5: which is the least sinne of the three, and by mans Law deserveth not death, and therefore by the Law of *Moses* in this case the benefit of Sanctuary was granted, *Exod.* 21. 13.

But how appeareth it to be a sinne at all?

1. Because by the Law of *Moses* the party that committeth this fact was to lose his liberty, untill the death of the high Priest; to signify that he could not bee freed from the guilt thereof, but by the death of *Iesus Christ*, the great high Priest.

2. Be-

2. Because it is a fruit of the sin of our first Parents; who if they had stood in that integrity wherein God created them, such an act as this should never have happened.

3. Because there is some impudency in him that doth it, and want of consideration.

What should this teach us?

To take heed of all occasions that may make us guilty of this sin.

What doe you account Man-slaughter?

Of Man-slaughter.

When one killeth another in his owne defence: whereunto also may be added: If one should kill a man at unawares, in hurling stones to no use; Or if a drunkard in reeling should fell another, whereof he should dye; for this is different from that which commeth by chance-medley, when a man is employed in a good and lawfull worke.

What thinke you of killing one another, and challenges to the field?

It deserveth death by the law of God and man.

Of Duels.

What is wilfull Murther?

When a man advisedly, wittingly, and maliciously, doth slay or poyson his Neighbour, which is a sin of a high nature, and at no hand by the Magistrate to be pardoned, because thereby the Land is defiled, *Gen. 9. 5, 6. Hos. 4. 2, 3. Numb. 35. 31, 33, 34. Deut. 21. 2, 7, 8, 9.*

What reasons are there to set out the detestation of this sin?

1. If a man deface the Image of a Prince, he is severely punished; how much more if he deface the Image of God? *Gen. 9. 6.*

Reasons perswading to the detestation of this sin.

2. By the law of *Moses*, if a beast, an unreasonable creature, had killed a man, it should be slaine, and the flesh of it (though otherwise cleane) was not to be eaten, *Exod. 21. 28.*

3. By the same law, if this sin goe unpunished, God will require it at the place where it was committed, and at the Magistrates hands, *Numb. 35. 33.*

Hitherto of the duties of this Commandement, belonging to the person of our Neighbour while he is alive: What are they after his death?

They either concerne himselfe, or those that pertaine to him.

What are the duties that concerne himselfe?

Duties to be performed to our Neighbor after his death.

1. Friends and Neighbours should see that his body be honestly buried, and Funerals decently performed, *Gen. 23. 4, 19. & 35. 9. 1 Sam. 25. 1. Psal. 9. 3. Rom. 11. 9.*

2. Moderate mourning is to be used for him, *Eccles. 12. 7. 1 Thes. 4. 13.*

3. We are to report well of him, as he hath deserved.

4. We are to judge the best of him.

What is that which concerneth those that belong to him?

To provide for his wife, children and posterity, that he may live in them, *Ruth 2. 20. 2 Sam. 9. 7.*

So much of the respect which we owe unto our Neighbours. Is it not required also, that we should shew mercifulnesse unto our beasts?

Duties respecting beasts.

Yes: A righteous man is to regard the life of his beast, *Prov. 12. 10.* and all hard usage of the creatures of God is forbidden, *Deut. 22. 6, 7.* and *25. 4.* yet not so much in regard of them, *1 Cor. 9. 9, 10.* as that thereby the Lord would traine us forward, to shew mercy to our Neighbour: For it being unlawfull to use the dumbe creatures cruelly, it is much more unlawfull to use men so.

What

What are the breakers of this Commandement to expect?

The Apostle *James* teacheth that, when he saith, Iudgement without mercy shall be upon those that are mercilesse, *James* 2.13.

Of how many sorts are those judgements?

They either concerne this life, or that which is to come.

What be those that concerne this life?

1. Severe punishments, (by the Law) are to be inflicted upon the body, as limbe for limbe, eye for eye, hand for hand, tooth for tooth, wound for wound, blood for blood, life for life, *Exod.* 21. 23. *Iudg.* 1. 5, 6, 7. although it were a beast, if it were knowne to be a striker, *Exodus* 21. 28.

2. Short life, *Psal.* 55. 23. blood-thirsty men that live not out halfe their dayes.

3. Magistrates that should punish murtherers; if they spare them, their lives are in danger to goe for the offender, as *Achabs* did for *Benhadads*, *1 Kings* 20. 42. *David* was exceedingly punished for sparing blood-thirsty men, (such as was his son *Abisalom*) and not punishing them, *2 Sam.* 13. 28, 29. & 14. 33. & 16. 11.

4. God threatneth that hee will not onely revenge the blood of the slaine upon the murtherer himselfe, but also upon his issue, and posterity in unrecoverable diseases, *2 Sam.* 3. 29.

What is the punishment that concerneth the life to come?

1. That their prayers are not heard, *Esay* 1. 15. *1 Tim.* 2. 8.

2. Everlasting death both of body and soule in the bottomlesse pit of Hell; and as the degrees of sinne are, so shall the punishment be.

What meanes are we to use for furthering us to the obedience of this Commandement?

Means furthering us in the obedience of this Commandement.

It becometh us to consider, that first, all men are made in the Image of God, *Gen.* 9. 6. and of one blood with us, *Acts* 17. 26. and all Christians in the Image of Christ also, in whom we are all one body, *1 Cor.* 12. 17.

2. God hath appointed the Magistrate also to punish proportionably every offender in this kinde, *Gen.* 9. 6. *Lev.* 24. 20, 21. Yea himselfe also extraordinarily bringing murtherers to light and punishment, *Gen.* 4. 9. *Prov.* 28. 17. *Acts* 28. 4.

What must we avoyd as hindrances to the obedience of this Commandement?

Hindrances of our obedience to this Commandement.

1. The false opinion of the world, in placing manhood in revenge and blood-shed, *Gen.* 4. 23, 24.

2. The company of furious and unmercifull men, *Proverbs* 22. 24, 25.

3. Greedy desire of gaine, *Prov.* 1. 19. *Mis.* 3. 3.

4. Pride, *Prov.* 13. 10.

5. Riot and drunkenesse, *Prov.* 23. 29.

Hitherto of the generall duties that belong to the person of man contained in the sixth Commandement: what followeth?

1. The duties which we owe to man in regard of the things which belong unto him: the first whereof concerneth those that bee most deare unto him; namely, his family, and his wife especially, who is nearest unto him,

him, and as himselfe, being one flesh with him. In respect whereof, temperance and chastity is required in the next Commandement.

What are the words of the seventh Commandement?

Thou shalt not commit Adultery, Exod. 20. 14.

The seventh Commandement;

What is comprehended under this name of Adultery?

All sins of that sort committed, either in the body, or in the mind of persons, whether married or unmarried, are signified by this name, to signifie the vilenesse of the breach of this Commandement.

What then is the meaning and scope of this Commandement?

The meaning and scope of the seventh Commandement.

That all uncleannesse and impurity be avoided, and chastity by all meanes preserved, 2 Cor. 7. 1. 1 Thes. 4. 3, 4, 5.

What is here forbidden?

All impurity & uncleannesse, together with all means and provocations to lust.

What is here required?

All purity, honest behaviour, continent and chaste usage towards our selves, and towards our Neighbours, 1 Thes. 2. 3. 1 Cor. 7. 34.

What are the speciall breaches of this Commandement?

They are either inward, or outward.

What is the inward?

The unchastity and dishonesty of the mind, with all filthy imaginations, and inordinate lusts, Mat. 5. 28. Col. 3. 5.

Of inward impurity, and the branches of it.

What are the speciall branches of this inward impurity?

1. The desire of strange flesh, with resolution to have it if he could, Col. 3. 5. 1 Thes. 4. 5. For to lust after a strange woman with consent of heart, is forbidden in this, Mat. 5. 28. as lust without consent is in the last Commandement. Not that the bare affection is of it selfe a sin, being rightly directed to a true and good object; but the abuse of the affection, the right subject, manner and measure being not observed.

2. Inward boiling and burning in affection, whereby godly motions, as with a fire are burnt up, and a mans mind is so carried away, that he is hindered in all other things belonging to his Calling. This is an high degree of corruption, which if it be not restrained, will breake forth into further mischief, Jam. 1. 15. And therefore we are earnestly to pray to God against it, & if we can no otherwise prevaile, we must use the remedy of Marriage prescribed by God himselfe: *For it is better to marry then to burne*, 1 Cor. 7. 9.

3. Evill thoughts and cogitations in the mind arising from foolish and vaine talke, but first and principally from our owne concupiscence, when a man suffers, as it were, his soule to be trampled under foot with impure imaginations, Jam. 1. 14, 15.

4. Jealousie in the mind betwixt two persons, upon no just occasion, or good ground, which is contrary to that entire love and affection which a man should have towards his wife, Numb. 5.

What is the inward vertue here commended?

The virginity and constancy of the mind, and the chastity and purity of the heart, 1 Cor. 7. 34. 1 Thes. 4. 3, 4. & 5. 23.

What is the outward breach of this Commandement?

Such uncleannesse, as being once seated in the mind, after sheweth it selfe outwardly.

Wherein doth it shew it selfe?

Either in things that belong to the body, or else in the body it selfe.

How in those things that belong to the body?

In the abuse either of apparell, or of meat and drinke.

How is this Commandement broken in the abuse of apparell, and the ornaments of the body?

Abuse of Apparell.

1. By excesse, when it is above our estate or ability, *Mat. 11. 8. Isa. 43. 15.*
2. By lightnesse, when it is wanton and lascivious; And hence some apparell is called by the Holy Ghost, whorish, *Prov. 7. 10.* which is a great occasion of lust and uncleannesse.
3. By immodesty, and wearing of such attire, as doth disfigure the body.
4. New-fanglednesse, when it is not according to the custome of the Country, City, or Towne where we dwell, *2 Sam. 13. 18.*
5. When it is otherwise then belongeth to the sexe: As if a man put on womans apparell, or a woman a mans, which is abominable to God, *Deut. 22. 5.*

What are the Reasons hereof?

1. God would have every sexe here maintained, that the man should not become effeminate, nor the woman mannish.
2. To avoid a most notorious occasion of shamelesse and namelesse sin: For if a man may be inflamed with a wanton Picture painted, much more with a lively Image, and portraiture of the sexe.
3. It is a dishonour for a man to belye his sexe, and to spoile himselfe of the dignity God hath given him, and presumption for a woman to desire the reputation of a better sexe then God hath set her herein.

May not women in their apparell submit themselves to please their Husbands?

They must seeke to please them by lawfull meanes; and therefore by clothing themselves in decent apparell with sobriety, and for their successe to put their trust in God, who is able by modesty in apparell, without any such indirect meanes, to maintaine their Husbands love towards them, *1 Pet. 3. 5.*

What Apparell are we then to use?

Such as commeth under the rule of the Apostle; namely, such as may witnesse our godlinesse and modesty, *1 Tim. 2. 9. Tit. 2. 3.* And therefore, although some (exceeding this measure) say, they doe it not to allure any; yet if others be allured by it, it is a sin in them, although not so grievous & great as in the other, who propound to themselves (by their wanton apparell) to allure.

How is this Commandement broken in the abuse of meat and drinke?

Either in regard of the quality, or of the quantity thereof.

How in regard of the quality?

1. When we seeke after too much daintinesse, *Deut. 14. 21. Luke 16. 19.*
2. When we seeke such kind of meat and drinke which provoke this sin.

How in regard of the quantity?

By excesse and intemperance in diet, when we feed to fulnesse, and give our selves to surfeiting and drunkennesse, *Ezek. 15. 49.*

What be the contrary duties here commanded?

1. Tem-

Of the abuse of meat & drink.

1. Temperance, in using a sober and moderate diet, *Eccles. 10. 16.* according to our ability, and the use of the Country where we be.

2. Convenient abstinence, *1 Cor. 9. 27.*

So much of the breach of this Commandment in the abuse of those things which belong to the body: Wherein consisteth the abuse of the body it self?

Partly, in the gestures and carriage of the body ; partly, in speech and words ; partly, in act or deed.

How is the wantonnesse of the heart manifested by the countenance, gesture, and carriage of the body ?

Wanton Gestures.

1. By impudency, or lightnesse in countenance, gesture or behaviour, *Prov. 6. 13. & 7. 10. &c.*

2. By wanton looks, when the eye (which is the seat of Adultery, or of Chastity) is suffered to wander without regard ; and either giveth occasion to others to commit Adultery, or is so fixed to behold the beauty of another, or else lascivious and wicked Pictures (wherein many set their delight) and with the like things wherewith the heart is inflamed to lust, and allured to filthines therby, *2 Pet. 2. 14. Mat. 5. 28. Gen. 39. 7. Job 31. 1. Eze. 23. 14.*

3. By uncovering of the nakednesse of the breasts, and other parts of the body, for the allurement of others : whereunto may be referred the Apostles Commandment for women to be uncovered, *1 Cor. 11. 6.* And the example of *Rebekah*, who for modesty put a vaille upon her face, *Gen. 24. 65.* not as many doe now adays, for other by respects.

4. By painting the face, and counterfeiting the complection, as wicked *Jesabell* did, who was afterwards (by the just judgement of God) eaten up of dogs.

5. By mincing and tinkling with the feet ; by wanton dancing of men and women together (which is a great inticement to this lust) and all other lascivious motions, *1 J. 4. 3. 16. Marke 6. 22.*

6. By dalliance, and abuse of any part of the body, to the provocation of others unto lust, or suffering them to wander in wantonnesse.

What be the contrary vertues here commanded ?

Chastity in the eyes, countenance, and all the parts of the body, modesty and gravity in behaviour, *Tit. 2. 3.* that we make a covenant with our eyes, *Job 31. 1.* and pray that the Lord would turne them away from seeing vanity, *Psal. 119. 37.* Finally, that we so carry and direct all the members of the body, as that they be not weapons of uncleannes, *Rom. 6. 13. 14. 19.*

Chastity in the eyes, &c.

How is this Commandment broken by evill words ?

1. By vaine and wanton speeches, corrupt and rotten communication, whereby not only the speakers heart, but also the hearts of the hearers are inflamed, *Eph. 4. 29. & 5. 3. 4. 1 Cor. 15. 33.*

Wanton Speeches.

2. By giving care to filthy words, and taking delight in hearing unholiest things, although (for our credit) we will not speake them, *1 Cor. 15. 33.*

3. By making of love Epistles, amorous Books, lewde Songs, and Ballads, and such like.

4. By reading or hearing wanton Poems, naughty Songs, and bad Books, and much more by learning of them, whereby the memory is cloyed, and so better things kept forth.

What is contrary to this ?

Chastity in tongue and cares, speech favouring of sobriety and grace,

Chastity in the tongue & cares.

1 *Thef.* 5. 23. modest and chaste talke; where we are to follow the example of the Holy Ghost, who (speaking by necessity) of matters unseemly to be spoken plainly of, useth chaste speech, as, he knew her, he covered his feet, &c. *Judg.* 3. 24. 1 *Sam.* 1. 19.

What say you here to Interludes, and Stage-Playes?

Stage-Playes.

They offend against many branches of this Commandement, together both in the abuse of apparell, tongue, eyes, countenance, gestures, and all parts almost of the body. For besides the wantonnesse therein used, both in attire, speech, and action, the man putteth on the apparell of the woman, which is forbidden as a thing abominable, *Deut.* 22. 5. much filthinesse is presented to the beholders, and foolish talking, and jesting, which are not convenient. Lastly, Fornication, and all uncleannesse (which ought not to be once named amongst Christians) is made a spectacle of joy and laughter, *Eph.* 5. 3, 4. Therefore they that goe to see such fights, and heare such words, shew their neglect of Christian duty, and carelesnesse in sinning, when as they willingly commit themselves into the snare of the Devill, 1 *Cor.* 15. 33.

There remaineth now the breach of this Commandement in act and deed:

What is that?

Fleshly pollution, and impurity in action, of which the unlawfull vowes of continency are nurfes, *Heb.* 13. 4. 1 *Tim.* 4. 1, 3.

What is the contrary vertue?

The possessing of our vessels in holinesse and honour, 1 *Thef.* 4. 4. For the preservation of which purity, holy wedlocke is commanded to such as have not the gift of continency, 1 *Cor.* 7. 9.

How doth a man exercise uncleannesse in Act?

Either by himselfe, or with others.

How by himselfe?

By the horrible sin of Onan, *Gen.* 38. 9. lustfull dreames, and nocturnall pollutions, *Deut.* 23. 10. rising from excessive eating, and uncleane cogitations, or other sinfull meanes, 2 *Pet.* 2. 10. *Gal.* 5. 14. *Col.* 3. 5.

How is it with others?

Either in unlawfull conjunction, or unlawfull separation.

What be the kinds of unlawfull Conjunction?

It is either with those that are of a diverse, or of the same kind.

What is the filthinesse which consisteth in the conjunction of divers kinds?

It is either Bestiall, or Diabolicall.

What is the Bestiall?

When a man or woman committeth filthinesse with a beast, which is a most abominable confusion, *Lev.* 18. 23. & 20. 15, 16.

What is the Diabolicall?

When a man or woman hath company with an unclean spirit, under the shape of a man or woman. Thus Witches sometimes prostrate their bodies to the Devill, who to fulfill their lusts, doth present himselfe unto them in an humane forme.

How is this sin committed betwixt those of the same kind?

When men doe carnally company with others out of Marriage, or otherwise then the Lawes of holy Marriage doe require.

What is common to those unlawfull mixtures?

That

Breach of the seventh Commandement, in respect of action.

That they be all either voluntary in both, or by force in the one. To the former may be referred the maintenance of Stewes, which are permitted and defended in Popery, to the latter, the case of Rape.

Of Stewes, and the unlawfulness of them,

How doe you prove the unlawfulness of Stewes?

1. They are so far from being the remedies of uncleanness, that they be the special nourishers thereof: For the acting of sin doth not extinguish, but increase the flame of concupiscence.

2. They are expressly forbidden in the Law of God, *Levit. 19. 29. Deut. 23. 17.*

3. The Kings are commended in Scripture, who tooke away such filthiness out of their Land, *1 Kings 15. 12. 2 King. 23. 7.*

4. By them, not Fornication only, but Adulteries, yea, Incests also were committed, when as both married and unmarried came thither, and oftentimes some of the same blood and Affinity committed villany with one whore, *Ezek. 22. 11.*

What doe you say to the case of Rape?

Of Rape.

Herein the party forced is to be holden guiltlesse, but the offence of the other is highly aggravated hereby, *Deut. 22. 25, 26. 2 Sam. 13. 14.*

Of how many sorts are these unlawfull mixtures?

They are either of one sex with the same sex, or of both sexes, the one with the other.

What is that of one sexe with the same sexe?

Sodomy, or Buggery, when man with man, or woman with woman committeth filthiness, *Lev. 18. 22, 29. & 20. 13. Deut. 23. 17. Rom. 1. 26, 27.*

What be the unlawfull mixtures of both sexes, the male and the female together?

They are either more unnatural, or lesse contrary to nature.

What are the more unnatural?

1. When a man doth keep company with his own wife, or other women, when it is with them according to the manner of women, *Lev. 18. 19. and 20. 18. Ezek. 18. 6. & 22. 10.*

2. When there is a mixture of those bodies that are within the degrees of kindred, or alliance, forbidden by the Law of God, *Lev. 18. 6, &c.* whether it be in Marriage, or otherwise, *2 Sam. 13. 14. Gen. 38. 16.* which sinne is called Incest.

Of what sorts are Incests?

c They are either in degrees of Consanguinity, or Affinity.

What is the Incest of Consanguinity?

Confusion of blood, either in the right line upward, as father with daughter; Collaterall, as brother with sister; or overthwart and oblique, as sonne with Aunt, daughter with Vnckle.

May Cousin Germans (being in the second degree) marry by the Law of God?

Yea, but in divers respects it is unnecessary and inconvenient.

What are the Incests of Affinity?

There is the same prohibition of Affinity, as of Consanguinity, as for a man to have his Sister in Law, &c.

What use make you of this?

It condemneth the Pope, who dispenceth with the degrees prohibited by

God; and prohibiketh many degrees, which God alloweth, making that to be sin which is no sin, and that which is no sin to be sin.

What be the unlawfull conjunctions of man and woman, that are lesse contrary to nature?

They are either betwixt strangers, or betwixt man and wife.

What be the kinds of the former?

Fornication and Adultery, *Heb. 13. 4.*

What is Fornication?

Fornication.

When two single persons come together out of the state of Matrimony, *Dent. 22: 28. Eph. 5. 3.*

What is Adultery?

Adultery.

When a man or a woman, wherof the one at least is contracted in marriage, commit filthinesse together.

How manifold is this Adultery?

Either single, or double.

What call you single Adultery?

When the one person is single, and the other married, or espoused.

What is the double?

When two persons married, or contracted, doe company together, which is a most high degree of offence, as being committed against foure persons.

What is the unlawfull conjunction betwixt man and wife?

It is either betwixt one and many, or betwixt one and one.

What is the former?

Polygamy.

Polygamy, and the having of many wives at once, which was ever unlawfull in conscience; howsoever for a time it was borne with of God, in regard of the increasing of the World and Church, and not punished by the positive Law, *Gen. 4. 23. Levit. 18. 18. Malach. 2. 15, 16. 1 Cor. 6. 16. and 7. 2.*

What is the latter?

When the holy Lawes of Matrimony, and the order which God hath appointed in his Word are observed.

What be those Lawes and Orders?

They doe either concerne the entrance into Marriage, or the holy use thereof after it is consummated.

What is required in the entrance?

What is required in the entrance into Marriage.

1. That the persons to be joynd in wedlocke, meditate of the ends of Matrimony, that it is ordained for procreation sake, and for their owne mutuall comfort and preservation, not for fulfilling of lust only.

2. That they use Prayer for a blessing upon them.

3. That they looke to the degrees of Consanguinity and Affinity prescribed.

4. That they looke that either of them be free from any former Contract.

5. That they be of the same Religion.

6. That they have consent of Parents, and those which have charge over them; for Parents have as great interest in their children, as in any of their goods.

7. That there be due consent and liking betwixt themselves, where Parents

Parents must have a care to marry them when they have understanding and discretion.

8. That due respect be had to the age of the parties.
9. That there bee espoufalls before marriage, and that the parties espoused joyne not themselves together before the marriage be confirmed by the Prayers of the Congregation, according to the example of *Ioseph and Marie, Mat. 1.*

The contrary abuses.

What be the contrary abuses?

1. When Meditation and Prayer are neglected.
2. When neereneffe of blood and kindred is not respected.
3. When either of the parties is formerly married, or contracted to some other, *Mal. 2. 15.*

4. When they are of a diverse Religion, *Gen. 6. 2.*

5. When there wanteth consent of Parents, *Exod. 22. 16, 17.* where stealing away of mens daughters commeth within the compasse of Adultery, and is condemned in this Commandement.

6. When there is not due consent between the parties themselves, *Gen. 29. 23.* Where untimely marriages come to be condemned, which are the causes of many discords, and so great dissention between Husband and Wives when they are come to yeares of discretion and age.

7. When there is great disparity of age in parties contracted.

8. When espoufalls are neglected, or the parties espoused come together before the consummation of the marriage; both which are breaches of Gods Ordinances.

What is required in the holy use of marriage?

1. An holy and Christian conversation together during the whole terme of their life.

2. The sober use of the marriage bed.

What is required in the former?

That there be mutuall delight, *Prov. 5. 19.* fidelity, *Rom. 7. 2.* and confidence each in other, *Prov. 31. 11.*

What in the latter?

That they render due benevolence one to the other, *1 Cor. 7. 3, 4.* and abuse not the marriage bed, either unseasonably, or untemperately.

How unseasonably?

In not observing the time, either of naturall separation, *Lev. 18. 19.* or of solemne humiliation, wherein with consent they are to give themselves unto Fasting and Prayer, which though it be not strictly commanded, is yet permitted, *1 Cor. 7. 5, 6, 7.*

How intemperately?

When the honourable and chaste estate of Matrimony is used to wantonnesse, and not with moderation and seemlineffe, *1 Thes. 4. 4, 5.* For as a man may commit a fault in excesse of Wine, although it be his owne; so may he sin in abusing his body with his owne wife.

Hitherto of the unlawfull conjunction: wherein doth unlawfull separation consist?

Either in the utter abjuration of marriage, or in the breach of conjugall society.

Unlawfull Separation.

How is the former sinne committed?

By

By the unlawfull vowes of continency; where we must abhorre the doctrine of devills, depraving and denying holy marriage, 1 *Timothy* 4. 1.3.

How is she latter committed?

Either when the party is present, or when he is absent.

How when the party is present?

When due benevolence is not yeelded, although there be aptnesse thereunto, nor any hinderance by consent, in respect of extraordinary prayer, 1 *Cor.* 7. 3.4.

How when the party is absent?

Either privately, or publickly.

How privately?

When the party withdraweth it selfe in mislike or loathsomnesse, or else by long and unnecessary journeys of travelling, of merchandizing, &c. or making a desertion for hatred of Religion, 1 *Cor.* 7. 12, 13. 15.

How publickly?

When separation hath been made by the Magistrate, without lawfull cause.

Is there any lawfull cause of divorce?

Yes: Adultery is a lawfull cause of separation; but not contention, or discord, or any thing beside, *Matth.* 5. 32.

So much of the Commandement: What are the punishments of the breach of it?

The punishments of the breach of this Commandement.

1. When many other finnes are hid, this is most commonly discovered, *Num.* 5. 13. *Iohn* 4. 16. *Prov.* 5. 14.
2. The sin is a judgement of it selfe, *Prov.* 22. 14. *Eccl.* 7. 27, 28. *Rom.* 1. 24.
3. God judgeth them oftentimes in this world, alwayes in the world to come, *Heb.* 13. 4. 1 *Cor.* 6. 9, 10. *Num.* 24. 8. *Gen.* 12. 17. 1 *Cor.* 10. 8. *Gen.* 34. 25. *Iudges* 19. 29. *Prov.* 7. 23, 26, 27. *Iob* 31. 9, 10, 11, 12. 2 *Sam.* 13. 14. 28.
4. More particularly, whipping for Fornication, and death for Adultery, and other unlawfull mixture, *Lev.* 20. 10.
5. It spendeth the goods, *Prov.* 5. 10. & 6. 26.
6. It hurteth, wasteth, and consumeth the body, *Prov.* 5. 11.
7. It bereaveth a man of his understanding and judgement, *Hos.* 4. 11.
8. It not onely reacheth to the offenders themselves, but also to their children, who are the children of Adultery; and by *Moses* Law, the Bastard (to the tenth generation) might not enter into the Sanctuary, *Deut.* 23. 2.
9. He sinneth against his wife and lawfull children, whilst thereby he oftentimes maketh a Stewes of his house, as *David* did by the adultery he committed with the wife of *Vrias*, 2 *Sam.* 16. 21.
10. Barrennesse in his wife, *Lev.* 20. 20.
11. Children begotten in horrible Incest were to be burnt or slaine in their mothers wombe.

What are the helps to the obedience of this Commandement?

Vnto the fore-mentioned helps there must be added:

1. Care

Helps & means of keeping this Commandement.

1. Care to keep a good conscience, *Eccles. 7. 28.*
2. Labour in our Vocation.
3. VVatchfulnesse over our owne spirit, *Mal. 2. 16.*
4. A Covenant with our eyes, *Iob 31. 1.*
5. Love of God, and of his wisdom, *Prov. 2. 10, &c.*
6. Prayer, *Psalm 119. 37.*
7. Holy Meditation.

What are the hindrances to be avoyded?

Hindrances of obedience.

Beside the unlawfull vowes of continency, and other provocations unto this kinde of sin before noted, we must beware of,

1. Idlenesse, in ceasing from doing any profitable thing; *Ezek. 16. 49. 2 Sam. 11. 12. 1 Tim. 5. 11, 13. Gen. 34. 1, &c.*
2. The breach of peace with God, *Prov. 22. 14.*
3. Running on in sin, *Eccles. 7. 28.* especially Superstition and Idolatrie, *Rom. 1. 25, 26.* in which cases God giveth men over to vile lusts.
4. Lewd company, *Prov. 9. 20. & 7. 25.*
5. Idle and unwarrantable exercises.

So much of the seventh Commandement, where Chastity is commanded: there followeth the generall duties which wee doe owe to man in other things appertaining unto him: what be they?

They either regard the preservation of his goods, as the eighth, or his good name, as the ninth Commandement.

What are the words of the eighth Commandement?

Thou shalt not steale, Exod. 20. 15.

The eighth Commandement.

What doth it containe?

A charge of our owne, and our neighbours goods, that we shew love and faithfulness therein, and not onely not impeach or hinder, but by all meanes preserve and further the same.

What speciall matter doe you learne from hence?

The grosse error of the Anabaptists, that hold community of goods, which by the whole drift and scope of this Commandement is manifestly overthrowne.

What is forbidden in this Commandement?

VVhatsoever is prejudiciall to our owne or our neighbours wealth; that we no way hinder, diminish, or abuse the same.

What is required?

VVhatsoever may further or prosper our owne, or our neighbours wealth; that we give to every one that which is his, and doe our best, as farre as our callings and meanes will suffer, to preserve his goods, and (as occasion serveth) helpe to encrease them by all lawfull courtes, *Eph. 4. 28.* and honest dealing, *Tit. 2. 10.*

What is the end of this Commandement?

It is divers. First, in respect of God, that the goods which he hath bestowed on us should be conserved and imploied to those uses for which he hath intrusted them unto us, and principally to the setting forth of his glory who gave them.

The end of the eighth Commandement.

Secondly,

Secondly, in respect of the Church; for whatsoever is given unto any member thereof, whether it be either spirituall or externall good, it is given for the common benefit of the whole body. And therefore he that taketh away the goods of any member, or refuseth to imploy for the common profit what he hath, hee neglecteth this communion, and consequently sinneth against this Commandement.

Thirdly, in respect of the Common-wealth; for the preservation whereof, justice is required, in giving unto every one that which is his owne; which being neglected, great Kingdomes are great Thee-veries.

Lastly, in respect of every singular person, that every man may freely and quietly enjoy those his goods which God hath given him.

The occasion
of this Com-
mandement.

What was the occasion of this Commandement?

It was that covetousnesse which naturally adhereth unto us, whereof it commeth to passe, that we are not contented with our estate & means, but lust and long after other mens, and use all our endeavours to compasse them, whether it be by right or wrong. And from hence arise injuries, oppressions, thefts, and robberies. By which meanes what is gotten doth naturally more delight and please us, then that we get in our lawfull callings, *Prov. 9. 17. & 20. 17.*

What are the words of this eighth Commandement?

Thou shalt not steale, *Exod. 20. 15.*

What is here forbidden?

Theft, in all the kindes thereof.

What is theft?

Of Theft.

It is the fraudulent imbezeling, or taking away of those goods which belong to another man, without the knowledge, or against the will of the owner; or the unjust detaining of it from him, when wee know that in right it belongeth unto him.

What things are chiefly to be here considered?

Two. First, the Objects, about which it is chiefly exercised: and secondly, the Vertues and Vices commanded and forbidden.

What are the Objects?

Our owne and our neighbours goods; or as they commonly speake, *meum & tuum*, mine and thine. For whereas he forbiddeth theft, and commandeth beneficence, he implieth and requireth, that there should bee distinct proprieties and possessions: for otherwise there could bee no theft, nor exercise of bounty and beneficence: for a man cannot steale but that which is anothers, nor give but that which is his owne.

What are the Vertues commanded, and the Vices forbidden in this Commandement?

The Apostle hath comprised all in a brieve summe, *Eph 4. 28. Let him that stole steale no more, but rather let him labour, working with his hands the thing which is good, that hee may have to give to him that needeth.* Of which the Apostle propoundeth himselfe for an example, *Acts 20. 33, 34, 35.*

What then are the parts of this Commandement?

Two. First, the negative, forbidding all Theft. Secondly, the affirmative, injoyning the just getting, and the just and liberal use of our goods.

What

The parts of
this eighth
Commandement.

What understand you by Stealing, or Theft?

All vices of the same nature and kinde, whereby we any wayes hinder or hurt our selves, or our neighbours in our goods. And as Theft it selfe is here forbidden, so also the cause and root of it, which is covetousnesse, together with the meanes and signes of it, and the procuring of it in others; As also the contrary vertues hereunto are required.

How must we proceed in handling of them?

From the generalls to the more speciall.

What degrees are there of the generall duties?

They are three.

First, to abstaine from all injuries and injustice, whereby we hurt or hinder our selves, or our neighbour, in our owne, or his goods.

Generall duties commanded.

Secondly, that wee use our best endeavour to preserve by all lawfull meanes, both our owne and his.

Thirdly, that we chearfully communicate our goods to the relieving of our neighbours necessities.

What are the vices opposit hereunto?

They are three.

First, injuriously to hurt or hinder our selves or neighbours in our goods.

Opposite vices.

Secondly, to be wanting in any meanes whereby they may bee justly preserved.

Thirdly, to bee wanting to our neighbours in relieving them when their necessities require our helpe; for we are not absolute owners of the things which we possesse; but Gods Stewards, who are enjoyned to imploy his Talents to such uses as he requireth; and particularly to the benefit of our fellow-servants, *Luke 16. 2. Matth. 25. 14, 15, 19. Luke 19. 13.*

What is the second generall duty respecting our owne, and our neighbours goods?

That we use our best endeavour to preserve them. First, our owne: For though wee may not set our hearts upon them, *Psalm 62. 10.* yet seeing they are Gods gifts, and are to bee employed for his glory and our owne, and neighbours good, if we should wilfully or negligently suffer them to perish, we should be worse then the unprofitable servant, who kept the Talent committed unto him, though hee did not increase it, *Matth. 25. 25.*

Secondly, we must doe our best to conserve our neighbours goods, seeing they have not by chance come unto them, but by the wise disposing of Gods Providence, whose wise dispensation wee resist, if by our best endeavour we doe not preserve them for their use. And to this end that Law concerning our neighbours Cattell tendeth, *Deut. 22. 1, 2, 3. Exod. 23. 4, 5.*

What are the speciall duties here required?

They are of two sorts: the first respect the just getting and possessing; the other, the right using and imploying of our goods.

Speciall duties here required.

What are the duties which are referred to the former?

They are either internall, or externall.

What are the internall?

They

They are chiefly foure:

First, little or no love and desire of money.

Secondly, selfe-contentednesse.

Thirdly, a lawfull measure of our appetite, or moderate concupiscence, and desires.

Fourthly, lawfull providence without carking care, or a laudable study, and endeavour in getting of goods.

What doe you meane by little or no love of money?

When wee doe not set our hearts upon riches and worldly wealth, *Psalme 62. 10. But first seek Gods Kingdome and righteousnesse, Matth. 6. 33.*

What is opposite hereunto?

Love of money: that is, when wee set our hearts upon riches, and worldly things, which should be devoted unto, and fixed upon God.

By what Arguments may we be dissuaded from this vice?

By divers; especially these that follow.

Arguments
dissuading
from the love
of money, and
earthly things.

First, because it is a foolish vice, seeing riches to those that immoderately love them, are not onely vaine, but also hurtfull, and pernicious, *Hab. 2. 6. 1 Tim. 6. 9.*

Secondly, because it is unseemly: for we are Pilgrims in this world; and Citizens of Heaven; and therefore we should not set our hearts and affections on earthly, but on heavenly things, *Phil. 3. 20. Col. 3. 1, 2.*

Thirdly, because it is impious: for 1. He that loveth the world loveth not God, *1 Joh 2. 15. James 4. 4.* neither can we serve God and Mammon, *Matth. 6. 24.*

2. Because a lover of money is an Idolater, *Eph. 5. 5.* For that is our God on which we set our hearts.

Fourthly, because it is pernicious. For, *he that soweth unto the flesh, shall of the flesh reap corruption, Gal. 6. 8. and their end is destruction who minde earthly things. Phil. 3. 19. 1 Tim. 6. 9.*

Fifthly, because the love of money is the root of all evill, and exposeth men to all tentations, *1 Tim. 6. 9, 10.*

What is the second speciall vertue here commanded?

Selfe-content-
ednesse.

Selfe-contentednesse: when a man is contented with that estate and condition which God in his wise providence hath allotted unto him. And doth not covet either that which is another mans, or that which is unnecessary and superfluous, *Phil. 4. 11, 12.* And this springeth partly from the neglect of money, and contempt of worldly things, and partly from our affiance in God, resting it selfe upon his promises, providence, goodnesse, and all-sufficiency.

What motives may induce us to embrace this vertue?

Motives per-
swading to
selfe-content-
ednesse.

1. By the consideration of the vanity of worldly things, and the profit which ariseth from piety, and the love of divine excellencies, *1 Tim. 6. 6, 7, 8. Godlinesse is great gaine with contentation:* For this abundantly supplyeth all our wants, *1 Tim. 4. 8. Psal. 34. 10, 11, & 37. 16. Mat. 6. 33. Prov. 15. 16. Better is a little with the feare of the Lord, then great treasures and trouble therewith.*

2. Of Gods providence, who is our provident and loving Father: And therefore seeing we are his sonnes, wee ought to bee content with

with our portion which our gracious Father hath allotted unto us; and to say with *David*, *Psal.* 16. 6. *The lines are fallne unto me in pleasant places.* For he best knoweth what we stand in need of, *Mat.* 6. 32. *Goe, let us submit our selves to his will and providence.*

Thirdly, let us meditate on Gods promises, *Heb.* 13. 5, 6. *Be content with such things as you have, for he hath said, I will never leave nor forsake thee.* And therefore let us cast our care upon God, for he careth for us, *1 Pet.* 5. 7. *Psalme* 55. 22. *Cast thy burthen upon the Lord, and he shall sustain thee, &c.*

What is the vice opposite to this vertue?

Not to be contented with our present state and condition, but immoderately to desire more and greater things, and to afflict our selves with distracting, and carking cares in getting and compassing them.

Who are most addicted to this vice?

Those who will not live according to the proportion of their meanes which God hath given them: for these wanting more then is needfull, their ordinary commings in and lawfull meanes doe not suffice them, but they desire and seek things superfluous by unlawfull meanes; as food and raiment above their state and ability.

But is it then unlawfull, in a meane and poore condition to use meanes to improve and better our estate?

Our affiance in God, and selfe contentednesse doe not hinder us from using all lawfull meanes to better our condition, nor make us slothfull in our callings; so that our desires be moderate, and the meanes wee use bee lawfull, we in the meane time resting upon Gods just and wise providence with contentation.

What is the third internall duty, respecting the lawfull getting and possessing of earthly things?

The lawfull measuring of our appetite, and the moderating of our concupiscence: For all appetite and desire is not unlawfull, but that onely which is inordinate and immoderate; for that desire which tendeth to the necessary sustentation of our selves and others is commendable.

Lawfull measuring of our appetite.

What things are here considerable?

Two things. First, what is necessary. Secondly, when the appetite is lawfull. Concerning the former, things are said to be necessary, in respect of the necessity, either of our selves or others.

What things are to be reputed necessary in respect of our selves?

There may be a three-fold necessity, as either in respect of Nature, Person, or Estate.

What in respect of Nature?

Those things which are required to the sustaining of nature, as we are men; that is, food, and raiment, *1 Tim.* 6. 8.

What is necessary in respect of Person?

When we have sufficient for our selves, and those that belong unto us, *1 Tim.* 5. 8.

What is necessary in respect of State?

When we have that which is sufficient to maintaine us according to our ranke, place, and calling, whether it be Magistrates, Ministers, or ordinary men.

What is necessary in respect of others?

It is either private, or publick.

What is that necessity which respecteth the private?

When we have wherewith to relieve the necessities of private men, after which ability all ought to labour, *Eph. 4. 18. Prov. 4. 15, 16. For it is a more blessed thing to give, then to receive, Acts 20. 35.*

What in respect of the publick?

It either concerneth the Church or Common-wealth; unto both which we must be serviceable, as being borne not onely for our selves, but also for them: Therefore we may justly desire and labour after such abilities, as that we may not be wanting to either of them, when their necessities require our helpe.

When is the Appetite lawfull?

When it is ordinate and moderate.

When is it ordinate?

When it is subordinate to our study, and desire of Gods glory and our owne salvation, *Matth. 6. 33.* and contrariwise it is inordinate and preposterous when earthly things are more affected and desired then heavenly.

Who doe sume in this kinde?

Those who seek worldly things by sinfull and unlawfull meanes, to the hazzard of their soules, and their eternall salvation; such are more foolish then *Esaie*, that sold his Birth-right for a messe of Pottage; *Mark 8. 36.*

What is a moderate Appetite or Desire?

When we desire onely things necessary; and these also so as that we can be content; though we cannot get them, *Phil. 4. 11, 12.* An example whereof we have in *Paul, Phil. 4. 11, 12.* and in *Agur, Pro. 30. 8.* And Christ hath taught us to pray, *Give us this day our daily bread*; that is, food convenient and necessary.

What are the extremes opposed hereunto.

Affected poverty.

They are two. The first is voluntary affectation of poverty, as the begging Friars among the Papiests, commending that for a vertue and a degree of perfection, which the Spirit of God hath taught us to pray against, *Proverbs 30. 8.* And hath enjoyned us not to begge, but to labour with our hands; that we may be helpfull unto others, *Eph. 4. 18.*

What is the other extreme?

The immoderate affectation of riches and honours, and that in a greater measure then is needfull for us. The former, we call Covetousnesse; the other, Ambition.

Covetousnesse.

What is Covetousnesse?

An immoderate desire of Riches; in which these vices concur.

1. An excessive love of Riches, and the fixing of our hearts upon them.
2. A resolution to become rich, either by lawfull, or unlawfull means, *1 Tim. 6. 9.*
3. Too much haste in gathering riches, joyned with impatience of any delay, *Prov. 18. 20. 22. & 20. 11.*
4. An unsatiable appetite which can never bee satisfied, but when they

they have too much, they still desire more, and have never enough, *Eccles. 4. 8.* like the Horse-leech, *Prov. 30. 15.* the Dropsie, and Hell it selfe, *Prov. 27. 20.*

5. Miser-like tenacity, whereby they refuse to communicate their goods either for the use of others, or themselves.

6. Cruelty, *Prov. 1. 18, 19.* exercised both in their unmercifulnesse and oppression of the poore.

What doe you think of this vice?

That it is a most hainous sinne: for it is Idolatry, and the root of all evill, *Col. 3. 5.* *1 Tim. 6. 10.* A pernicious Thorne that stifeth all grace, and choaketh the seed of the Word, *Mat. 13. 22.* and pierceth men through with many sorrowes, *1 Tim. 6. 10.* and drowneth them in destruction and perdition, *verse. 9.*

What is Ambition?

An immoderate love and desire of honours, which is a vice compounded of Covetousnesse and Pride; in which concur all those vices in Covetousnesse before spoken of: as an immoderate love of honours, a resolution to aspire unto honours, either by lawfull or unlawfull meanes, too much haste in aspiring unto honours, not waiting upon God for preferment in the use of lawfull meanes, unsatiableness in aspiring higher and higher, and enlarging of the ambitious mans desire, like unto hell, *Hab. 2. 5.* Unto which may be added Arrogancy, whereby he coveteth to be preferred before all others; and Envy, whereby he disdaineth that any should be preferred before him.

Ambition

What is the fourth and last vice here forbidden?

Immoderate and carking care, in the pursuing of these earthly things, riches and honours; and contrariwise, moderate appetite and desires of having, and moderate care of procuring them is approved and required; that we may not be burthensome, but rather helpfull unto others, *2 Cor. 12. 13.* *Eph. 4. 28.*

Carking care,

What are the extreames opposed to the former vertue?

They are two: the first, is carelesnesse and neglect of our goods and state. For as he is commended who gathereth in seasonable times, so he is condemned who neglecteth those opportunities, *Prov. 10. 5.* *Eccl. 6. 6.* and is censured by the Apostle to be worse then an Infidell, *1 Tim. 5. 8.*

Carelesnesse.

What is the other extreame?

Anxious and solicitous care, which distracteth the minde that it cannot be wholly intent to Gods service. And this doth partly arise from Covetousnesse, and partly from diffidence in Gods Promises and Providence.

Solicitous and distracting cares.

What are the reasons that may dissuade from this vice?

They are chiefly two. First, because it is Impious. Secondly, because it is Foolish.

Why is it impious?

Because it chargeth God either with ignorance, that he knoweth not our wants, contrary to that, *Math. 6. 32.* or of carelesnesse, that hee neglecteth us, or of impotency, that he is not able to supply our wants; whereas he is omniscient, and knoweth our necessities; omnipotent, and able to relieve us; *Eph. 3. 20.* and our most gracious Father, and there-

fore willing and ready to helpe us in time of need.

Secondly, because it divideth the heart between God and Mammon, and we cannot at once serve these Masters, *Matth. 6. 24. 1 John 2. 15. James 4. 4.*

Thirdly, because it is heathenish, *Mat. 6. 32.*

Why is it foolish?

Because it is both superfluous and vaine : superfluous, because God hath undertaken to provide for us; and therefore in the use of lawfull meanes wee must cast all our care upon him, *1 Peter 3. 7. Psalme 55. 22.*

How is it vaine?

Because it is Gods blessing onely that maketh rich, *Prov. 10. 22. Dent. 8. 18.* and by our owne care wee can no more adde to that stirk of state which he hath allotted unto us, then we can thereby adde one Cubit to our stature, *Matth. 6. 27.*

You have spoken generally of the internall duties : what duties are externally, and more specially required?

They respect either the just acquisition and getting of our goods, or the just retention and possessing of them; unto which is opposed the unjust getting, and keeping of them; which are here forbidden under the name of Theft.

What is required to just getting?

What required
to just getting.

That we get them by just and lawfull meanes: For riches are Thorns, which are not to be hastily catched, but to be handled warily, and with much caution, that they doe not pierce the soule, and wound the conscience.

What may move us hereunto?

First, by considering, that a little justly gotten, is better then abundance gotten unjustly, *Prov. 16. 8. Psal. 37. 16.*

Secondly, that what is justly gotten is the gift of God, and a pledge of his love; but that which is gotten unjustly, is given in his wrath, and is a snare of the devil to our destruction.

Thirdly, that as goods justly gotten are Gods gifts, which he blesteth unto us, *Prov. 10. 22.* so that which is ill gotten, is hyable to his curse, *Prov. 13. 11. Hab. 2. 9. Jer. 27. 11.*

How many wayes are goods lawfully gotten?

Two wayes. First, without Contract. Secondly, by Contract. Out of Contract, either such as are gotten by our selves, or received from others.

How gotten by our selves?

Either ordinarily, or extraordinarily. Ordinary getting is by the sweat of our browes in our lawfull Callings. So that here two things are required: First, a lawfull Calling: and secondly, that we labour in it, *Eph. 4. 28.*

What is a lawfull Calling?

Lawfull Cal-
ling & labour
in it.

It is the setting apart of singular men unto some lawfull labour and imployment, according to the variety of their gifts, and inclinations, whether they be publick or private.

What is in the second place required of every man?

That

That they diligently labour in their lawfull calling, 1 *Thef.* 3. 10. and that variously, according to every mans condition, and the variety of their severall callings. For if *Adam* was not to be idle in the state of Innocency, *Gen.* 2. 15. much lesse we after the fall, *Gen.* 3. 19.

What doe you call extraordinary getting?

That which is acquired by the law of nature, or the law of Nations, as that which is gotten by the law of Armes, or that which is casuall found, being lost, of another, unto which men have right, when as by diligent enquiry the owner cannot be knowne.

Extraordinary getting.

How are goods justly gotten as they are retained from others?

When as by a civill right we retaine them from others, who are the true and lawfull owners; and that either by free gift, or by succession and inheritance, whether it be given unto us by the Testators will, or by Law and right doe fall unto us.

What are the vices opposite to the former vertues?

All means and kinds of unjust getting, opposite to just acquisition, whether ordinary or extraordinary.

What is opposite to ordinary just getting?

Inordinate walking, 2 *Thef.* 3. 6. 7. 11. which is opposed either to a lawfull calling, or to labour required in it.

What is opposed to a lawfull Calling?

Either no Calling at all, or such a Calling as is unlawfull. They who have no Calling, are unprofitable burdens to the Common-wealth, and like pernicious humours in the body.

What is opposite to a lawfull Calling.

Who are these?

First, sturdy beggers and rogues, who can worke and will not, but live upon other mens labours: which kinde of people are not to be suffered in a Common-wealth. For though we shall have the poore alwayes, *Deut.* 15. 11. *Mat.* 26. 11. yet there ought to be no beggers, and inordinate walkers, who eate, labour not, 2 *Thef.* 3. 10, 12.

Secondly, idle and superfluous Gentlemen, who having no Calling, spend all their time in pleasure, hunting, hawking, revelling, gaming, &c.

Thirdly, such as thrust themselves into such Callings for which they are altogether unfit, and so steale the rewards and profits of it, to which they have no right.

What are unlawfull Callings?

Those that have no warrant out of Gods Word, or the Lawes of the Land: as those that live by unlawfull Arts; as Whores, Bawdes, *Deut.* 23. 17, 18. Witches, Wizards, *Deut.* 18. 11, 12. Stage-playes, Beare-wards, Gamesters, and the like.

What is opposed to lawfull labour in our Callings?

An idle life, which as it is condemned in the seventh Commandment, as being a cause and incentive of lust: so here as a companion and cause of theft, *Eph.* 4. 28. *Prov.* 18. 9. For sloth causeth beggery, and this stealing, *Prov.* 6. 11. & 28. 19. & 30. 9.

What are the kinds of unjust getting out of Contract?

They are two:

1. Theft.

2. Rapine or Robbery, *Lev.* 19. 13. Both which men may commit either

Unjust getting out of contract.

ther as principals, or accessaries.

Theft.

What is Theft?

The fraudulent taking of another mans goods, against the knowledge or the will of the owner; which is the sin that is chiefly forbidden in this Commandement, and comprehendeth under it all the rest, which is a great sin strictly forbidden by God, *Lev. 19. 11.* and severely punished, *Zach. 5. 3. 4. 1 Cor. 6. 10.* and by our Lawes also made Capitall.

What are the kinds of Theft?

Domesticall theft,

They are either Domesticall, and in the Family, or out of the Family. Thefts in the Family, are either of the wife, or children, or of servants.

What is the Theft of the Wife?

When she purloineth her Husbands goods, either without his knowledge, or against his will. For howsoever she have a right unto them in respect of use, yet the propriety belongeth only to the Husband.

What is the Theft of the Children?

When they take away their Parents goods, either without their privity, or against their will: For howsoever Children thinke this to be no Theft, yet *Salomon* saith otherwise, *Proverbs 28. 24. Whoso robbeth his Father or his Mother, and saith it is no transgression, the same is the companion of a destroyer.*

What is the Theft of Servants?

When they are unfaithfull, or wastfull; unfaithfull, when as they purloine their Masters goods, **John 12. 6. Tit. 2. 10.* or are idle and negligent in their service, or run away from them, as did *Onesimus*, *Philem. 12.* or give away their goods without their knowledge and consent, though it be to good uses. Wastfull, when as they wastfully and riotously consume their Masters substance.

How is Theft that is committed out of the Family distinguished?

Theft committed out of the family.

It is either of goods, or of persons; of goods, either common and sacred, and those either private or publick: Private, are such goods as belong to private men; whether it be Cattell, money, or any thing that is money worth.

What is the Theft of publick things?

When things are stollen which belong to the publick State, or Body of the Common-wealth, which is more hainous and capitall then that which is committed against a private man. And in this kinde, inclosures of Commons are to be reputed as theft, *Prov. 23. 10, 11.*

What is the Theft of sacred things?

Sacriledge.

When things consecrated to an holy and sacred use, are purloined and embezeled; the which we usually call Sacriledge. As when the utensils and instruments of divine Worship are stollen; when the Lands or Tythes devoted unto God for the maintenance of his Ministers are imbed, withheld, or taken away, *Mal. 3. 8.* In which kind, the chiefe offenders are corrupt Patrons; who having only the right of presentation of fit persons, doe inroaich upon part of the Tythes, or sell Church-Livings for money; and also Proprietaries, who seise upon Church-Livings devoted to the maintenance of the Ministry, and convert them to their owne proper and private use: And finally, the Court Harpies, who seise upon the Revenues of the Church, by preferring of unworthy, idle, and ambitious men.

What

What doe you thinke of this sin ?

That it is most hainous, seeing such as commit it, rob God himselfe, *Mal. 3. 8.* and thereby bring his heavy curse upon them, *vers. 9.* As we see in the example of *Achan, Nebuchadnezzar, Belshazzar, Ananias, Sapphira,* and the rest.

What is the Theft of Persons ?

It is an hainous sin punished by the Law of God with death, *Exod. 21. 16. Deu. 24. 7.* As being so much worse then the theft of goods, as the persons of men are better then they, *Mat. 6. 25.* And this is committed by such as steale men or children, to sell them for slaves; and by lustfull or covetous wooers, who steale mens daughters to make them their wives.

Theft of persons.

You have spoken of Theft properly so called: What is the other kind which is more improper ?

Rapine, which is a violent taking away of another mans goods; which is done either for his profit who taketh, or to his losse from whom it is taken. And the former is committed under the pretext of Authority and legall power, or else without it. The former are publick thieves, of which *Salomon* speaketh, *Prov. 21. 7.* which are worse then common thieves, and shall be more severely punished, *Wisd. 6. 6.* because their sin is aggravated by the abusing of their Authority; and because commonly violence and cruelty is joyned with it, *Zeph. 3. 3. Ezek. 22. 27. Mica. 3. 2, 3. Esa. 3. 14, 15.*

Rapine.

What is this Theft called ?

Oppression, and Extortion; when a man spoyleth his neighbour under colour of Law, as *Ahab* and *Jezabel* did *Naboth*, *1 Kings 21.*

Oppression.

What is that Rapine which is committed without any pretext of Authority ?

It is either in Warre, or in Peace. In Warre, either by Land, when Souldiers being not content with their pay, doe spoyle and plunder, not onely their enemies, but also their friends, *Deut. 2. 5, 6. Luke 3. 14.* Or by sea, when as Pirats they rob and spoyle all they meet with, and can master.

What is that Rapine which is exercised on the Land ?

It is either robbery by the high-way, *Luke 10. 30. John 18.* and last verse; or Burglary, when as they break open houses that they may rob the inhabitants.

Are there no other to be esteemed Theeves but those onely who act theft themselves ?

Yes; They also who are accessaries, *Psal. 50. 18.* and doe consent to the theft of others: And these thefts are common to all, or proper to Superiours. The former is committed before, with, or after the theft.

How is a man an accessary before the theft ?

When he counsaileth or provoketh another unto it, as *Jezabel* did *Ahab*, *1 Kings 21. Prov. 1. 11, 13, 14.*

Accessaries to theft.

How with, or in the theft ?

Either when he aideth the Theefe, or doth not hinder him when as it is in his power.

How after the theft ?

First,

First, when he receiveth, and concealeth what is stolne, or hideth, or keepeth the Theefe from being apprehended.

Secondly, when he partaketh with him in the stolne goods, *Prov. 29. 24.* And this is done; 1. When he taketh the goods from the Theefe, that he may keep them to himselfe. 2. When hee knowingly buyeth stolne goods, which ought to be restored to the owners. 3. When by silence he concealeth the Theefe.

How are the Superiours accessary?

When they doe any wayes encourage, or doe not punish them: especially when they doe acquit them for a Bribe.

So much of that acquisition, and getting of goods which is out of Contract: Now shew that which is in, or by Contract: And first what a lawfull Contract is, and what is required in it.

Acquisition by
lawfull Con-
tract.

A Contract is an agreement between parties by mutuall consent about the alienation of goods from one to another, upon some just and honest conditions. And this either respecteth the things themselves, or their use for a time.

What is required in a lawfull contract?

That it be done in simplicity and integrity, without guile and deceit; unto which three things are required: first, truth in our words: secondly, fidelity in our promises: thirdly, justice in our deeds, *Psal. 15. 24. Zac. 8. 16.*

What is opposed hereunto?

First, all collusion and deceit, whereby one seeketh to circumvent another, *1 Thes. 4. 6.* which is a vice odious unto God, *Ezek. 22. 12.* and severely punished, *Psal. 5. 7. & 55. and last v. Mic. 7. 2.*

Secondly, lyes in contracting the bargaine, *Prov. 21. 6.* and most of all when they are confirmed by oathes.

Thirdly, perfidiousnesse in promises, when covenants are not kept.

Lastly, injustice in Contracts, when equality is not observed.

What are the sorts of things gotten by Contract?

They are either of things alienated, or committed to trust: and the former is either liberall, or illiberall.

Acquisition by
liberall aliena-
tion.

What is liberall alienation?

It is either for ever, or onely for a certaine time. For ever, as when things are given absolutely, or upon certaine conditions.

What is liberall alienation for a time?

When as things are lent for a time, either to be restored in the same, or in the like kind; as money, corne, and such like.

What is opposed hereunto?

When the Borrower being able doth not pay all, or not at the appointed time, or doth not doe his best endeavour to pay it, *Psalme 37. 21.*

What is that Acquisition, which you call illiberall alienation?

Acquisition by
illiberall aliena-
tion.

That which is made by way of recompence, or exchange, which is either of the thing it selfe, or the use of it, or of labour and industrie: in which the generall rule to be observed is, that there be an equall and just proportion in the recompence or exchange betweene the things exchanged; as between the price and thing prised, the industry, labour and reward.

What is opposite herunto?

When as this just proportion is not observed:

What are the kindes of the alienation of the thing is false?

They are two: Either that which is for ever, or that which is onely for a certaine time.

What doe you call alienation for ever?

Merchandise, which consisteth in buying and selling: and it is a commutation either for money for ware, which is buying, or of ware for money, which is selling.

Merchandise.

What doe you thinke of it?

I hold that Merchandise is a lawfull calling, but liable to much danger of sinne in the managing of it, *Eccles. 26. and last. 27. 1, 2. Hos. 12. 7. Mat. 21. 12, 13.*

What is selling?

A Contract about the alienation of goods for ever at a certaine price agreed upon between the feller and the buyer, without any fraud or guile.

Of Selling.

What is required to just selling?

First, in respect of the person, that he be the just owner, or by him appointed to sell in his right.

Secondly, in respect of the goods, that it be saleable, and neither sophisticated by mixture, nor base and corrupt in respect of the substance.

Thirdly, in respect of use, that it be profitable for necessity of life, or for ornament and delight.

Fourthly, in respect of the manner of selling, that it bee without any deceit.

Fifthly, that it bee sold at a just and equall price, according to the worth, respect being had both to the use of the thing it selfe, and also to the necessary paines and danger which the Seller hath beene at in getting of it.

What is required to the manner of lawfull selling?

That it be done with simplicity and integrity, and that we doe not in bargaining defraud and over-reach one another, *1 Thes. 4. 6. Levit. 25. 14.*

What are the vices and corruptions in selling opposite herunto?

They are many; and concerne either the Seller himselfe, the Ware, or things sold, the price, or the manner of selling.

Vices and corruptions in selling.

What are the vices which respect the person of the Seller?

First, when as he selleth that which is not his owne.

Secondly, when as he selleth that which is not vendible: as first, when it is defective, and faulty, or not usefull. Secondly, when as it is such a thing as ought not to be sold, as *Gehazi, 2 Kings 5. 20.* the miracle of healing, wrought by divine power. So when Magistrates for Bribes sell justice, *Amos 2. 6. Esa. 5. 23. & 1. 23.* Thirdly, when men by lying and false witnesse-bearing sell the truth; in which ranke, Lawyers are chiefly to be numbred, who wittingly for Fees plead ill causes.

How doth the Seller offend in respect of the price?

When as he observeth not a just and equall proportion betweene the price, and the worth of the thing sold: And this is the vice either of private

private

private men, or of whole societies. Private men who thus offend, are those which we call Regraters, Monopolists, hoarders up of Corne, and other commodities, to raise the Market by making a dearth and scarcity, *Prov. II. 28.*

How doe whole Societies in this kinde offend?

First, when as they of the same Trade and Craft agree together to sell their wares at an unequall rate above the true worth.

Secondly, not to finish the work which another hath begun, though he dealeth deceitfully and unjustly with his work-Master.

What are the finnes committed by the Seller in respect of the manner?

They may be referred to two heads; Either his Words, or Deeds.

How offendeth he in Words?

First, when as he immoderately praiseth his wares above their true worth, and concealeth the faults and defects in them, which he well knoweth.

Secondly, when as he asketh much above the worth, and protesteth that he cannot afford it better cheap.

How doth he offend in his Deeds?

Either in respect of the kinde, quality, or quantity of his wares. In respect of the kinde, when as he selleth one thing for another, or one colour for another, presuming on the ignorance of the buyer.

How in respect of the Quality?

When as he deceitfully selleth old for new; that which is corrupt and sophisticated, for that which is pure and simple; and bad for good. To which end he useth many arts, and false lights, and shewing course and bad wares, to commend those for the best which he sheweth after, though they be but a little better.

How in respect of the Quantity?

When as he detracteth from the just and equal proportion by using false weights and measures not agreeable to the Standard, using lesse and lighter when they sell, and larger and heavier when they buy; which God forbiddeth, as abominable, *Lev. 29. 35, 36. Deut. 25. 14, 15. Prov. 11. 1. & 20. 10, 23. Hos. 12. 7. Amos 8. 5, 6, Mic. 6. 10, 11.*

You have spoken of Selling: Now what is that alienation which is by buying?

Of buying, and what is required unto it.

Buying is a Contract, whereby money, or a just price is alienated and parted with for wares of proportionable worth.

What is required in buying?

Things answerable to those before spoken of in selling: and respect; first, the person buying: secondly, the thing bought: thirdly, the price given: and fourthly, the manner of buying.

What is required in respect of the person buying?

That hee buy onely of him whom hee thinketh to bee the right owner of the thing sold: for he that buyeth knowne stolne goods, communicateth in the Theft.

What in respect of the thing?

That hee buy that onely which he knoweth may be lawfully bought and sold.

How doe men sinne in this respect?

When

When as they offer to buy, with *Simon Magus*, spirituall gifts and graces, or things consecrated to divine worship, that they may alienate them from their right use; Pardons, and Indulgencies, sacred Ordination, Benefices, and the like.

Secondly, they which buy Iustice, and much more injustice by Bribery.

Thirdly, they that buy Lyes and false Testimonies to prevent Iustice.

What is required of the buyer in respect of the price?

That according to his knowledge and judgement he give a just, equall, and proportionable price, according to the true value of the things sold, and bought; especially when he buyeth of the poore, who are by present necessity enforced to sell, whether it be wares or labour; upon which, if any take advantage to beat downe the just price, they grievously oppress the poore, *Amos 8.6. & 2.6. Mic. 2.2.3.*

What is required of Buyers in respect of the manner?

That they use all simplicity, and upright dealing, and shun all injustice and deceit both in their Words and Deeds.

How in Words?

First, that they doe not offer much under the true value of the wares they buy, according to their knowledge and judgement.

Secondly, that they doe not undeservedly dispraise it, and without cause, to beat downe the price; yea even when they inwardly like and approve it, *Prov. 20. 14.*

How in Deeds?

When as they doe not pay at all, or lesse then the price that was agreed upon: and this deceit respecteth either the quality, when as they put off in payment base and adulterate money; or in quantity, when as they passe for payment clift money, *Gen. 23. 16.* or such as is defective in weight or number: And to these private thefts in buying, we may adde one that is more publick; when as the buyer buyeth up and ingrosseth a whole commodity, that having all in his owne hand, hee may raise the market, and sell at what rate he listeth.

Hitherto of that illiberall alienation which is for ever: what is that which is onely for a time?

It is called pawning; which is a contract whereby the dominion and right of a mans goods is alienated from the owner to another man, onely for a time, upon some condition agreed upon between the parties; which condition being not observed, the right of the thing belongeth to the receiver, at least so long till it be performed. And this pawning is either of moveables, and is called properly pawning; or of immoveables, and is called mortgaging.

What is his duty who layeth a thing to pawne?

First, to provide, that the thing pawned bee at least of equall worth to that for which it is pawned.

Secondly, that he redeem it at the appointed time.

What is his duty that receiveth a pawne?

First, that if the party be poore, and the thing pawned necessary to the preservation of life, that either he doe not receive it, or that hee doe restore it to the owner when he lawfully requireth it, *Deut. 24. 10, 11, 12, 13, 14, 15, Ex. 22. 26.*

Of pawning
and what is re-
quired unto it.

Second-

Secondly, that if the borrower be not able to restore it at the appointed time, he doe not use extremity, nor take advantage upon his necessity, to make him forfeit the thing pawned; but at the most, provide only for his owne indemnity, *Ezek. 18. 7. 12. & 33. 15.*

So much of the illiberall Alienation of the thing it selfe: Now what is the illiberall Alienation only of the use?

Of Location
and letting.

This contract of Alienation concerning only the use, is either location and letting, which is the alienation of the thing for hire: or hiring and conduction, which is the alienation of the hire for the use of the thing.

What is Location or letting?

It is a contract, whereby only the use of a thing, and not the interest and dominion is alienated from the owner to another, for hire and wages agreed upon, and that only for a certaine time: And therefore, by this contract, the same individuall is to be returned.

What is his duty that letteth?

1. That he require an equall and proportionable price for the thing he letteth.
2. That he letteth only such things as are usefull to him that hireth them,
3. That he doe not exact any recompence for any hurt which happeneth to the thing hired, which commeth not by the fault or negligence of him that hireth it, *Exod. 22. 11. 15.*

What is Conduction or hiring?

Of conduction
and hiring.

It is a contract, whereby a man getteth the use of a thing for a certaine time, for a just price or reward.

What is his duty that thus hireth any thing?

First, that he use the thing hired onely for that end and purpose to which he hired it.

Secondly, that he use it no worse then if it were his owne.

Thirdly, that he restore it to the owner at the time agreed upon.

Lastly, that he restore whole and sound the thing hired; or if through his fault or negligence it have received any hurt, that he give to the owner a valuable recompence, *Exod. 22. 12.*

What is that we call Usury?

Of Usury.

It is a lending in expectation of certain gain.

What doe you thinke of it?

If you speak of that property which the Scriptures forbid and condemne, it is a wicked and unlawfull Contract, into which as a common sinke, the filth of many other sinnes, and unlawfull Contracts doe runne; a fruitfull wombe, in which many vices and corruptions are bred; and by which, if we live and dye in it without repentance, wee are excluded out of the Kingdome of heaven, *Psalm 15. 5. & Ezek. 18. 8. & 22. 13.*

But there is much question what this Usury is which the Scripture condemneth.

Therefore it shall be our wisdom in matters concerning our salvation to take the surest and safest course; and that is wholly to forbear it, and not to put our soules, which are of more value then the whole world, upon nice disputes, and subtile distinctions, *Mark 8. 36.*

You have spoken of that alienation which is in illiberal Contracts, in respect of the things themselves, or the use of them: Now what is that alienation which is for recompence of care, labour, and industry?

These Contracts are either publick or private; the private, are either in the Common-wealth, between the Magistrate and people; or in the Church, between the Ministers and people.

What is the Contract between the Magistrate and people?

That the Magistrates should receive from them their stipends, tribute, and maintenance, and the people from them, and by them, protection, direction, and peaceable government.

Of Contracts -
between Magi-
strates and
people.

What then is the Magistrates duty to the people?

That he faithfully bestow all his labour and industry, his care and diligence, that he may in the Lord governe the people committed to his charge; and direct, correct, and protect them for the common good, *Rom. 13.4. Psal. 78.71, 72.* And if they have their reward, and neglect their duty, they are guilty of theft, and sin against this Commandement, *Ezek. 34. 2, 3.*

What is the Peoples duties to them?

That they faithfully pay unto them their tribute and due, as an honourable reward of their paines and care, *Mat. 22.21. Rom. 13.7.*

What is the publick Contract between Ministers and people?

That the Ministers receiving their portion and maintenance from the people, or rather from God himselfe, that they feed the people committed to their charge, with the bread of life, faithfully preaching the Word, and administering the Sacraments, and shining before them by an holy example, and the light of a godly life, seeking rather them then theirs, *2 Tim. 4.1, 2. 1 Cor. 12.14.*

Of Contracts
between Mini-
sters & people.

What is his Theft?

1. When he receiveth his reward, and neglecteth his duty. As when he presseth into his Calling uncalled, by the window, and not by the doore, *Iohn 10.1.* being neither qualified with gifts, nor willing to employ those he hath for the good of the people.

2. When he feedeth himselfe and not the people, eating the milke, and clothing himselfe with the wooll, but neglecting the flocke, *Ezek. 34. 2, 3. Zach. 11.15.17.*

3. VVhen for gaine he either preacheth false doctrine, or concealeth the truth, *Mich. 3.11.*

What is the duty of the people?

That receiving spirituall things from their Ministers, they communicate and impart unto them their carnall things, *1 Cor. 9.10.*

What is the Peoples Theft?

VVhen receiving these spirituall things, they defraude them of their dues, and withhold from them their meanes and maintenance which the Lawes of God and man doe allot unto them: The which is not only theft, but even sacriledge, and the robbing of God himselfe, *Mat. 3.8.*

What is that Alienation which is in private Contracts?

VVhen as men employ others to doe their worke upon promise of reward, or any wayes to use their gifts and abilities, their care, industry and labour

Of Work-
masters and
hircings, and
their duties to
one another.

labour for a just recompence.

What is required of such as thus imploy others?

1. That they give an equall and proportionable recompence to those whom they thus hire, *1 Tim. 5. 18.*
2. That they pay it without delay, especially to the poore, who are not able, nor willing to forbear it, *Dent. 24. 14, 15. Lev. 19. 13.*

What then is their Theft?

VVhen either they give not an equall and just recompence, or delay to pay it to the poore, who are unable to forbear it, *Fam. 5. 4.*

What is the duty of the Mercenary or hireling?

1. That he require no more then such wages as is equall and proportionable to his skill, care and labour.
2. That he doe his worke that hireth him, faithfully and diligently.

You have spoken of such Contracts as respect Alienation and change:

Now what are those which are of things committed to trust?

Of things deposited, and committed to trust.

They are either of things committed to others only for safe custody, or such as are committed to Feoffees of trust for uses appointed, or such as by last will are intrusted to Executors.

VVhat is the nature of things deposited?

VVhen neither the dominion and right, nor the use of the thing is alienated, but only the safe custody is committed to a man.

What is his duty?

That hee safely keep that which is committed to his trust, and willingly restore it to the owner when he calleth for it.

VVhat is his Theft?

First, when he converteth the thing committed to his keeping to his own use.

Secondly, when he will not restore it to the owner when he desireth to have it.

But what if the things deposited bee stolne, or become worse?

If it bee by his default that had the keeping of them, hee is to make it good: but if by oath he can cleare himselfe of all unfaithfulness and negligence, the owner and not he must beare the losse, *Exod. 22. 7, 8.*

The duty of Executors.

What is the duty of Feoduciaries and Executors?

That they faithfully discharge their trust, and doe their will (and not their owne) who have reposed confidence in them.

How doe they offend?

When they faile in their trust, and aime more at their owne profit, then at the performing of their will who have entrusted them, or the faithfull discharge of their duty.

These are duties which respect things committed to trust: what say you of persons thus intrusted?

Of persons committed to trust.

Those are Pupills, and children in their nonage, who being unable to governe, direct, protect, and order themselves, are by the Lawes of God and man, committed to the care and tuition of others.

What is the duty of their Tutors and Guardians?

That they carry themselves towards them faithfully, according to the trust reposed in them, and like Parents, aime chiefly at the good of their Pupills

Pupils and Wards, and not their owne gaine and profit, *Eph. 4. 7.* remembreing that they shall one day be called to give an account of these persons committed to their charge and trust, and of all the goods belonging unto them.

So much of just getting goods : now in the order propounded we are come to the just possession, and retention of them: what is required unto this just possession?

Two things.

First, the keeping of our owne goods.

Secondly, the restitution of that which justly belongeth to others.

What doth this Commandement require of us in the former respect?

That we be not wanting to the just preservation, not onely of our neighbours, but also of our owne goods.

How prove you this?

Because our goods are Gods Talents, committed unto us; of which wee must give an account to our great Lord and Master. And therefore if through our owne fault and negligence wee suffer them to bee lost, or to be taken unjustly from us, we rob our selves, and the poore also, who have right unto that which wee can well spare from our owne uses.

What doth this Commandement require concerning restitution of other mens goods?

That we readily restore those goods which either we have unjustly gotten from the right owners, or which we cannot justly retaine.

How doe you prove that goods unjustly gotten ought to be restored?

Both by Gods Precepts, the examples of the godly, and necessary reasons. For the first, God strictly requireth, that if any thing be unjustly gotten, as either by violence, or by fraud and deceit, or any other wayes, restitution bee made to the true owner, *Lev. 6. 2, 3, 4, 5. Num. 5. 6, 7, 8.*

By what examples doe you evince it?

Before the Law, by the example of *Jacob* and his sonnes, *Gen. 43. 12, 21.* Under the Law, by the profession of *Samuel*, *1 Sam. 12. 4.* and the practice of *Micah*, *Judges 17. 2.* who, though an Idolater, made conscience of it; and of the *Fewes*, *Nehem. 5. 11, 12.* And under the Gospel we have the example of *Zaccheus*, *Luke 19. 8.* Yea *Judas* himselfe, being convinced of his sinne, maketh restitution: so that they herein are worse then *Judas* who refuse to doe it.

What reason have you for it?

Because it is a duty necessarily to be performed by all that hope for salvation: For without restitution wee can neither have any true faith to perswade us that our sinne of Theft is remitted, nor any sincere Repentance. For God pardons no sin which we still pertinaciously retaine. and live in, *Prov. 28. 13.* But he that restoreth not ill-gotten goods, liveth still in his theft, and repenteth not of it, seeing restitution is an inseparable fruit of repentance, *Ezek. 33. 15.*

But what is to be considered in this restitution?

Four things.

First, who is to make it; namely, every man who hath gotten any thing unjustly,

Ed 2

unjustly,

Of just possession of goods, and what is required unto it.

Of Restitution, and what is to be considered in it.

unjustly, either by force or fraud, by contract or out of contract, by calumny, and false accusation, by lying, oppression, or any other evill course, *Luke 19.8. Numb. 5.6 Lev. 6.23.*

Secondly, to whom restitution is to be made; namely, to him who is wronged, defrauded or oppressed, *Lev. 6.5.* or to his kindred, if he bee dead, or if none such can be found, to pious uses.

Thirdly, how much ought to be restored; to wit, all the whole that is unjustly gotten, if he be able, or at least so much to the uttermost as he is able, yea the Law of God required, that to the principall a fifth part should be added, *Lev. 6.5. Numb. 5.7.* And even equity it selfe requireth, that beside the principall it selfe, so much more should be added as the party is damnified by this unjust detention of his goods.

Fourthly, when this restitution ought to be made; namely, not at the end of our lives, or after our death, but as soone as we repent, and desire at Gods hands that our sin should be forgiven. We must confesse, bewaile, and forsake our sin, that God may be reconciled unto us, and then we must make satisfaction to our wronged Neighbour, *Mat. 5.23,24.*

What are the things, which though they be justly gotten, yet are unjustly detained?

Such things as others having lost, we have found: For such things come unto us by the disposing of Gods providence, and we may justly keep them till we can find out the true owners; so that we make diligent enquiry after them, with a resolution to restore what we have thus found, when we know to whom they belong, *Deut. 22.3. Exod. 23.4.*

Hisberto of the duties which belong to just getting and possession of goods:

Now what is required to the right use of them?

Two things: Fruition, in respect of our selves; and communication, in respect of others, *Prov. 5.15,16.*

What is required to the former?

That we thankfully and comfortably enjoy Gods blessings which he hath bestowed upon us, *Eccles. 5.17,18.*

How must this be done?

By exercising two virtues. The first is Parsimony or thriftinesse, whereby we honestly keep and preserve our goods, that they be not vainly and unprofitably mis-spent, *John 6.12. Prov. 27.23. to 28.*

The second is Frugality, whereby we dispose of our goods justly and honestly gotten, to fit and necessary uses, in a sober and moderate manner.

What vertues then must here conuurre in the right use of our goods?

These foure:

1. Iustice in getting them.
2. Thriftinesse in keeping them.
3. Frugality in enjoying them.
4. Liberality in communicating them.

For without iustice, parsimony degenerateth into covetousnesse; Frugality without liberality, into sordid miserlinesse; Liberality without parsimony and frugality, into prodigality.

What vices are opposed to these vertues?

Two:

1. Tenacity, or sordid gripplenesse.
2. Pro-

Of the right
use and fruiti-
on of goods.

Of parsimony
and frugality.

Secondly, profusion, and wastefulnesse.

What is tenacity?

A kinde of covetousnesse which restraineth men, both from communicating their goods to others, and from enjoying them themselves, *Eccles. 6. 2. & 5. 10, 11.*

Wherein doe such offend?

By committing a double theft.

First, against their neighbours, seeing God hath not made them absolute owners of their riches, but Stewards, who must dispose of them also for the good of others, which if they doe not, they rob them of their right, *James 5. 1, 2, 3.*

Secondly, against themselves, in defrauding their owne soules of the use of those blessings which God hath allowed them, *Eccles. 4. 8.*

What doe you think of such Misers?

First, that none are more wicked, seeing they are neither good for themselves, nor others, *Eccles. 14. 5.*

Secondly, none poorer, seeing though they possesse much, yet they enjoy nothing, and want as well what they have, as what they have not.

Thirdly, none more foolish, seeing they want for feare of wanting, and live poore that they may dye rich.

Fourthly, none more wretched, seeing they deprive themselves both of the comforts of this life, and of the joyes of the life to come.

What is the other extreame?

Profusion and wastefulnesse: And this is two-fold, either in spending above their meanes in unnecessarie expences, whereby they either ruine their estates, or expose themselves to the devills tentations, in using unlawfull meanes to recover that which they have wastfully mispent.

Profusion and Prodigality.

Or secondly, in wasting their goods in dishonest & riotous courses, tending to luxurie and riot, whereby they necessitate themselves to use all unlawfull meanes to get so much more wealth as may serve to maintaine their riotous expences; and so Luxury becommeth the mother of Covetousnesse; and Covetousnesse the nurse of Luxuriousnesse.

What is the use of our goods respecting others?

It is by communication or liberall alienation of them for the use and benefit of others.

What vertues are hereunto required?

Two: Liberality and Iustice. Liberality, whereby we communicate our goods with a ready and cheerefull minde.

Of Liberality.

Secondly, Iustice, that we thus communicate that onely which is our owne. And these must goe hand in hand, and are therefore conjoynd by *Salomon, Proverbs 21. 21.*

What are the kinds of liberall alienation?

They are two. For it is for a certaine time onely, or for ever.

What is that which is onely for a certaine time?

It is either a liberall alienation of the use onely of a thing for a certaine time, or of the dominion also, and that freely, without any expectation of recompence. For both these ought to be liberall, respecting onely the profit of the receiver: and secondly, just, to which is required that that which is lent bee his own who lendeth it, and fit for his use who borroweth.

Of lending.

Of Free-
giving.

roweth it : And this duty is commended, *Psalme 112. 5.* and commanded, *Deut. 15. 7. 8.* *Matth. 5. 42.* *Luke 6. 35.*

What is that alienation which is for ever ?

It is free giving, when as goods are alienated from the true owner unto another liberally, and without expectation of any recompence, *2 Cor. 9. 7.* *Acts 20. 35.*

What is further required to it ?

That it be not only free, but also just, giving that only which is a mans owne, and not anothers, which were no better then theft : As when a man by lavish giving defraudeth his children of their inheritance, or giveth his goods or lands from his daughters to strangers, or remote kindred of his name, because he hath no sonnes to continue it.

Secondly, That we make good choice of those upon whom we confer benefits, either for their worth or indigency ; but especially, we must give and doe good to those who are of the household of faith, *Gal. 6. 10.*

What are the uses unto which we must freely contribute ?

They are either publick or private, and the publick are either civill or Ecclesiasticall.

What are the Civill ?

When as we freely give our goods for the service, preservation and benefit of the Common-wealth, both in the time of peace and warre. To which uses we must give freely, to the uttermost of our ability : yea, even above it, when the necessity of the State requireth it, seeing the good of the whole body must be preferred before the good of any particular member, *2 Sam. 17. 27, 28, 29.*

What are the Ecclesiasticall ?

When as we give freely for the maintenance of the Ministry, and means of Gods Worship, tending to the salvation of our soules. To which uses we must give so much the more cheerefully, as the soule is to be preferred before the body, or outward estate, *Luke 10. and last.* *Prov. 3. 9.* An example whereof we have in the Israelites, *Exod. 36. 5, 6. 1 Chron. 29. 9.* And if they were so free and liberall in giving towards the building of the Tabernacle and Temple, how much more should we towards the building of Gods spirituall Houses and Temples for the Holy-Ghost ?

What are the private uses ?

For the benefit and reliefe of private men, whose necessity doth require it of us according to our abilities ; and these are those Almes-deeds, and other works of mercy, unto which the Apostle exhorteth, *Heb. 13. 16.* And are partly fruits of mercy, and partly of brotherly love, and Christian charity, of which we shall have occasion to speake afterwards.

Hitherto you have spoken of the duties respecting our owne and Neighbours person, both in regard of life in the sixth, and of chastity in the seventh, as also our owne and their goods in the eighth. Now what is the ninth Commandment ?

Thou shalt not beare false witness against thy Neighbour.

The ninth
Comman-
dement.

The scope or
end.

What is the maine scope and end at which God aymeth in this Com-
mandment :

The

The conservation of truth amongst men; and of our owne and Neighbour's fame and good name.

Why doth God so much regard truth?

Because it is most deare unto him; for he is the God of truth, *Deut. 32. 4. Psal. 31. 5.* yea truth it selfe, *John 14. 6.* Therefore Christ came into the world, that he might beare witness unto the truth, *John 18. 37.* and by speaking the truth God is glorified, *Josh. 7. 19.*

Why doth he respect so much our fame and good name?

Because it is his owne good gift, and therefore he taketh care to preserve that unto us, which himself hath given.

What was the occasion of this commandment?

First, our naturall corruption, which maketh us prone to lying, *Psal. 58. 3. Rom. 3. 4.* as appeareth hereby, in that we no sooner speak then lye, and not onely for advantage, but without any cause, out of meer vanity.

The occasion of this Commandment.

Secondly, out of a naturall disposition men are ready to trespass against the fame and good name of others; and this ariseth out of meere envie and pride, which maketh us ready to abuse others, to advance our selves: And these corruptions God opposeth in this commandment.

What is the thing that is here chiefly forbidden?

That we should not in legall proceedings and Courts of justice give a false testimony concerning our neighbours, as appeareth by the words expressly used, *Thou shalt not answer a false testimony concerning thy neighbour*, which imply a precedent question or examination, unlesse we will say that answering is here used for speaking or saying, as it is often times, *Matth. 11. 25. Luk. 14. 3. 5. Matth. 28. 5.* and then the meaning is, that we must not give a false testimony of our neighbour either publickly or privately, whether it be with or against him; or if we had rather take it of legall testimonies in Courts of justice, then by a *synecdoche* we must under this one kinde understand all other kindes of false testimonies, but this is here named as the chiefe, and of all the rest most hurtfull and pernicious, to comprehend under it all the rest, as it is in the other commandments.

The chiefe sin here forbidden.

What then is the negative part of this commandment?

It generally forbiddeth all false, vaine, and offensive speeches concerning our neighbour, whether it be for or against him; whether in judgement or out of judgement, although principally here are forbidden all false testimonies which tend to the prejudice of the fame or state of our neighbours; or more briefly it forbiddeth all falsity and untruth; especially that which is prejudiciall to our neighbour in any respect, or to our selves.

The Negative part.

What doth the affirmative part require?

Two things: the conservation of the truth; and of our own and neighbour's good name, with all duties of the tongue homogeneous and of the same nature and kind, with all helps and meanes tending hereunto.

The Affirmative part.

Why are our words and speeches so much to be regarded, seeing they are but winde, as is commonly supposed?

Great care is to be had of our speech, seeing it is an excellent faculty peculiar to man, and being a speciall gift of God it must not be abused to Gods dishonour and our owne destruction. Neither are words slightly to be

be regarded, seeing we must give account of every idle word, and by our words we shall be justified or condemned, *Matth. 12. 37.* And the wise man telleth us, *that death and life are in the power of the tongue, Pro. 18. 21.* and that a wholesome tongue is a tree of life, whereas an evill tongue is an un-*wholy* evill, and full of deadly poison, *James 3. 8.* which if we doe not subdue and rule, whatsoever profession we make of Religion it is all in vaine; *James 1. 26.*

What is the summe of the duties of the tongue here required?

The summe of
the duties here
required.

That our speeches be both true and charitable: for these must inseparably goe together; for Charity rejoiceth in truth, *1 Cor. 13. 6.* and the truth must be spoken in love, *Eph. 4. 15.* For truth without love savoureth of malice, and charity without truth is false, vaine, and foolish.

Unto what heads then are these duties of the Tongue, required in this Commandement, to be referred?

Unto two: 1. The conservation of truth amongst men; And 2. the conservation of our owne and our neighbours fame and good name.

What have you to say concerning Truth?

Of Truth.

Two things. First, what this truth is.

Secondly, the meanes of conserving it.

What is to be considered in truth it selfe?

Three things. First, what it is.

Secondly, whether it be to be professed.

Thirdly, after what manner.

What is truth or veracity?

It is an habit of speaking that which is true from our hearts, *Psal. 15. 2.*

What is required hereunto?

Two things. First, that our speech be agreeable to our minds.

Secondly, that our minds be agreeable to the thing: For though we speak that which is true, yet if we think it false, we are lyers, because our tongue agreeth not with our mindes: and if that we speak be false, and yet we think it true, we doe not speak truly, for though truth be in our hearts, yet a lye is in our mouths; and though we cannot be called lyers, because we speak as we think, yet may we be said to tell a lye, because that we say is false.

What great necessity is there of this truth?

Very great: for if speech be necessary, (as all confesse) then also speaking truth, without which there would be no use of speech; for take away truth, and it were better that we were dumbe, then that we should be endued with this faculty of speaking

What other motives are there to embrace it?

Because it is both commended and commanded in the Scripture: It is commended as a vertue which God greatly loveth, *Psal. 51. 8.* as a note of a Citizen of heaven, *Psal. 15. 2.* and of one who shall be established for ever, *Pro. 12. 19.* It is commanded *Ephes. 4. 25. Zach. 8. 16, 19.*

Is it onely sufficient to know the truth and beleve it?

Truth must be
professed, and
how.

No: we must also upon all fit occasions professe it with our mouthes, *Rom. 10. 9, 10. Matth. 10. 32, 33.*

How must the truth be professed?

Freely and simply.

How

How is it done freely?

When as we professe it willingly and undauntedly, so farre forth as the matter, place, and time doe require. So *Dan. 3. 16, 17, 18. Acts 4. 8, 10, 13.*

How is it done simply?

When as it is done without guile and dissimulation, shifts or shuffles.

What are the vices opposit to truth?

They are two: First, falsity and lying.

Secondly, vanity, or an habite of lying.

What is lying?

It is twofold: First, when we speak that which is false.

Secondly, when as we speak that which is true, falsly, and with a mind to deceive.

What is it to speak that which is false?

When as we doe not speak as the thing is, whether we thinke it true or no.

What is it to speak falsly?

When as we doe not speak as we think, whether the thing be true or false.

What are the reasons which may dissuade from lying?

1. Because God is true, and the author of truth; and the Devill a lyer, and the father of lyes; and as truth maketh us like unto God, so lyes make us like unto the Devill.

2. Because it is strictly forbidden in the Scriptures, *Lev. 9. 11. Exod. 23. 7. Col. 3. 9. Eph. 4. 25.*

3. Because the lyer sinneth grievously, not onely against his neighbour, but also against God himself, *Lev. 6. 2.*

4. Because the Scriptures condemne lying as the spawne of the old serpent, *John 8. 44.* and as a thing abominable and odious unto God, *Pro. 12. 22. & 6. 17.*

5. Because it perverteth the use of speech, taketh away all credit and faith between man and man, and quite overthroweth all humane society, which cannot stand without contracts and commerce, nor they without truth.

Lastly, because God severely punisheth lyes, *Pro. 19. 5, 9. Psal. 5. 6. Acts 5. 1, 2, 3, &c.* and that both in this life with infamy and disgrace, for it maketh a man esteemed base and of no credit; so that the usuall lyer is not beleevved when he speaketh truth, *Eccles. 34. 4.* And in the life to come, for it excludeth out of heaven, *Apoc. 22. 15.* and casteth men into that lake which burneth with fire and brimstone, *chap. 21. 8.*

How are lyes usually distinguished?

Into three sorts,

{	Merry	{	Lyes.
	Officious		
	Pernicious		

What are merry Lyes?

Such as are spoken onely to delight the hearers, and make sport.

Are such to be condemned as sinfull, seeing they doe no man hurt?

Yes verily, for the Scriptures condemne not onely false, but also all vaine speeches, *Matth. 12. 29.*

2. Because

Opposites to truth.
1. Lying.

Reasons to dissuade from lying.

Three sorts of Lyes.

Secondly, because they are against truth, and cannot be spoken without impeaching of it.

Thirdly, lyes must not be spoken to delight Princes, who have most cause of care and trouble, *Hos. 7. 3.*

Fourthly, lyes must not be spoken for profit, and therefore much lesse for delight.

What are officious Lyes?

Such as are spoken either for our owne, or neighbours profit, and doe not hurt any man.

Are such lyes unlawfull likewise?

Yes surely, and upon the same grounds; for though we may buy the truth at a deare purchase, yet we must not sell it at any rate, *Prov. 23. 23.* And if it be unlawfull to lye in the cause of God, because it hath no need to be supported by our lyes, *Iob 13. 7, 8.* much lesse for our owne or neighbours profit.

What doe you call Vanity in lying?

When men by a corrupt custome are so habituated to lying, that they will lye for every cause, yea even for no cause, and when they might attain their ends as well and easily by speaking truth.

What vices are opposite to Freedom and Liberty in speaking the truth?

They are either in the excessse, or in the defect.

What is the excessse?

Vnseasonable and indiscreet profession of the truth, with the danger or losse of our selves or others, when neither the glory of God, nor our own, or neighbours good doth require it. And in such cases our Saviour himselfe would not professe the truth, though he were pressed unto it by his malicious enemies, *Iohn 18. 20, 21.* Because he should thereby have but cast Pearles before Swine, contrary to his owne Doctrine, *Matth. 7. 6.*

What is opposite in defect?

When either out of a cowardly fear, or some other sinister respect wee deny the truth in our words, or betray it by our silence. Of the former we have an example in *Peter, Matth. 26* of the other in those weak Christians, *2 Tim. 4. 16.*

But is it not sometime lawfull to conceale the truth?

Yes surely, when neither the glory of God, nor our owne, or neighbours good doe require the profession of it, but yet with this caution, that we doe not speak any untruth to conceale it. *1 Sam. 16. 2. 5.*

What is opposed to simplicity in speaking the truth?

Simulation or double dealing; which is two-fold, either in our words, or deeds.

What is that in our words?

When wee speake one thing, and thinke another, or speake with an heart and a heart, in the Scripture phrase, *Psalme 12. 2.* This is called a deceitfull tongue and mouth, *Zeph. 3. 13.* and a tongue that frameth deceit, *Psalme 50. 19.* as it is described, *Psalme 52. 22. Ier. 9. 8, 9.* The which is to be avoyded, *Psalme 34. 14.* and Christs example to be imitated, *1 Pet. 2. 22.*

What is simulation in our deeds?

When as one thing is pretended, and another thing is intended. So

Iob

Vices opposite
to freedom of
speech.

Opposites to
simplicity of
speaking truth.

Joab killed Abner, and Amasa under pretence of friendship. But howsoever this is esteemed policie with men, yet it is odious to God; *Psal. 5. 7.* and punished with immature death, *Psal. 55. and last.*

You have spoken of truth it selfe, and the opposites unto it; now shew what are the meanes of it?

They are of two sorts.

First, that it may be amongst men.

Secondly, that it may have a profitable being.

What is required to the being of it.

Two things.

First, that it may be knowne.

Secondly, that being knowne, it may be preserved.

What is required to the knowing of it?

Two things.

First, a love of the truth.

Secondly, teachablenesse.

What is the love of the truth?

First, when as men are so affected towards the truth, that they study with all their endeavour to get it, but will not sell it at any price, *Proverbs 23. 23.*

Secondly, when as they are willing to defend it upon all occasions, *Ecclus. 4. 33.*

What is opposite hereunto?

First, love of lies, which excludeth out of heaven, *Apoc. 22. 15.*

Secondly, voluntary ignorance, *2 Pet. 3. 5.*

What is opposite to the defence of truth?

When as it is deserted or opposed.

What is teachablenesse?

A fruit of the love of truth: when as men are ready and willing to admit the truth, and to give place to better reasons, *Mat. 17. 11.*

What is further required to the preserving of truth?

That we be constant, and not carried away with every winde of Doctrine, *Eph. 4. 14.* And these two vertues must concur: for teachablenesse without constancy degenerateth into levity and vain credulity, and constancy without teachablenesse into pertinacie.

What are the meanes of the profitable being of truth amongst men?

Profitable speech; which is accompanied and furthered with curtesie, and civility, and remedied with silence.

When is our speech profitable?

First, when it advanceth Gods glory, either in respect of the matter of it, or the end. The matter, when as we praise God, and celebrate his glory, *Psalme 50. and last. Ephes. 5. 4. James 5. 13.* And Gods glory is the end of our speech, when as it is chiefly referred thereunto.

How doth our speech tend to our neighbours profit?

First and chiefly when it tendeth to his spirituall good and edification, as instructing the ignorant, counselling them that need counsell, comforting the afflicted, strengthening the weak, exhorting the sluggish, admonishing them that erre, and rebuking them who wilfully offend.

Secondly, when it tendeth to his temporall profit either for his honest delight,

Means of preserving truth.

Profitable speech.

delight in a witty and facetious way, called Urbanity, which may be called the sauce that seasoneth truth, 2 Cor. 12. 15. or for his profit, when as it hath some necessary use for the good of his body or state.

What is the meanes of furthering this profitable truth in our speeches?

Curtesie and
affability.

Curtesie and affability, which is a vertue whereby we are easily drawn to communicate with others, by talking with them in a humane and courteous manner, with expressions of love and good-will: an example whereof we have in Christ, John 4. 7, 10. who for this cause was said to be a friend to publicans and sinners.

What is the remedy against the contrary vice?

Seasonable
silence.

Taciturnity, or seasonable silence, which is a vertue that keepeth counsell, and restraineth us from uttering secrets, or any unprofitable, unnecessary, and unseasonable speeches, which in the Scriptures is made a note of a wise man, Pro. 17. and last, 10. 19. Jam. 1. 19. and is commended to all, especially to women, 1 Tim. 2. 11, 12. and young men in the presence of their elders and betters, Eccles. 32. 9. And these two vertues, taciturnity and affability, must goe together; for affability without seasonable silence degenerateth into vaine babling; and silence without affability into Cynicall sullenness, and fowre churlishnesse.

What are the opposites to these vertues, and namely to profitable speech?

Opposites to
profitable
speech.

They are two: First, speech unprofitable.

Secondly, that which is hurtfull.

1. Vnprofitable

What is unprofitable and vaine speech?

That which is not referred either to Gods glory, or our own or neighbours good, which is condemned in the Scripture, Psal. 12. 2. Deut. 5. 20. Tit. 3. 9. Pro. 30. 8. and accountable at the day of judgment, Matth. 12. 36.

What is hurtfull speech?

2. Hurtfull
speech.

First, that which tendeth to Gods dishonour, as imprecations, blasphemies, rash and false oaths.

Secondly, that which tendeth to our owne and neighbours hurt, and is opposed either to edification, or the temporall good of his person, name, or state.

What is speech opposite to edification?

3. Rotten
speech.

Rotten and unfavoury speech, Eph. 4. 29. which is called rotten, because it springeth from a rotten and poisonous fountaine, and is also apt to infect and poison the hearers, 1 Cor. 15. 33.

What are the kinds of this rotten speech?

They are many: as by our words to misse-lead men, to give evill counsell, grieve the afflicted, to encourage men to run on in sinne, to praise men in their evill courses, and the like.

What vices are opposed to Urbanity?

There are divers: some in the excessse, as witty speeches wantonly wicked, scurrility, talkativeness, and vaine babling. In the defect, such speeches as are foolish and unfavoury.

What vices are opposite to Affability?

In the excessse, counterfeit Complements, 2 Sam. 13. 5. Secondly, lightnesse and idle talk. And in the defect, Morosity, and churlish speeches.

What vices are opposed to seasonable silence?

Prating, and immoderate and unseasonable multiplying of words, Pro. 10. 19. Psal. 140. 11.

Secondly,

Secondly, futility, when men can hold in no secrets, but unseasonably vent out all that is in their mindes, *Prov. 15. 28. and 12. 23. and 29. 11. Eccles. 21. 29.*

Thirdly, unseasonable suppressing of truth with silence.

You have spoken of conserving of truth, now speak of our fame and good name: and first shew why it is to be respected?

We ought to have singular care of preserving of our owne and neighbours good name, because it is no lesse deare to a good man then his life, *Eccles. 7. 2. Pro. 15. 30. & 22. 1.* Fame and good name.

What is required to the conserving of our neighbours good name?

First, an internall disposition, care, and study of preserving it, which we shall shew by these fruits: First, when we are glad of it, and rejoyce in it, *Rom. 1. 8. Coloss. 1. 3, 4.* and are grieved when as it is blacked and blemished.

What other fruits are there of it?

They respect either our hearing, judgment, or reports.

Our hearing, first, when as we shut our eares to whisperers and slanderers; for their detractions and slanders cannot hurt our neighbours good name, if we will not heare and beleve them, *Pro. 25. 23.* And this is a note of a Citizen of heaven, *Psal. 15. 3.*

Secondly, when as we willingly and cheerfully heare the praises of our neighbours, which is a signe of an honest heart, that is free from self-love and envie.

What is required in the judgement?

A candid and ingenuous disposition to preserve our neighbours fame, and in all things doubtfull to judge the best of his words and deeds.

What are the fruits hereof?

Not to nourish hard conceits of him, but when they arise to suppress them, if the grounds of them be not very probable.

Secondly, not to beleve rashly any evill of our neighbour.

Thirdly, to take and conster all things well done and spoken by him in the best sense.

Fourthly, to interpret and take things doubtfull in the better part.

What are the fruits respecting reports?

Silence and secrecy: For it is a Christian duty to keep secret our neighbours faults, which proceed from infirmity and humane frailty, unlesse it be to amend him by admonition or seasonable reproofe, *Lev. 19. 17. Matth. 18. 15, 16. Gen. 37. 2. 1 Cor. 1. 11.* or to give warning to the hearer, that he may prevent some evill that is intended against him, *Jer. 40. 14. Act. 23. 16.* or to preserve him that he be not infected with the contagion of his sinne with whom he converseth: or finally, when himselfe is necessitated to discover anothers faults and crimes, left by silence he become necessary unto them, as in case of Felony, Murther, or Treason, *Eccles. 19. 8.*

What are the vices opposite to these vertues?

To the care of preserving our neighbours name is opposed,

First, carelesnesse, as if it did not concerne us, which argueth defect of love.

Secondly, a study and desire to detract from his fame, and to lessen his credit and estimation, which is a fruit of hatred and envie, *Matth. 23. 15.*

What are the vices opposite to those vertues which respect the meanes?

They are referred either to hearing, the judgement, or report.

What are those which respect hearing?

First, to have itching eares after such rumors as tend to our Neighbors infamy and disgrace, forbidden, *Exod. 23. 1. Prov. 17. 4.* which was *Sauls* sin, *1 Sam. 24. 10.*

Secondly, to have our eares open to heare calumnies and reproaches, and shut to our Neighbours praises, which is a fruit of envy and self-love.

What are the vices which respect the judgement?

They are vices opposite to candid ingenuity; as first, suspiciousnesse, when we suspect evill of our Neighbour without just cause, and upon every slight occasion, *1 Tim. 6. 4.* which is a false testimony of the heart.

Secondly, to beleieve rashly rumors reported from others, tending to the disgrace of our Neighbours, which have no sure ground; which was *Putiphars* fault, *Gen. 39. 19.* and *Dauids*, *2 Sam. 16. 3. 4.*

Thirdly, hard and uncharitable censures; either in respect of their sayings and doings, sinisterly interpreting things well spoken or done, or taking things doubtfull in the worst sense: or in respect of their persons, censuring and condemning them rashly, when as we have no just cause, *1 Sam. 1. 13. Acts 2. 13. Luke 7. 39. and 13. 1. Acts 28. 4.*

What vice respecteth report?

First, when as men raise false reports against their Neighbours.

Secondly, when as they discover uncharitably their secret faults, especially arising from infirmity and humane frailty, *Prov. 10. 18.*

What is opposite to the externall profession of truth, concerning our neighbour, which ought to be charitable?

First, a malicious testimony, though true, which ariseth from malice and envy, and tendeth to a sinister and evill end, *1 Sam. 22. 9. Psal. 52. 3, 4.*

Secondly, a false testimony, which is either simply false, as that *1 King. 21. 13. Acts 6. 13.* or true in the letter of the words, but false in the sense, as that against thirst, *Mat. 26. 60, 61. John 2. 19.*

Into what sorts are testimonies spoken of in this Commandement to be distinguished?

Publick Testimonies.

They are either publick, or private; and the publick, either in the Courts of Justice, or out of them.

Of which doth this Commandement principally speake?

Of publick and Legall Testimonies, which are to be regarded above others, because it is the judgement of God rather than man, *Deut. 1. 17. 2 Chron. 19. 6.* and therefore he that perverteth this judgement, maketh God himselfe as much as in him is, guilty of his sin of injustice.

What are the kinds of Legall Testimonies?

They are either of the Iudge, or of the Notary, or the parties suing, contending and pleading, or of the Witnessse.

What is the Testimony of the Judge?

It is his sentence which he giveth in the cause tryed before him.

What is herein required of him?

First, that before he give sentence, he thoroughly examine and finde out the truth and equity of the cause, *Deut. 13. 14. & 17. 4. & 19. 18.* according to

to Gods owne example, *Gen. 3. 9. 10. & 18. 21.*

Secondly, that in passing sentence he judge according to truth, justice, and equity: for Iudges must be men of truth, *Exod. 18. 21.* Secondly, just and righteous, *Deut. 1. 16. & 16. 20. Lev. 19. 15.* And thirdly, not just in a rigid and extreame way, according to the letter of the Law, but so as when there is just occasion he must moderate the rigour of the Law with equity, which is the true sense and life of the Law.

But is not the Judge to give sentence according to things legally alleadged and proved?

Yes ordinarily. But if he undoubtedly upon his owne certaine knowledge know, that things are otherwise then they seeme to be by Testimonies, pleadings and reasons alleadged, he must judge according to knowne truth, and defend the cause, being just, which is oppressed by false evidences and reasons, or otherwise he shall sin against his owne knowledge and conscience, *Prov. 31. 8. 9.*

What are the vices opposite hereunto?

They are two:

1. Rash.
2. Perverse judgement.

What is rash Judgement?

It is done divers wayes:

First, when as the Iudge pronounceth sentence before the cause be sufficiently examined and knowne, *Prov. 18. 13.*

Secondly, when as they condemne any man before they have heard his cause, *Acts 25. 15, 16.*

Thirdly, when as they pronounce sentence, having heard one part only. So *David, 2 Sam. 16. 4.* Let such remember that of *Salomon, Prov. 18. 17.*

Fourthly, when as they in matters concerning life and death give sentence upon the single testimony of one witnesse, *Deut. 17. 6.*

What is perverse Judgement?

When as truth is oppressed, and justice and right is perverted, whetbey the wicked is acquitted, and the just condemned, *Prov. 17. 15.* which for the most part hapneth, because the Iudge is corrupted with bribes, or accepteth persons, both which are forbidden and condemned, *Deut. 16. 18; 19. Exod. 23. 8. Prov. 24. 23, 24. & 28. 21. Lev. 19. 15. Deut. 1. 16, 17.*

What must Iudges doe to avoid this?

They must ever remember that in the Seat of Iustice they represent God himselfe, and in that regard are called Gods, *Exod. 22. 28. Psal 82. 1, 2.* and therefore they must judge as God would if he were present; *2 Chron. 19. 6.* which if they doe not, they must expect that woe threatened, *Isa. 5. 23.* Neither must they protract suites, but put as speedy an end unto them as the cause will permit, *Exod. 18. 17. 23.*

What is the duty of the Notary?

That they commit things truly to writing, conserve them truly, and truly recite them.

What are the Persons suing and contending in Law?

They are either the principall, or lesse principall: The principall are the Plaintiffe and Defendant, to both which this common duty becometh.

Rash Judgment

Perverse Judgment.

The duties of the Plaintiffe, and the vices opposite hereunto.

1. That they doe not contend in Law, unlesse in their consciences they are perswaded that their cause is good & just; yea and necessary also.
2. That in pursuing of it they doe not say or doe any thing that is false and unjust.

What are the vices opposite hereunto?

- First, to commence suits out of a love and desire of contention.
- Secondly, to produce false instruments, writings, proofes, seales, and suborne false witnesses.

What are the speciall corruptions of the Plaintiffe?

- First, to caluminate upon a false or uncertaine ground, *Deut. 19. 16. So Haman, Esth. 3. 8. So Acts 25. 7.*
- Secondly, when prevaricating and trifling in the cause, they conceal and let passe weighty matters and hainous crimes, and insist upon those which are light, feigned, and impertinent; so as they may seeme to dally and trifle with their adversary, rather then to contend in a legall manner.

Thirdly, when as they fall off, and hang back from a just accusation once undertaken.

What are the speciall sinnes of the Defendant?

To defend himselfe in a false way; which is done in a various manner.

The vices of
the Defendant.

First, by false speaking, in denying the fault whereof hee is accused, and standeth guilty, as it is usuall among us; whereas wee should give glory unto God by confessing our sinne, *Ios. 7. 19. Iob 31. 33.* and not by denying the truth, to adde sin unto sins

Secondly, by concealing and hiding the truth, which hee ought to confesse.

Thirdly, by answering indirectly; and so waving a just accusation.

So Adam, Gen. 3. 12.

How else doth the Defendant offend?

- First, by making an unjust appeale to protract the suit.
- Secondly, by resisting a just sentence, which is to resist Gods Ordinance in a lawfull power instituted by him, and so to make himselfe liable to damnation. *Rom. 13. 2.*

Who are the persons that are lesse principall?

The Lawyers, who plead the cause of the parties and principalls.

The duties of
Lawyers, and
the opposite
vices.

What are their duties?

- First, to undertake the defence of such causes onely as in their judgement appeare to be good and just.
- Secondly, to defend them in a true and just manner.

What are the corruptions opposite hereunto?

First, wittingly, to undertake the defence of ill and unjust causes, wherein they sinne; First, against God, whilst they labour to overturne truth and judgement, *Ier. 23. 17.*

Secondly, against their neighbour: as First, against the Iudge, in seeking to corrupt his judgement, that hee may passe an unjust sentence. Secondly, against his Client, by encouraging him in a sinfull course, if hee prevaile; or defrauding him of his money, if hee doe not: Thirdly, against his adversary, whom he woundeth, either in his

his body, goods, or fame, *Prov. 25. 18.*

Thirdly, against his owne soule: first, in a sinfull defence of an unjust cause, *Exod. 23. 1. 2 Chr. 19. 2. Rom. 1. 31. 2.* Secondly, by setting his tongue to sale to speak lyes for fees, *Prov. 21. 6.* and with their tongue their soules also.

What other vice doe Lawyers commit by handling of their causes in an evil manner?

They handle them ill,

First, by lying either for their client, or against their adversary; in both which they are guilty of a false testimony.

Secondly, by prevarication in betraying the cause of their Client, whilst they seeme to defend it: and this is the worst kinde of couzenage and theft.

What is the testimony of the witnesse which this Commandement specially respecteth, and what is required unto it?

Two things.

The duty of
witnesses.

First, that he be ready and willing to give his testimony when need requireth.

Secondly, that he doe give a true testimony.

When doth need require it?

Either when lawfull authority calleth for it; or when thereby he can doe his neighbour good, *Prov. 24. 11. Psal. 82. 4. Prov. 14. 29.*

What are the vices opposite hereunto?

First, to detract and with-hold a true testimony. Secondly, to give a false testimony.

What doe you thinke of this sinne?

That it is odious, & abominable to God, *Pro. 6. 18.* and therefore God made choice of this sin as most hainous, to comprehend under it also sins of the like kinde, as in the other Commandements forbidding murder, adultery, theft.

Secondly, because he addeth perjurie to his false testimonie.

Thirdly, because he sinneth against the Iudge, whom he laboureth to pervert, against the Plaintiffe and the Defendant, *Prov. 25. 18.* and most of all against his owne soule, as before, *Prov. 19. 5. 9. & 21. 28. Deut. 19. 16. 19. Apoc. 21. 15. & 21. 8.*

You have spoken of publike testimonies in Courts of Justice: Now what are those which are given out of Courts?

They are either open and manifest, or else hid and secret.

What are those that are open and manifest?

They are either in the publick ministry of the Word, or in publick Writings, or in Elections.

How in the publick Ministry?

He giveth therein a false testimony, who preacheth false Doctrine, which is repugnant to Gods glory, or hindreth mans salvation, which God hath appointed to be punished with death, *Zuch. 13. 3.* And the same is to be said of those who in their publick writings broach errors, or oppose the truth.

False testimony in the publick Ministry of the word.

How in elections?

When those are not preferred that are worthy, but those that are un-

worthy; for in elections men testifie their excellency that are chosen before others.

What are the false testimonies that are hidden and in secret?

They are either in infamous Libels, which by the Civill Law disable a man from giving any testimony; or the spreading of false rumours, and scandalous reports, tending to the disgrace of our neighbours, *Exod. 23.1.*

You have spoken of publike testimonies, now what are private testimonies, or the private profession of the truth with charity?

It is either of the virtues, or vices of our neighbours.

What is the duty which respects the virtues of our neighbours?

It is willingly to acknowledge, and ingenuously to commend, the virtues and good parts of our neighbours, both absent and present, to the glory of God that gave them, and the encrease of vertue in him that hath received it, *1 Cor. 11.2.*

What is that duty which respecteth the vices of our neighbour?

It is freely to admonish and reprove him being present, *Matth. 18.15. Lev. 19.17. Pro. 27.5,6. Psal. 141.5.* and in his absence to cover his faults, as far as will stand with justice and charity, *1 Pet. 4.8.*

What are the opposite vices?

They are two: Flattery, and evill speaking.

What is flattery?

Flattery.

It is faire and fawning speech, whereby a man is falsely and unworthily praised.

How doth the Flatterer offend?

First, in respect of the object; when they commend another either for a thing doubtfull and uncertaine, whether it be good or evill; or for a knowne evill, *Pro. 28.4. & 24.24,25.*

Secondly, in respect of the manner, and that either in dissimulation, *Pro. 27.24.* or above measure, *Acts 12.22.*

Thirdly, in respect of the end, and that either for their owne profit, as Parasites doe; or for his hurt and ruine whom they flatter, *Pro. 29.5. Jer. 9.8. Matth. 22.16.*

What is the second opposite vice?

Evill speaking.

It is evill speaking: and this is either against one present, by railing and reproachfull words, tending to his discredit and disgrace, *Matth. 5.22. 1 Cor. 6.10.* and by scoffing and mocking, which is a kind of persecution, *Gen. 21.9. Gal. 4.29.* Or else against one absent, which is whispering, or obtrication, or detraction.

What evils are in the vice of whispering?

Whispering.

Whisperers defame their neighbours, by discovering their faults and failings; dissolve all friendship between man and man *Pro. 16.28.* and sow dissensions between them, *Pro. 26.20.*

Secondly, they spoile their neighbours of their good name, which is better then riches, *Pro. 22.1.* and more sweet then a precious ointment, *Eccles. 7.2.* and also of their friends, by sowing discord amongst them, *Pro. 6.19.*

What is Obtrication?

Obtrication.

The blacking and branding of our neighbours good name by secret and

and malicious words; and that either by detracting from his virtues, or by malicious discovering of his vices.

What do you thinke of this vice?

That it is a grievous sinne: for it deeply woundeth our neighbour in his life, goods, and fame. In which regard it is compared to Bowes and Arrowes that shoot in secret, *Ier. 9. 3. 8. Psal. 64. 3, 4.* to coales of Iuniper, *Psalme 120. 4.* to a Sword, *Psalme 64. 3.* *Proverbs 12. 18.* to a Razor, *Psalme 52. 2.* to the tongue of a Serpent, *Psalme 140. 3. Eccles. 10. 11.*

How should we keep our selves from it, being naturally addicted to it?

By considering that the Scriptures forbid it, *Lev. 19. 16. James 4. 11.* and condemne it as an hainous sinne, *Psalme 50. 20. Ezek. 22. 9. Rom. 1. 30.*

Secondly, because it is a signe of an hypocrite, who will declame against the finnes of others, that themselves may be thought religious, *James 1. 26.*

Thirdly, because above other finnes it maketh men like unto the devill, who hath his name from slander, being a slanderer from the beginning, *2 Tim. 3. 3. Tit. 2. 3.*

Lastly, because Gods heavy judgements and punishments are denounced against it, *Psalme 50. 20, 21. Ezek. 22. 9. Psalme 52. 5. & 15. 3.*

But is it not lawfull to speake truly of our neighbours faults?

There are few detractors and back-biters doe so, but either devise calumnies of things that are not, or adde something that is untrue of their owne. But though a man speak truth, yet if it be maliciously to doe hurt, or out of a vaine custome to keep their tongue in ure, he is a slanderer, and offendeth, if not against truth, yet against charity.

What is the chiefe cause of detraction?

To be curious in prying into other mens lives and manners, and negligent in looking into our owne, and judging our selves.

You have spoken of concerning our neighbours fame: now what is required to the conserving of our owne?

Two things. First, that every one have a care of preserving his owne good name.

Secondly, that every one give a true testimony of himselfe.

What is to be considered in the former?

Three things. First, what this good fame is. Secondly, how highly to be esteemed, that hereby we may be moved to this care of preserving it. Thirdly, by what means it may be attained unto and kept.

What is good Fame?

It is a good opinion and esteem which men conceive of others for their virtues and deeds well done. And this is highly to be valued, *Proverbs 22. 1. Eccl. 7. 2.* as being not onely profitable to our selves, but also unto others, who are refreshed with the smell of this fragrant oyntment; and studiously to be sought after, *Phil. 4. 8.*

Wherein doth the care of conserving our good name consist?

First, in prosecuting, and using the means of getting it.

Secondly, in avoyding the means of both vaine glory, and also infamy.

Conserving of
our own good
name.

What

The meanes of
getting a good
name,

What are the meanes of getting and conserving our fame and good name?

First, and above all things to seek Gods glory, his kingdome and righteousness, and to glorifie him by our serious study to walke before him in holinesse of life, and the exercise of all good workes, *Mat. 6. 33. & 5. 16. Psalme 112. 6. 1 Sam. 2. 30. Prov. 10. 7.*

Secondly, we must avoyd the meanes of vain-glory, whereby men seek more the praise of men then of God, *Iohn 12. 43. & 5. 44.*

Thirdly, to preferre the testimony of a good conscience, before the applause of men, *2 Cor. 1. 12.*

Fourthly, to look more to the inward, then the outward man, and take more care to be good then to seeme good, and to approve our hearts unto God then our outward actions unto men, *Rom. 2. 29.*

Fifthly, to avoid hypocrisie and dissimulation, which though for a time it may gaine the praise of men, yet at length God will pull off this false vizard, and expose the hypocrite to shame and contempt.

Sixtly, to shun that glory which men seek to gain by vanity and vice, *2 Sam. 18. 18.* which were to glorie in our shame.

Seventhly, to abhorre flatterers, and parasites, and to love those who faithfully admonish us when we erre, and reprove us when we offend, *1 Kings 22. 18.*

Eightly, to be severe in judging our selves, and charitable in censuring others, *Matth. 7. 1, 2.* For if we thinke well of others, they likewise will thinke well of us.

Lastly, not to undertake great matters above our strength to gaine an opinion of our great parts and abilities, but to be lowly in our own eyes, *Psalme 131. 1. Luke 14. 28, 29.*

But may we not at all in our good actions seek the praise of men?

We may not principally, and in the first place aime at this end in performing our duties, but rather Gods glory, and the adorning of the Gospel which we profess; yet if God cast upon us this blessing of a good name and praise of well-doing, as a vantage unto the bargain, it is not to be neglected; seeing contempt of others opinion of us, especially those that are good, argueth both arrogancy, and desperate dissolutenesse; wee must seek Gods glory by good report, and evill report, *2 Cor. 6. 8.* But if he be pleased to blesse us with unaffected fame, let us thankfully accept it, and use it as encouragement in well-doing, *Phil. 4. 8. Rom. 13. 3. 1 Pet. 2. 14.*

What are the meanes of infamy from our selves?

All manner of sinne. For as sinne is the cause of shame, so shame the punishment of sinne. Therefore all sinne is to bee avoyded of him that would preserve his fame. As first, open finnes, *Eccles. 10. 1.* Yea not onely the sinne it selfe, but all appearance of it, *1 Thes. 5. 22. Rom. 14. 17.*

Secondly, secret sins, which if they be not repented of, God will discover them to our shame, *2 Sam. 12. 12.* if not in this life, yet at Christs comming before men and Angels, *Luke 10. 17. & 12. 2. Matth. 25. 31. Luk. 8. 17. 1 Iohn 2. 28.*

What are the meanes of infamy from others?

Either

Either the opprobrious obloquies of Railers, or the rumours and whisperings of Back-biters and Sycophants, against which we are bound to preserve our fame by speaking, writing, and (if need bee) the authority of the Magistrate; especially if we be publike persons, whose infamy may prejudice the Church and Common-wealth.

You have spoken of conserving our fame, what say you to the second thing propounded, that is, a true testimony of our selves?

Every one is bound by this Commandement to give a true testimony of himselfe, as occasion is offered: For as we must speake nothing but truth of our neighbours, so also of our selves.

A true testimony of our selves.

How is this done?

Either by modest acknowledging that which is good in us, or ingenuously confessing that which is evill; or by denying a false good attributed unto us, modestly and humbly, or a false evill, wisely and warily.

What is opposit hereunto?

When as we give a false testimony of our selves, by denying any truth, or affirme any thing false concerning our selves, whether it be good or evill.

May we then acknowledge that which is good in our selves without vanity?

Yes, if we do it with modesty, and chiefly to Gods glory, from whom we have received all that is good in us, 1 Cor. 15. 10.

What is opposite to the profession of truth concerning our selves?

First, an ironicall speech, whereby true good in our selves is denied.

Secondly, boasting or bragging, whereby it is falsely arrogated.

How is the former vice committed?

Either out of simplicity, when in an humble conceit of themselves men speak as they think, though it be not true, and therefore doe not properly lye, because their words agree with their minde; who are not wholly to be justified, because they speak that which is not true, yet their falsity is no more to be condemned then their humility to be commended. And such was the excuse of Moses, Exod. 3. 11. 6. 10. 13. and of Jeremy, Jer. 1. 6.

Or secondly, they speak worse of themselves then they are in their own opinion, and that either out of modesty, to avoid bragging, which though it cannot be wholly excused from being sinfull, because it is ingratitude to God to deny his gifts, and so derogatory to his glory and bounty, and not free from lying, yet it is extenuated by modesty and humility; or else it proceedeth from a dissembled and counterfeit modesty and pride of heart, when men deny the good that is attributed unto them in a slight manner, to draw on double praise; and so men offend both in opposing truth by lying, and humility also by seeking praise in a cunning way.

What is the other opposite?

Boasting and arrogancy. For as we must truly profess the good that is in us, or done by us, to Gods glory, when need requireth, in a modest manner; so must we carefully shun all vaine bragging, in arrogating unto our selves that good which belongeth not to us, or extolling it above due measure, seeing it cannot stand with modesty, Eph. 4. 2. and is opposite to Gods glory, from which we so much detract as we arrogate to our selves, 1 Cor. 4. 7. John 5. 31.

Arrogancy and boasting.

In Arrogancy and boasting, how is the good that is in us, or done by us, to Gods glory, when need requireth, in a modest manner?

Arrogancy and boasting.

Three wayes ; First, in respect of the object : Secondly , the manner : Thirdly, the end.

How in respect of the object ?

When that he boasteth of that which is not truly good , but evill, which argueth desperate wickednesse , as in *Doeg*, *Psal.* 52.1. *Phil.* 3.19. *Gen.* 4.23,24. And such are those who glory in their drinking and whoring.

How in respect of the manner ?

When this boasting is contrary to truth or charity : To truth , either in respect of the thing it selfe, or of opinion.

How in respect of the thing it selfe ?

When he arrogateth to himselfe the good he hath not , or in a greater measure then it is : So *Matth.* 26.33,35.

How in respect of opinion ?

Either his owne, when he arrogateth that to himselfe which in his owne opinion belongeth not to him : or the opinion of others , when his boasting exceedeth that merit and worth , which men truly conceive is not his due, or above that measure that he deserveth.

How doth he sinne against charity ?

Both in respect of God , and his Neighbour. In respect of God ; either openly and professedly, as when he arrogates to himselfe that which is due onely to him , *Ezek.* 28.2. *Exod.* 5.2. *Esa.* 36.20. *Dan.* 3.15. Or else more covertly and cunningly, when he spoyles God of his glory , by attributing the praise of the good things he hath given him unto himselfe, *Esa.* 10.15.

Secondly, in respect of his neighbour , when as his owne praises tend to the disgrace of others, *Luk.* 18.10.

How doe men sinne in respect of the end ?

When as they boast and bragge , either for their glory , which usually is accompanied with shame, *Rom.* 1.22. *Pro.* 26.12. Or for their gaine , as when they glory in their skill to draw on profit ; which is the practice of Empericks and Mountebancks, *Acts* 8.9.

What is the confession of truth concerning the evill that is in us, or done by us ?

Confession of sinne.

It is either before God, or men : Before God we must confesse our sins, if we expect to have them pardoned, *Pro.* 28.13. 1 *John* 1.9. *Psal.* 32.5.

How are they to be confessed before men ?

So farre forth as the glory of God requireth it , *Josh.* 7.19. *John* 1.10. or the good and salvation of our neighbours , or our owne profit and necessity, *James* 5.15. otherwise it is not necessary that we should lay them open to our owne shame. But howsoever we may conceale that which is evill in us, yet when it is questioned we must not deny that which is true, nor confesse that which is false in us : For by denying the truth, we lye, and adde sin unto sin, *Gen.* 18.15. and by confessing that evill falsely which is not in us, we also lye, and expose our selves to disgrace and danger, *2 Sam.* 1.10. compared with *1 Sam.* 31.4,5.

What is the Tenth Commandment ?

The 10. commandment.

Thou shalt not covet thy Neighbours house , thou shalt

Thalt not covet thy Neighbours wife, &c.

What is the sinne chiefly here forbidden?

Concupiscence, that is, those secret and internall sinnes, which goe before consent of will, and are the seedes of all other vices, of which sort are wicked and corrupt inclinations, thoughts, desires, which are repugnant to charity.

What is the end of this Commandment?

It respecteth either God, our Neighbours, or our Selves.

What is the end which respecteth God?

That He might shew the perfection of that Charity which in His Law He requireth of us, and the excellency of it above all other humane laws. For humane and Divine Lawes differ, as the Lawgivers themselves. And as God is a Spirit, who is omniscient and searcheth the heart, so Hee requireth spirituall obedience, *Rom. 7. 14.* and bindeth by His Law, which is spirituall, like Himselfe, not onely the hand, tongue and outward man, as men doe by humane lawes, but even the most inward, hidden and secret thoughts and desires of the minde and heart.

What is the end respecting our Neighbours?

That wee might not thinke or desire any thing tending to their hurt, but that with all the powers of our soules, we exercise Charity, in doing them good, not seeking our owne good onely, but theirs also, *1 Cor. 13. 5.*

What is the end of this Commandment respecting our selves?

That it might discover unto us our corruption, and how far wee are from that perfection which Gods Law requireth, *Rom. 7. 7. 13. 24. Prov. 20. 9. Psal. 19. 13.* and secondly, that it might bee unto us a perfect rule of spirituall obedience, and might teach us chiefly to observe our hearts, *Prov. 4. 23.* to suppress the first and inward motions of sin, and to aspire to that originall puritie, that we had by Creation.

What was the occasion of this Commandment?

Threefold: first, the pravity of our hearts and thoughts, *Gen. 6. 5.* and *8. 21.*

Secondly, the blindness and stupidity of our mindes and hearts, which could neither see nor feele their owne pravity and corruption, *Rom. 7. 7, 8.*

Thirdly, the error of our judgements, which suppose that our thoughts be free, and that concupiscence and first thoughts are not sins till they have our consent, because they are not in our power to restrain them.

What is the difference betweene the spirituall obedience required in this and the other Commandments?

In that it not onely requireth the internall obedience of the heart, with the outward man, as the rest doe, but also restraineth the first motions and inclinations, which goe before consent; If wee had not rather say, that it is added to the other, as a full and more cleare explication of that spirituall obedience, which is required in all the rest.

Now shew the meaning of this commandment; and first, what is that concupiscence which is here spoken of?

There are two sorts of concupiscence, or of the affections of the heart; the

The end of this Commandment.

The occasion of this Commandment.

Two sorts of concupiscence.

the first called the Irascible, conceived against things evil which we shun, as anger, hatred, feare, griefe, &c. The other called Concupiscible, conceived towards things good and desirable, as love, joy, delight, &c. And these are things either truly evill or good, or else so onely in appearance.

Is all concupiscence here forbidden?

No, for there is some good and lawfull, some evill and unlawfull; the one commanded, the other forbidden.

What is lawfull concupiscence?

Lawfull concupiscence.

It is either naturall, or spirituall. Naturall, that which desireth things good and necessary to our being, or well-being; as food, cloathing, and other lawfull comforts of this life.

Secondly, spirituall, which lusteth and fighteth against the flesh, Gal. 5.17. and affecteth and coveteth after spirituall things, Psal. 119.40.

What is opposite hereto?

Unlawful concupiscence, and the kindes thereof.

Unlawfull and evill concupiscence, Col. 3.5. which is also called concupiscence of men, 1 Pet. 4.2. concupiscence of the flesh, Gal. 5.16, 17. worldly concupiscence, Tit. 2.12. lusts of the Devill, John 8.44.

What are the kindes of this evill concupiscence?

Either habituall, or actuall: Habituall, is an evill inclination and pronesse to that which is evill, or an evill desiring of it, which is a part of originall injustice, Rom. 8.6, 7.

What is that evill concupiscence which is actuall?

It is distinguished into two kinds.

First, in respect of the forme.

Secondly, in respect of the object.

What is that which respecteth the forme?

It is either inchoate and imperfect, which is an act of sensuality onely, and the first and sudden motions of concupiscence, which goe before the act of reason and the will, tickling the minde and heart with a kinde of delight: Or it is formed and perfected, having also the act of the will joyning with it, and consenting to it, 1 Thess. 4.5.

What are the degrees of that inchoate concupiscence?

They are three: First, an evill motion cast into our mindes, by either the Devill, the World, or our owne Flesh, corrupting the sense, memory, or phantasie, whereby wee have an hanging and hankring appetite after that which is our Neighbours, as thinking it fit and convenient for us.

Secondly, a longing after it, and wishing for it, following that motion.

Thirdly, a tickling delight, arising from a conceit of the pleasure or profit which we should have in the enjoying of it, James 1.13, 14, 15.

How then doth sinne grow from its first conception to its full growth?

The growth of sinne.

Saint James in respect of the degrees of it compareth it to the conception, growth, and birth of an Infant, in, and from the wombe, James 1.14, 15.

The first is, the abstraction of the minde and heart from good to evill, by the evill motion and appetite, which may be called the carnall copulation between the heart, and sinne, and Satan.

The second, inescation, and enticing of the heart with delight and consent

consent unto it, as it were the retention of the seed.

The third, consent to the acting of it, which may be called the conception of it.

The fourth, deliberation after this consent, by what meanes and how it may be acted, which is the articulation and shaping of the parts and members.

The fifth is the acting of sin it selfe, that is the birth of it, which being borne causeth death: Which degrees and growth of sin may be observed in the example of *Eve*, *Ahab*, and *David* himself.

How may evill concupiscence be distinguished in respect of the object?

Into three kindes.

First, of pleasure, which is the lust of the flesh.

Secondly, of profit, which is the lust of the eyes.

Thirdly, of honour and glory, which is the pride of life; 1 *John* 2. 25.

What are the parts of this Commandment?

Two: First, the Affirmative: Secondly, the Negative: The first is here to be understood, the other is plainly expressed.

What is forbidden in the Negative?

Evill concupiscence, which is twofold, either originall or actuall.

What is originall concupiscence?

Originall sin, which is the corruption and disorder of all the powers and faculties of soule and body, disposing them to all that is evill: It is also called habituall concupiscence, which is nothing else but an evill inclination and pronenesse to the transgression of Gods Law, which by corrupt Nature is bred with us.

How is it called in the Scriptures?

The old man, *Ephes.* 4. 22 *Coloss.* 3. 9. Sin inhabiting and dwelling in us; the Law of sin, the Law of the members warring against the Law of the mind, the flesh, the encompassing sin, &c. *Rom.* 7. 23. *Gal.* 5. 17, 24. *Heb.* 12. 1.

Is this to be reputed sinne?

Yes, and a great sin, as may appeare by these reasons.

First, because it defileth and corrupteth the whole man, soule and body, with all their faculties, powers, and parts; as the minde, will, memory, heart, affections, appetite; with all the members of the body, which it maketh to be the instruments of evill.

Secondly, it polluteth all our words and works, and maketh them all repugnant to the Law of God.

Thirdly, it is the root and fountaine of all our actuall sins, from which they grow and spring.

Fourthly, because it continually warreth against the spirit, and choaketh and quencheth the good motions of it, *Gal.* 5. 17. 1 *Pet.* 2. 11.

Fifthly, because it maketh a man the slave of sinne and Satan, *Rom.* 7. 14, 23.

Sixthly, because it joyneth with the Devill and the World, and betrayeth us to their tentations, *Eph.* 2. 2, 3.

Seventhly, because it is an incurable evill, seeing it so hangeth upon us that we cannot shake it off, *Heb.* 12. 2.

Eighthly, because it is but the more irritated by the Law of God, which should suppress it, *Rom.* 7. 8.

The parts of this Commandment, and 1. the negative.

Originall concupiscence,

That originall concupiscence is sinne.

Lastly, because it maketh us children of wrath, and liable to everlasting condemnation, although dying in childhood, we should never commit any actual transgression : *For death and damnation raigned even over them which had not sinned after the similitude of Adam, that is, by actual transgression, Rom. 5. 14.*

But doth this Commandement extend to the prohibition of Originall sin in the whole body, and all the parts of it ?

No ; for it forbiddeth sins committed against our Neighbours only, like all other Commandements of the second Table, as appeareth by the words themselves, and the Apostles epitomizing of this whole Table, in those words : *Thou shalt love thy neighbour as thy selfe, Rom. 13. 9.* And therefore, all originall injustice, wicked inclinations, thoughts and affections are here only forbidden, as they respect our neighbours, and are opposite to charity ; but as they respect God, and are repugnant to the love of him, they are forbidden in the first Table.

What are actual Concupiscences ?

Actual Con-
cupiscence.

They are evill motions which are repugnant to charity.

What are the kinds of them ?

They are either such as are vaine and unprofitable, or such as are hurtfull and pernicious.

How are they unprofitable ?

So farre forth as they fasten mens minds to earthly things, and thereby withdraw them from heavenly.

In what respects are they hurtfull ?

First, because they are instruments of sin, as they are fit objects to every sin in its kinde: For if any objects are offered to the minde or senses, which self-love causeth them to thinke to be profitable, pleasant and desireable, concupiscence presently apprehendeth and catcheth at them to satisfie worldly lusts.

Secondly, They choake the seed of the Word in the hearts of carnall men, *Mar. 4. 19.*

Thirdly, They make men insatiable, knowing no end or measure in pursuing worldly things.

Fourthly, They cast men headlong, in whom they raigne, into sin, *Eph. 2. 3.* and give them up to vile lusts, and a reprobate mind, *Rom. 1. 24. Psal. 81. 12.*

Fifthly, They fight against the soule, and if they overcome, bring it to destruction, *1 Pet. 2. 11.*

How many wayes are these motions evill ?

Two wayes, either in respect of the phantasie and cogitations of the minde, or in respect of the affections and imaginations of the heart.

When are the thoughts evill ?

Evill thoughts.

Then, and so far forth as they sollicite and encline us unto evill.

Why doe men thinke that thoughts are free, and not to be charged upon men, or called to account ?

Foolish men thinke and say so, but the Scriptures say otherwise, and affirme them to be sins, *Prov. 24. 9.* as being repugnant to charity, *1 Cor. 13. 5.* and therefore forbid them, *Dent. 15. 9.* injoyne us to confesse them, and to crave pardon for them, *Isa. 55. 7. Acts 8. 22.* and though we sleight them,

them yet God taketh notice of them, *Psal.* 94. 11. *1 Chron.* 28. 9. *Ezek.* 11. 5. *Psal.* 139. 2. yea, he hateth evill thoughts, as abominable, *Prov.* 15. 26. *Zach.* 8. 17. and severely punisheth them, as we see in the example of the old world, *Gen.* 6. 5. and 8. 21.

How are these evill thoughts injected?

Either by Satan, or else arise from originall concupiscence, and both of them either waking or sleeping.

How are they injected by Satan?

Either immediately by himselfe, *1 Chron.* 21. 1. *Iohn* 13. 2. *Luke* 9. 46, 47. or mediately by his instruments, as of old by the serpent. And that he may the more easily insinuate into his minde whom he tempteth, he often suborneth those that are nearest and dearest unto us to be his instruments, as we see in the example of *Jobs* wife, and *Peter*, *Iob* 2. 9. *Math.* 16. 23.

Evill thoughts injected by Satan.

But are these temptations to be reputed our sins?

Not if we repell and extinguish them, as fire in water: for Christ himselfe was tempted, yet without sin, *Heb.* 4. 15. But if we admit them, and doe not presently reject them, they infect our minds and hearts with their poison, and become our sins.

How else doe evill thoughts arise in us?

From our naturall corruption, and habituall concupiscence, *Luke* 24. 38. *Gen.* 6. 5. *Math.* 15. 19. *2 Cor.* 3. 5. And these thoughts arise in us, either waking or sleeping.

Evill thoughts arising from naturall corruption.

How are these motions evill, in respect of the affections of the heart?

These though they have not the consent of the will to act them, yet are they sinfull in respect of the sins which arise from them, of which also they are the first degrees, as we see in the first boyling of anger in the heart, and of lust and uncleane motions, which proceed from the defect of that charity and purity which God requireth in us, and afterwards produce the acts of murder and fornication, when the will consenteth unto them, *Mat.* 5. 22, 28.

Are there no degrees of these evill affections, and perturbations of the heart?

Yes, for they are to be considered either in their first beginnings, as they are the first motions of concupiscence, by which the minde is first withdrawne from its rectitude, and then the heart suddenly affected: Or else, when by the pleasure and delight in those first motions, they are tickled and inticed to retaine them still, that they may enjoy a greater and more full measure of delight.

What followeth this pleasure thus retained and continued in the mind and heart?

Consent to the acting of the sin, which in Gods sight is all one with the sin it selfe, seeing he reputeth the will for the deed, whether it be in good or evill, *2 Cor.* 8. 12. *Mat.* 5. 28.

Why then, it seemeth that it were as good for a man to act sin, as to consent to the acting of it?

Not so: For though they be both sins, the one as wel as the other, yet not equall, and in the same degree; but as the one is more hainous then the other, and more defileth the conscience, so maketh it a man liable to a deeper degree of hellish condemnation.

You have spoken of the degrees of evill affections: now shew what are the kindes?

They are either concupiscible, about things affected and desired; or irascible, about things which they abhor and shun; as suddain and rash anger, and the first motions of envy, &c.

How are the concupiscible distinguished?

By the Objects: for it is either the lust of the eyes, the lust of the flesh, or the pride of life, 1 John 2. 15. all which are forbidden in the first Commandement, as they are repugnant to the love of God: and in this Commandement, as they are opposite to the love of our neighbours; and so farre forth as they are more secret and covert, and the first motions of concupiscence, and the first principles and degrees of the sins against our neighbours forbidden in the other Commandements.

You have shewed what concupiscence is in the generall; now shew what is that speciall kinde of it which is here expressly forbidden.

The concupiscence of the eyes, which is varied and diversified by the removing of divers objects.

But why is this rather forbidden, then any other kinde?

Because it is the worst of all, and most pernicious, and therefore fittest to comprehend under it all the rest, as it is done in the other Commandements.

But why is it the most pernicious?

First, because it is the root of all the vices forbidden in the other Commandements, either in begetting or nourishing them.

Secondly, because it extinguisheth charity towards God, by turning the heart from him after earthly things, Ephes. 5. 5. Col. 3. 5. and towards our neighbours by disposing mens hearts to cruelty, lust, and covetousnesse; and making them averse to charity, mercy, and Christian beneficence.

Thirdly, because it is unsatiable, Eccles. 4. 8.

Fourthly, because it is unquiet and restless, vexing the covetous minde and heart as it were hellish furies, 1 Tim. 6. 10. 1 Kings 21. 4.

Fifthly, because it is joyned with selfe-love and envy.

Lastly, because it betrayeth men unto Satans tentations to their destruction, 1 Tim. 6. 9.

But is all concupiscence here forbidden as unlawfull?

No, but that onely which is repugnant to charity towards God and our neighbours; that which is inordinate, and that which by unlawfull meanes seeketh to be satisfied, and tendeth to an evill end, James 4. 3. Finally, that which is either immoderate, having no bounds, or else unjust, coveting that which is another mans, against their will and profit.

What are the objects which are here removed?

They are infinite and innumerable; but for examples sake, hee insisteth upon some which men more usually and ardently covet after.

What meaneth he by the house of our neighbour?

Both his place of habitation, and his family, Genesis 17. and last. For a house is necessary to him that hath a family; which convinceth them of a great sin, that for every slight cause thrust their Tenants out of their houses, Esay. 5. 8.

What

The speciall kinde of concupiscence here forbidden.

What is meant by our neighbours house.

What are the parts of the Family here numbred?

The wife, servant, maid, &c. The wife of another must not be coveted: for such is the union in marriage between man and wife, that it is unlawfull to covet another mans wife; not onely to commit adultery with her, but to enjoy her for his own, though by lawfull meanes, and after the others death.

Neighbours wife.

What are the other parts of the family?

Servants, men and maidens, whom we are here forbidden to covet, or to use any meanes to entice them from their masters to come to us. For though this were a greater sinne among the Jewes, because they had a propriety in them, their servants being part of their goods: yet it is a sinne also amongst us, as being against charity and the common rule of Iustice, which enjoy neth us to let every one have his owne, and to do to another as we would have him doe unto us.

Our neighbors servant.

What other things doth this Commandement forbid to covet?

Our neighbours Oxe, or Asse, which are here named, to comprehend all other goods, immoveable, or moveable, because they are of most necessary use for mans life. And lest we should think it lawfull to covet any other thing not here named, he includeth all in the last words; *Nor any thing that is thy Neighbours*: whether it bee for necessity, profit, or delight.

His Oxe and Asse.

What doe you further gather from hence?

First, that those things are our Neighbours which God hath given him.

Secondly, that by this gift of God every man hath a propriety and distinct right in that he possesseth by vertue of this tenure.

Thirdly: that he ought to be contented with that portion which God hath given him, and not to covet another mans: and consequently, that the Doctrine and practice of the Familists, is erroneous and wicked.

You have spoken hitherto of the Negative part: now shew what is the Affirmative.

Here is commanded a pure, charitable, and just heart towards our neighbours, 1 Tim. 1.5. unto which, though none can attaine in a legall perfection, yet ought all to desire and aspire unto it.

The affirmative part.

Wherein doth this purity consist?

In two things:

First, in originall justice, and internall perfect charity, in which wee were created.

Secondly, in spirituall concupiscence.

What is originall Justice?

Not onely an exact purity from all spots of unrighteousnesse, but also a disposition to performe cheerefully all offices of Charity and Iustice.

What is spirituall Concupiscence?

It containes two things:

First, good motions of the Spirit.

Secondly, a fight of the Spirit against the lust of the Flesh.

What are those good motions of the Spirit?

Charitable and just motions, thoughts, desires, and affections, that all

which

which we think or desire may be for our neighbours good. And this wee must doe frequently and constantly.

What is the fight against fleshly lusts?

When as being regenerate, and assisted by Gods Spirit, we make warre against the flesh, and the lusts thereof; and in all we may, labour to mortifie, crucifie, and subdue them, because they make warre against our soules, and spirituall part, *Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.*

What are the meanes moving, and enabling us to performe the duties required in this Commandement?

The meanes enabling us to obey this commandement.

They are either generall and common; or else more speciall and proper.

What are the generall meanes?

Such as tend to the conserving of the heart in purity, that it may shun all sinfull concupiscence: As first, to walke with God; and so to demean our selves at all times, and in all things, as being alwayes in his presence, who searcheth the heart and reines.

Secondly, to observe and set a watch over our hearts, *Prov. 4. 23.* And first, that it doe not admit any evill concupiscence. Secondly, that if it be admitted, it be not retained. And this care must be taken both when wee be awake, that we keep our mindes intent unto lawfull and good things, *Matth. 12. 44.* And when we goe to sleepe, that by hearty prayer we commend them to Gods keeping.

But what if the heart have admitted evill concupiscences?

We must strive and fight against them, and never be at rest, untill we have cast them out, and extinguished them.

What further is required to the conserving of the heart in purity?

In the third place we must observe our senses, that they doe not bring into our mindes such objects as being apprehended, will stirre up in us evill concupiscence, *Gen. 3. 6. & 6. 2. Josh. 7. 21. 2 Sam. 11. 2. Matth. 5. 28. Job 31. Psal. 119. 37.*

What are the speciall meanes to suppress or take away the concupiscence of the eyes?

First, we must mortifie selfe-love, and not seek our owne, but every man anothers wealth, *1 Cor. 10. 24.*

Secondly, we must pull out the eyes of envy.

Thirdly, we must labour after contentation, *Phil. 4. 11.* And to this end consider: First, how many want those good things which thou enjoyest, who are farre more worthy of them. Secondly thine owne unworthinesse of the least of Gods benefits. Thirdly, meditate on Gods providence, and fatherly care, who provideth all things necessary for thy good and salvation.

What doe you learne from this Commandement thus expounded?

The impossibility of keeping this Commandement.

That it is most impossible for any man to keep it. For who can say, that his heart is cleane from the first motions of sinne, and concupiscence that goe before consent? *Prov. 20. 9.*

To what purpose serveth the knowledge of this impossibility?

To humble us in the sight and sense of our sinnes, which have made us subject to the wrath of God, and the curse of the Law; that so despairing in our owne merits we may be driven out of our selves, and with more

more ardent desire, flye unto the mercies of God in the satisfaction and obedience of Iesus Christ.

What other use are we to make of it?

That being by Christ freed from the curse of the Law, we study and endeavour to conformance our selves, our soules and lives, according to the prescript rule of this holy and most perfect law, *Matth. 5. 48.* and that mortifying the flesh, with all the carnall concupiscences, and lusts of it; we be dayly more and more renewed unto the Image of God in all holinesse and righteousnesse, and walke worthy of our high calling, as it becommeth Saints, *Eph. 4. 1.*



Hitherto we have treated of the rule and square of our Sanctification, viz. The ten Commandements :

Now wherein is the effect or exercise of Sanctification seene?

IN unfeigned repentance, and new obedience springing from thence. For the fruits of Sanctification, are; First, inward vertues, whereby all the powers of the minde are rightly ordered. Secondly, the exercise of the same, by putting those heavenly and sanctified abilities to holy use and service.

Repentance & new obedience.

If then the exercise of Sanctification be first seen in repentance, what is repentance?

An inward and true sorrow for sinne, especially that we have offended so gracious a God, and so loving a father; together with a settled purpose of heart, and a carefull endeavour to leave all our sinnes, and to live a Christian life, according to all Gods Commandements, *Psalme 119. 57. 212.* Ora turning of our selves to God, whereby wee crucifie and kill the corruptions of our nature, and reforme our selves in the inward man, according to Gods will.

Repentance what it is.

What is it to crucifie the corruption of our nature?

It is freely, and with all our heart to be sorry that we have angered God with it, and with our other sinnes, and every day more and more to hate it and them, and to flye from them.

How is this wrought in us?

It is wrought in us, partly by the threatning of the Law, and the feare of Gods judgements, but especially increased by feeling the fruit of Christ his death, whereby we have power to hate sin, and to leave it: For when the sinner is once humbled with the terrours of the Law, he flyeth to the comforts of the Gospell: and he there seeth in Christ Crucified, not onely the mercy of God, discharging him of all his sinnes; but

but also how deep the wounds of sin are, wherewith he hath pierced his Saviour, *Zach. 12. 10.* and how severe the wrath of God is against sin, even to the slaughtering of his owne Son; and hence *1 Peter 4. 1.* com-meth he to hate his sins, *Psalme 97. 10.* as God hateth them, and to look backe thereon with godly sorrow, *2 Cor. 7. 10.* resolving for ever after to forsake them all.

How is the reformation of our selves to newnesse of life wrought in us?

Onely by the promise of the Gospel, whereby we feeble the fruit of the rising again of Christ.

What doth ensue hereof?

Hereby we are raised up into a new life, having the Law written in our hearts, and so reforme our selves.

Wherein then doth repentance properly consist?

In a thorough changing of our purpose and desires from the evill which Gods Word rebuketh in us, to the good which it requireth of us, *Rom. 12. 1, 2. Esa. 1. 16, 17.*

What is required in respect of the evill we turne from?

First, knowledge of the evill, then a condemning of the same, together with a judging of our selves for it, and then with godly sorrow for that which is past, a hatred of it for ever, and all this because it is sin, and displeaseth our God.

What is required in regard of the good we turne unto?

First, a knowledge and approbation of good to be done, with a purpose of heart to doe it: then, an earnest love of the same, shewed by care, desire, and endeavour.

Can men repent of themselves, or when they list?

No, for it is the gift of God, given unto them that are born againe.

Is it sufficient once to have repented?

No, we must continue it alwayes in disposition, and renew it also in act, as occasion is given by our transgressions, and Gods displeasure: for there is none of Gods Saints but alwayes carrying this corruption about them, they sometimes fall, and are farre from that perfection and goodnesse which the Lord requireth, and therefore stand in need of repentance so long as they live.

When then is this repentance to be practised of us?

The practice of repentance ought to be continually, an abhorring of evill, and cleaving unto that which is good, *Rom. 12. 9.* for as much time as remaineth in the flesh after our conversion, *1 Pet. 4. 2, 3.* yet at times there ought to be a more speciall practice and renewing thereof; as after grievous falls, *Psal. 51.* in feare of eminent judgements, *Amos 4. 12. Gen. 33. 2, 3, &c.* or when we would fit our selves to receive speciall mercies, *Gen. 39. 2, 3, &c.*

In what manner must the especiall practice of repentance in such cases be performed?

There

When repentance is to be exercised.

There must be

1. A serious search and enquiry after all sins, *Lam. 3. 40.* as Traitors against God; but especially speciall sins, *Ier. 8. 6. Psal. 18. 23.* as the Arch-rebels.
2. Humble confession of Sins,
 1. Of necessity unto God, with shame of face, and true sorrow of heart, *Prov. 28. 13. Ier. 31. 18, 19.*
 2. Vnto men conditionally, *Luk. 17. 9. viz.* if either
 1. The Church, for satisfaction of the publike offence, do enioyne open acknowledgment, *2 Cor. 2. 6.* Or,
 2. Some personall wrong demand private reconciliation, *Luk. 17. 4.* Or,
 3. The weaknesse of the labouring Conscience do require the secret assistance of a faithfull and able Minister or brother, *Iames 5. 16.*
3. Fervent and faithfull prayer, *Psal. 51. 1, 2, &c.* to God in Christ, both for pardon of what is past, *verse 7.* and for supply of renewing grace for the time to come, *verse 10.*
4. Promise of amendment and satisfaction to such as we have endamaged.

Seeing many doe falsely pretend that they repent, how may we know that our repentance is true?

A true triall of unfeigned repentance may be taken,

1. From the generality of it, *viz.* if it extend to the abhorring and shunning of all sins, *Psal. 119. 128, 139, 24.* and to the love and practice of all duties without reservation, *Psal. 119. 6.*
2. From the thorow performance of each part, *viz.*
 1. Hatred of sin, in spirituall warfare against it, and that even unto blood; if need be, *Heb. 12. 4.*
 2. Of the love of righteousness, in bringing forth fruit worthy amendment of life, *Math. 3. 8.* to wit; good works.

What is the spirituall warfare?

The daily exercise of our spirituall strength and armour against our adversary, with assured confidence of victory; for the state of the faithfull in this life is such, that they are sure in Christ, and yet fight against sin, there being joynd with repentance a continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the Devill, and enticements of the world.

Of the spirituall warfare,

How shall we overcome these enemies?

By a lively faith in Christ Iesus.

What is then our principall strength?

The powerfull assistance of God in Christ, *Ephes. 5. 10.* who hath loved

Of the Spiritu-
all Armour.

loved us, whereby we become more then conquerors, *Rom. 8. 37.*

What is our spirituall Armour?

The compleat furniture of saving and sanctifying graces, called there-
fore the Armor of righteousness, *2 Cor. 6. 7.* and the *Panoplie*, or the
whole armor of God. *Eph. 5. 11, 14, &c. viz.*

1. The girdle of verity and sincerity.
2. The breastplate of righteousness, that is, holiness of life, and good
conscience.
3. The shoes of the preparation (or resolution to goe through with
the profession) of the Gospel of peace.
4. The shield of Faith.
5. The helmet of the hope of salvation.
6. The sword of the Spirit, which is the sound knowledge, and wise
application of the Word of God.
7. Finally, continuall and instant prayer in the Spirit.

Who are the Adversaries in the spirituall conflict?

They are either our friends proving us, or our enemies seducing and
endangering us.

*Who is that friend of ours for our probation, who entreateth into conflict
with us?*

God himselfe, who though he tempt no man unto evill, no more then
he can himselfe be tempted, *Iam. 1. 13.* yet as a Master of defence enureth
us to the conflict, by contending with us even in his owne person, *viz.*
sometimes by probatory commandements, *Gen. 22. 1.* or sensible appariti-
ons, *Gen. 32. 24.* but more ordinarily by striking our hearts with his terrors,
Job 6. 4. withdrawing the comfort of his gracious presence, *Psal. 77. 7.*
leaving us for a time to our selves, *2 Chron. 32. 31.* that by our fals we
may acknowledge our weaknesse. Finally, exercising us under the crosse
and yoke of outward afflictions, *Heb. 12. 5, 6. Rev. 3. 19.*

How must we contend with God?

No otherwise then *Iacob*, *Hos. 12. 3, 4.* and other holy men have done;
that is, by obedience, humility, patience, and fervent prayer unto God, who
only inableth us to prevaile with himselfe, giving us the blessing and name
of *Israel*, *Gen. 32. 28.*

What are those enemies of ours that seeke to seduce and indanger us?

Whatsoever marcheth under the banner of Satan, the god and prince
of the darknesse of this world, *2 Cor. 4. 4. Eph. 6. 12.* who sometimes imme-
diately assaileth us with impious and odious suggestions, *2 Cor. 12. 7.*
Zach. 3. 1. But more usually imployeth his forces or attendants, namely,
the world, *1 John 2. 15.* and the flesh, *Gal. 5. 24.* So that the faithfull in this
life have battell, both without, by the temptations of Satan, and the world,
and within, by the battell of the flesh against the spirit.

How doe these enemies fight against our soules?

By imploying all force and fraud, to draw us by sin from the obedience
and favour of God unto damnation, *1 John 2. 15.*

What must we doe being thus assaulted?

We must stand fast, being strong in the Lord, and in the power of his
might, and taking unto us the whole armour of God, *Eph. 6. 13, 14.* that we
may be able to resist in the evill day, and to leade captivity captive.

How

How shall we overcome ?

By a lively faith in Iesus Christ.

To come then to these enemies in particular : What call you Satan ?

The aduerfary or enemy of God and his people.

How may we be able to stand againft his assaults ?

First, we must labour to informe our selves, that we may not be ignorant of his enterprifes or stratagems, 2 Cor. 2. 11.

Secondly, we must boldly refist, 1am. 4. 7. 1 Pet. 5. 9. that is, give no place or ground unto him, Ephes. 4. 27. or admit no conference with him, but rather neglect and despise his suggestions.

Thirdly, we must take the shield of faith in Christ, and his assistance, setting him on our right hand, who is mighty to save, Psal. 16. 8. Isa. 63. 1. whereby we may quench all the fiery darts of the wicked one, Eph. 6. 16.

Fourthly, we must brandish against him the sword of the Spirit, that is, the word of God, Eph. 6. 17. after the example of our Saviour, Mat. 4. 4. &c. keeping our selves to that only which God revealeth to us, and requir-eth of us.

What is the first assault of Satan against us ?

By subtilty he allureth us to sin, and therefore he is called a Tempter, and a Serpent.

How shall we overcome him in these temptations ?

First, by faith in Iesus Christ, who overcame all Satans temptations in his owne person, that so we might overcome him.

Secondly, by refisting the inward motions, and outward occasions of sin.

How shall we doe that ?

By beleeving that we are baptized into the death and Resurrection of Christ.

What is the second assault of Satan against us ?

He layeth fearfully to our charge our sins committed, and therefore he is called the Devill, an accuser.

How shall we overcome him in these accusations ?

First, by faith in Iesus Christ, who hath justified us from all the sins for which Satan can accuse us.

Secondly, by all those comfortable promises of forgiveness of sins, which in Christs name are made unto us.

What is the third assault of Satan against us ?

He seeketh by manifold inward terrors, and outward troubles, to swallow us up, and therefore is called a roaring Lyon.

How shall we overcome him in these terrors and troubles ?

1. By faith in Iesus Christ, who was heard in all his troubles, to give us assurance, that we shall not be overcome in them.

Secondly, by faith in Gods providence, whereby we know that Satan can doe no more harme unto us, then the Lord doth permit him for our good.

So much of Satan our first enemy : What call you the World ?

The corrupt state and condition of men, and of the rest of the creatures, which Satan abuseth as his store-house, or armory of temptations, 1 John

2. 15.

How doth the World fight against us ?

By alluring and withdrawing us to the corruption thereof.

What

Of our first enemy, Satan.

2. Enemy, the World.

What meanes doth it use?

First, it allureth us to evill, with hope of false pleasures, gaine and profit, preferment and glory of this world, drawing us from our obedience to God, 1 *Joh.* 2. 16.

Secondly, otherwhiles with feare of paines, troubles, losses, reproaches, it discourageth us from our duty, and allureth us to distrust Gods promises, *Joh.* 16. 33.

How may we withstand these temptations of the world?

By our faith, 1 *Joh.* 5. 4. which setteth a better world, even Gods heavenly kingdom before our eyes, and so enableth us both to contemne, *Heb.* 11. 24, &c. and crucifie, *Gal.* 6. 14. the love of this present world, and to endure manfully the threats and wrongs thereof, *Heb.* 11. 36, 37. both confessing Christ in perill, and suffering martyrdome for his sake, if we be thereto called, *Rev.* 12. 11.

How are then the pleasures, profits, and glory of this world to be overcome?

First, by a true faith in Iesus Christ, who despised all these things to worke our salvation, and to make us overcome them.

Secondly, by faith in Gods word, that feareth us from doing any thing that is against his will.

And how shall we overcome the paines, losses, and reproaches of this world?

First, by a lively faith in Iesus Christ, who suffered all these things to worke our salvation, and to enable us to suffer them.

Secondly, by a stedfast faith in Gods promises and providence, that we shall want no good thing, and that all things seeming hurtfull, shall be turned to the furtherance of our salvation.

So much of the World, the second enemy: What call you the Flesh?

Third enemy,
our flesh.

The corruption of our nature wherein we were borne and conceived.

Doth that remaine after Regeneration?

Yea, it dwelleth in us, and cleaveth fast unto us, so long as we carry the outward flesh about us.

How doth the flesh fight against the Spirit?

As a treacherous parte within us, being by Satan stirred up, and inveigled with the baits of the world, or discouraged with the evill entreaty thereof, it fighteth on his side against our soule, 1 *Pet.* 2. 11. That is, our spirituall life and welfare, by continuall lusting against the Spirit, *Gal.* 5. 24.

How is that?

First, by hindring, or corrupting us in the good motions, words, and deeds of the Spirit.

Secondly, by continuall moving us to evill motions, words, and deeds.

What call you the Spirit?

The holy Spirit which God in Christ hath given us, whereby we are begotten againe.

Doe we not receive the Spirit in full measure and perfection at the first?

No; but first wee receive the first fruits, and afterward daily increase of the same unto the end, if the fault be not in our selves.

How

How doth the Spirit fight in us?

By lusting against the flesh.

How doth it lust against the flesh?

First, partly by rebuking, and partly by restraining in us the evill motions and deeds of the flesh.

Secondly, by continuall enlightning and affecting us with thoughts, words, and deeds agreeable to Gods will.

How may we withstand the temptations of our flesh?

By setting before our eyes the patterne of the death of Christ, and arming our selves with the same minde, that it behoveth us also to suffer in the flesh, ceasing from sinne, 1 Pet. 4. 1. hereto craving and imploying the power of the same death of Christ, to subdue and crucifie our carnall lusts and affections, Rom. 6. 2. &c. Whereto also belongeth the helpe and assistance of the Spirit, for the repressing of our inordinate desires of nature, 1 Cor. 9. 25.

So much of the spirituall fight: what followeth after a man hath gotten the victory in any temptation or affliction?

Experience of Gods love in Christ, and so increase of peace of conscience, and joy in the holy Ghost, Rom. 5. 3. 2 Cor. 1. 5.

What followes if in any temptation he be overcome, and through infirmity fall?

After a while there will arise godly sorrow, which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath been unto him a most mercifull and loving father, 2 Cor. 7. 8, 9. Matth. 26. 75.

What signe is there of this sorrow?

The true signe of it is this: when a man can be grieved for the very disobedience of God in his evill word or deed, though he should never be punished, and though there were neither heaven nor hell, 1 Pet. 2. 18, 19.

What followes after this sorrow?

Repentance renewed afresh, 1 Cor. 7. 11.

By what signes will this repentance appeare?

By seven, 2. Cor. 7. 11.

1. A care to leave the sin wherein to he is false.
2. An utter condemning of himselfe for it, with a craving of pardon.
3. A great anger against himselfe for his carelesnesse.
4. A feare lest he should fall into the same sin againe.
5. A desire ever after to please God.
6. A zeale of the same.
7. Revenge upon himselfe for his former offences.

Thus farre of repentance and the spirituall warfare accompanying the same: What are those good workes wherein our new obedience is exercised?

That which proceeding from a person acceptable, is something of God commanded, performed in right manner, and directed unto a good end: namely, whatsoever thing is done of us, not by the force or conduct of nature, 2 Cor. 3. 5. but by the power of the Spirit of Christ dwelling in us, Rom. 8. 10. and according to the rule of the knowne will of God, Rom. 12. 2. unto the glory of God, 1 Cor. 10. 31. the assurance of

our election, *2 Pet. 1. 10, &c.* and the edification of others, *1 Cor. 10. 23.*

How many things then are needfull for the making of our actions good, and what properties are to be required in good works ?

Of good works
in generall, and
of the Proper-
ties of them.

Five:

1. They that doe them must first be such as are ingrafted into Christ, and continue in him, that so their persons may be acceptable unto God.
2. They must be agreeable to the Law of God; and he that doth them, must know that he hath a warrant for his action from the Commandement of God.
3. He that doth them, must not only have a warrant for his action, and know that it is lawfull, but he must also doe it in that manner which God hath appointed.
4. He that doth them, must be perswaded in his heart that God alloweth them:

5. They must be done to that holy end for which God hath commanded them; namely, to glorifie God, and to assure our owne salvation.

Cannot all men doe good works ?

No, but only the regenerate, who are for that purpose created anew, and indued in some measure with the spirit of Christ, and power of his resurrection, and carry the Image of God in them, *Ephes. 2. 10. 2 Tim. 2. 21.*

What say you then of the good works of the unregenerate ?

They doe no good works, because they neither are as yet members of Christ, nor doe offer them to God in the name of Christ, and therefore are the evill Tree, which bringeth forth only evill fruit, *Mat. 7. 17, &c. Jer. 13. 23.*

Is there no difference between those unregenerate, which keep themselves to their owne wives, and those that take other mens : Or between him that stealeth, and him that liveth of his owne labour, though not converted ?

Yes verily : For the former actions are civilly good and profitable for maintenance of the society of men, and before God not so abominable as they which are committed against civill honesty ; yet comming from some other cause (either of vain-glory, or of servile feare, or opinion of merit) then from faith, and consequently, the love of God, they are no better then sins, what shew of goodnesse soever they have.

Is there no concurrence of nature in the doing of a good worke ?

Taking nature (in the common sense of Scripture) for that hereditary corruption that cleaveth to all the sons of *Adam*, *Eph. 2. 3. 1 Cor. 2. 14.* no good worke hath any ground or help from nature, but is altogether contrary thereto, *Rom. 8. 7.* But if we understand by nature, as *Rom. 2. 14.* the created abilities of soule and body, as the light of reason, liberty of the will, motion of the bodily members, &c. we acknowledge nature not to be the principall mover or guide, *Mat. 16. 17.* but the things moved and guided by grace in well doing, *1 Thes. 5. 23.*

Doe not our good works make us worthy of eternall life, or in some part justifie us, or any whit merit and deserve the favour of God ?

No: because,

1. We are ten thousand times more indebted to God, then all our good

That there is
no merit in
good works.

good works, or our selves are worth.

2. We can doe no good thing but that which commeth from God.

3. The righteoufnesse which is able to stand in the judgement of God; must be perfect in all respects, but in many things we sin all. And againe, our best works are imperfect, corrupt and defiled with sin, and therefore can deserve nothing at the hands of God, who being perfect righteoufnesse it selfe, will find in the best works we doe, more matter of damnation then of salvation: wherefore, we must rather condemne our selves for our good works, then looke to be justified before God thereby, *Ps. 143. 2. Isa. 64. 6. Iob 9 3.*

Is there no works of man perfectly good?

No worke of a sinfull man is wholly free from sin, neither is there any good worke perfect, no not of the most perfect in this life, by reason of the remainders of corruption, *Isa 64. 6. Gal. 5. 17.* but only the worke of Christ, in whom alone there was no mixture of sin, *1 Pet. 2. 22.*

But when our Sanctification here begun shall be perfected in the world to come, shall we not then be justified by an inherent righteoufnesse?

No, but by the imputed righteoufnesse of our Saviour Christ, which being once given us, is never taken away from us.

How is pollution conveyed into the good works which God worketh in us?

There is (besides the worke of his owne hand, through the operation of his holy Spirit) a pollution in us, and an infection of ours, which cometh from the sin that dwelleth in us: as cleare water put into an unclean vessell, or running through a filthy channell, receiveth some evill quality thereof.

Wherein doe our good works faile of Gods Iustice?

Partly in the instrumentall causes from which they proceed, and partly in the finall cause or end whereunto they ayme.

What are the instrumentall causes hindring the perfection of our worke?

Wherein our good works faile.

1. Our understanding, in that the worke is not done with knowledge, absolute and throughly perfect.

2. Our memory, in that our remembrance is infeeble, and doth not so fully retaine that which the understanding conceiveth.

3. Our will and affections, in that they are short of their duty.

4. Our body, in that it is not so apt and nimble for the execution of good things as is required.

Expresse this by a similitude.

We are in the instrumentall causes like to a common Labourer, which being hired by the day, worketh with one hand whereas both are required, or worketh a peece of the day, being hired for the whole.

What is the finall end wherein good works faile?

In that we have not so direct an eye to Gods glory, or the good of our neighbour as is required; but looke asquint, as it were, at those duties which are enjoined us: Like to those Artificers, who preferre their owne credit in their skill before their Masters profit.

If then it be so that sin cleaveth to our best works, and maketh them sin, are not our good works sin? and are not all evill works equall?

No, doubtlesse, be it far from us to thinke it: For their imperfection is sinfull, but the good worke is not a sin, and even in bad actions (as hath

been said) some are better, that is lesse evill and hurtfull then others.

But seeing our works are thus corrupt, how can they please God? and why doth he promise a reward unto them?

Why God re-
wardeth our
works.

First, the reward that God doth promise, is not for the desert of our works, but of his owne grace and mercy.

Secondly, the corruption and pollution that cleaveth unto our good works is taken away by the intercession of our Saviour Christ, for whose sake God covering the imperfection, accepteth and accounteth of, and so rewardeth them, as if they were perfect, 1 Pet. 2. 5. Exod. 28. 36, 37, 38.

What Doctrine is hence to be gathered?

A Doctrine of great comfort to the children of God to stir them up to abound in good works, sith they are so acceptable to God and Christ Iesus: for when men know any thing to be delightfome to their Prince, they will withall endeavour & strive for it: how much more then ought we to be pricked forward to the service of God, who quencheth not the smoaking Flaxe, nor breaketh the bruised Reed, Matth. 12. 20. yea which forgetteth not a cup of cold water given in faith, and for his sake? Matth. 10. 42.

Declare now the ends for which good works are to be done.

The ends of
good works.

1. That by them Gods glory may be advanced.
2. That by them we may shew our thankfulness to God for all his benefits.
3. That by them we may be assured of our faith and election.
4. That by our good workes we may edifie others.

How may we edifie others?

1. By encouraging and strengthening those that are good.
2. By winning those that are not come to God.
3. By stopping the mouthes of the wicked, and of those that are incorrigible.

Is it not lawfull to seek our owne praise and merit by our good works?

No, for all our good works are imperfect, and salvation is only merited by the death and obedience of Christ, (as hath been said.)

But will not this Doctrine make men carelesse of well-doing?

No, for they that are ingrafted into Christ, must needs bring forth good works; and good workes are necessary, (as hath been declared) though not for merit, yet for Gods glory, the edification of others, and our owne assured comfort,

Are good works so needfull, that without them we cannot be assured of salvation?

Yes; for though good workes doe not worke our salvation in any part; yet because they that are justified are also sanctified, they that doe no good workes, doe declare that they neither are justified, nor sanctified, and therefore cannot be saved.

Then they must much more be condemned, which commit sinne, and live in it.

Yea, for such are not onely pronounced to be accursed by the Law, but also the Gospell hath pronounced, that they shall not inherit the kingdom of heaven.

What consideration may draw us to be zealous in good works?

That

That if we doe well, we shall have well, as the old saying is.

But that is a hard thing to be perswaded of?

So it is indeed; because our hearts are naturally distrustfull in the promises of God: As also our flesh, the world, and the devill doe suggest unto us, that it is a vaine thing to doe good, *Mal. 3. 14.*

What remedy is there against this assault?

That it shall be well with them that doe well, by the testimony of God himselfe, commanding the Prophet *Esaiah* to say so to the righteous, *Esa. 3. 10.* which ought to teach all men, that laying aside all their owne opinions, and whatsoever seemeth good in their owne eyes, they should rely wholly upon the direction of God.

What may be gathered of this?

That it is better to endanger our selves with obedience to God, then with disobedience to rid our selves out of appearance of trouble.

But why did the Lord thus charge the Prophet?

Because the wicked (as saith *Malachi*) wearied God with their blasphemies, saying, that he delighted in their wickednesse, *Mal. 2. 17.*

How secondly is that point confirmed?

By a continuall practice and experience from time to time, as the friends of *Job* doe well reason thereupon.

What is the third proofe?

That sith the Lord must doe either good for good, or evil for good, and that it is absurd, yea blasphemous, to say that God doth evil for good; it must needs follow, that he will doe good for good: for if a reasonable honest man would not requite kindnesse with unkindnesse; it can much lesse fall into the nature of God so to doe; especially seeing he did then shew kindnesse unto us, when we were enemies unto him.

How fourthly is it confirmed?

In that God is said to write up the good deeds of his servants into his book of Records, as the Kings of the earth are wont to doe, *Mal. 3. 16, 17, 18.*

But this seemeth not so, sith the wicked doe so triumph over the godly, as if there were no difference?

A difference shall specially appeare at the day of judgement, when by the sentence of the great Iudge the wicked like stubble shall be consumed with fire, and the Sun of righteousness shall shine upon the just.

Is there no difference at all in this life?

Yes, inwardly: For the godly in doing well have alwayes a good conscience, howsoever earthly things goe with them; so that the green Sallet of hearbs, or dry bread, is better to them then all the rich mans wealth; because the grace of God goeth with them whither soever they goe, whereas the wicked have a hell in their conscience, how well soever they fare outwardly.

So much of good works in generall: What speciall good works are commanded us in the Word of God?

The things which we give unto God, prescribed in the first Table; and the giving of almes to our needy Neighbour, touching which among all the duties of the second Table, our Saviour giveth speciall direction in the sixth of *Matthew*, where he entreateth of prayer and fasting.

Of speciall good works required.

What are those things that we give unto God?

Prayers and Vowes, *Psal.* 50. 13, 14. & 66. 13, 14. which being speciall parts of Gods worship may not be communicated to any other, *Esa.* 42. 8. & 48. 11.

What is prayer?

Of prayer,
what it is.

It is a familiar speech with God in the name of Christ, *1 John* 5. 14. opening the desires of our hearts unto him, and so a lifting up of the mind, and a powring out of the heart before God, for the more ample and free fruition of the good things we have need of, *Psal.* 50. 15. *Jer.* 33. 3. *Lam.* 2. 19. *Phil.* 4. 6.

How further is the necessity of Prayer considered?

The necessity
of prayer.

Prayer is a key to open the Store-houses of all Gods treasures unto us; and as by knocking we enter into the place we goe to, so by Prayer we obtaine those things we need. Also as men provide gifts to make way for favour, *Pro.* 17. 8. so Prayer is a gift to appease Gods anger towards us, and as a hook to reach those things that are above our reach, and to put by those things that stand in our way and let us. Adde hereunto, that it is so necessary, as without it the use and enjoying of the things we have is unlawfull, *1 Tim.* 4. 5. For as if we take any thing that is our Neighbours without asking him leave we are accounted Theeves, so to take any thing of Gods (whose all things are) without asking them at his hand, is Felony. Finally, Prayer is a principall meanes serving for the strengthening and encreasing of Faith, and for the further advancing and more plentiful effecting of the outward meanes of salvation, *Jude* 20. *1 Thess.* 5. 17, 18. *Psal.* 4. 6, 7. And therefore the Apostles did not onely say unto Christ, Increase our faith, *Luk.* 17. 5. but also, Lord teach us to pray as John taught his Disciples, *Luke* 11. 1.

What gather you hence?

That we can never honour God aright, in calling upon his name, unlesse wee bring faithfull and feeling hearts before him, *James* 1. 6, 7. *1 Sam.* 1. 16.

Describe Prayer yet more largely?

A more full
description of
prayer.

It is a religious calling upon God alone in the name of Christ, by the titles wherewith in the Scripture he is set forth unto us, as well thereby to doe service and homage unto the Lord, as to obtaine those further things and Graces that are necessary for us. Or thus. It is the holy request of an humble and sanctified heart, together with thanksgiving (*Phil.* 4. 6.) offered by the power of the spirit of Prayer (*Rom.* 8. 26.) as a speciall service unto God (*Psal.* 50. 15.) in the name of Christ (*John* 14. 14.) in behalfe of our selves and others, (*Ephes.* 6. 18.) with assurance to be heard in what wee pray for according to the will of God, *1 John* 5. 14. *James* 1. 6.

Why doe we call it a request with thanksgiving?

Because in all our Prayers there must both petition of the good things we need, and thankfull acknowledgment of those things we have obtained, (*1 Thess.* 5. 17, 18.) As for those formes which containe neither supplication nor giving of thanks, as the Articles of the Beleeve, the Decalogue, &c. they may, and ought, for other good purposes, be committed to memory and rehearsed, *Deut.* 6. 7. but to use them as Prayers favourerh of

of deep ignorance, if not of superstition, *Math. 6. 7.*

Why doe you call it the request of the heart ?

Not to exclude the use of bodily gesture, much lesse of the voice and tongue, in the action of Invocation, (therefore called *the Calves of the Lips*, *Hosea 14. 2.*) but to shew, first, that the heart is on our part the principall mover and speaker in prayer, from whence both voice and gesture have their force and grace, *1 Cor. 14. 15. Psal. 45. 1. & 108. 1.*

Secondly, that Prayer on sudden occasions may be secretly and powerfully offered, and is of God heard and accepted, when neither any voice is uttered, nor any bodily gesture employed, *Exod. 14. 15. Nehem. 2. 4.*

Why doe you adde, Of an humble and sanctified heart ?

Because as in generall none can pray, or doe any thing acceptable, *Psal. 109. 7.* but such as are truly regenerate and sanctified unto this and every good work, *Psal. 51. 15.* so in speciall (and for the present action of prayer) it is required as the summe of all sacrifices, that the heart be humble and contrite, *Psal. 51. 17.* acknowledging it owne unworthinesse by reason of sinne, *Dan. 9. 8, 9.* feeling the want of Gods grace and mercy, *Psal. 143. 6.* and submitting it selfe unto him, willing to be beholding for the least degree of favour, *Luke 15. 18, 19.*

What then is required of us, that our prayers may be holy ?

1. That we pray with faith and assurance that God for Christs sake will heare us.

2. That we pray with feare and reverence of God.

3. That we pray with humility, and a lively sense of our owne unworthinesse to obtaine any thing at Gods hands.

4. That we pray with a true feeling of our owne wants, and an earnest desire to obtaine those things for which we pray.

5. That our affections be agreeable to the matter for which we pray.

6. That we purpose to use all good meanes for the obtaining of those things for which we pray.

In brief, these be the speciall properties of true prayer. It must be

1. In faith, without wavering, *James 1. 6.*

2. In truth, without faining, *Psal. 145. 18.*

3. In humility, without swelling, *Luke 18. 13.*

4. In zeale, without cooling, *James 5. 16.*

5. In constancy, without fainting, *Luke 18. 1.*

What learne you hence ?

That even they which are most frequent and fervent in this duty had need to pray God to forgive their prayers, in conscience of their owne frailties and infirmities, *Esa. 38. 14, 15. Psal. 77. 9, 10. & 32. 3, 5.*

What is the spirit of Prayer ?

An especiall grace and operation of the holy Ghost, *Iude 20.* called therefore the spirit of grace and supplication, *Zachary 12. 10.* enabling us to powre out our soules unto the Lord, *Psalme 62. 8.* with sighes that cannot be exprest, *Romanes 8. 26.* For the holy Ghost must bee our helper in prayer, to teach us both what to pray, and how to pray, *Rom. 8. 26.*

To whom must we pray ?

1. To

What is required that prayer may be holy.

That we must
pray to God
alone.

To God alone, and to none other. For 1. He alone is the searcher of the hearts, heareth the voice, and knoweth the meaning of the spirit of prayer, *Psal. 65. 2. Rom. 8. 27.*

2. He is able to grant whatsoever we demand, *Eph. 3. 20.*

3. He challengeth our faith and confidence, without which we cannot pray, *Rom. 10. 14.* Wherefore seeing he alone heares all prayers, heales all sins, knowes all suiters, *Fer. 31. 18. 2 Chron. 7. 14. & 6. 30. 1 Chro. 28. 9. Psal. 44. 21.* He alone hath love enough to pittie all, and power enough to relieve all our wants and necessities, to him alone we are to pray, and to none other.

What learne you hence?

That seeing the Scripture forbiddeth us to communicate Gods honour to any other, *Isa. 42. 8. & 48. 12.* such as pray either to Saints or Angels, *Col. 2. 18.* have forgotten the name of their God, *Psal. 44. 20.* which condemneth those of the Church of Rome, who would have us to pray to Angels and Saints departed.

Whether must we direct our prayers, to the Father, or to the Sonne, or to the Holy-Ghost?

We must pray to the Trinity of Persons in the Vnity of the Godhead; that is to say, to our God in Trinity.

In whose name, or for whose sake must we pray to God?

That we must
pray only in
the mediation
of Christ.

In the only name, and for the only sake of his Sonne our Lord Iesus Christ, *Dan. 9. 17. Iohn 16. 23, 24.* the alone Mediator between God and man, *1 Tim. 2. 5.* As of propitiation, so of intercession, *1 Iohn 2. 1, 2. Rom. 8. 34.* who through the vaile of his flesh, and merit of his blood, hath prepared for us a new and living way, whereby we may be bold to enter into the holy place, *Heb. 10. 19.* in whom alone we are made the children of God, and have liberty to call him Father, *Gal. 4. 5.* Finally, in, with, and for whom God giveth all things that be good to his Elect, *Rom. 8. 32.*

Who are condemned by this Doctrine?

They of the Church of Rome, who teach us to pray in the name of Saints, and make them to be our Mediators between God and us.

For whom are we to pray?

For whom we
must pray.

For our selves and others, us and ours; in a word, for all men, *1 Tim. 2. 1.* even our enemies, *Mat. 5. 44.* because they beare the common Image of God, *Fam. 3. 9.* and blood of mankinde, whereof we are all made, *Act. 17. 26.* unlesse it be apparent that any one hath committed the unpardonable sin, *1 Iohn 5. 16.* But principally, for such as are our brethren in Christ, and of the household of faith, *Eph. 6. 18. Gal. 6. 10.*

Secondly, for all sorts and degrees of men, especially publick persons, as Rulers, and such as are in authority, *1 Tim. 2. 2.* Ministers that watch over our soules, *Eph. 6. 19. Col. 4. 3, &c.*

What assurance have we that we shall be heard in what we pray for?

1. Because we pray to that God that heareth prayers, *Psal. 65. 2.*

2. And is the rewarder of all that come unto him, *Heb. 11. 6.* and in his name to whom who so asketh, God denieth nothing, *Iohn 11. 42.* and therefore howsoever we are not alwayes answered at the present, *Psal. 77. 1.* or in the same kind that we desire, *2 Cor. 12. 9.* yet sooner or later we are sure to receive even above that we are able to aske or thinke; if we continue

continue

tinue with constancy, patience, and importunity to sue unto him according to his will, *Luke 11. 5. & 18. 1. 1 John 5. 14.*

What things must we come to God in prayer for?

Not for trifles and toys, but for things needfull and necessary, and such as God hath made us promise of; some whereof doe immediately concerne the glory of God, others the necessity of man; either in things belonging to this present life, or those especially which belong to the life to come.

But how can we remember all the promises that God hath made therein to ground our Petitions, especially being unletter'd?

There are generall promises, that whatsoever wee shall aske according to his will, it shall be given us, *1 John 5. 14.* Again, whatsoever we read or heare that the servants of God have uncontrollably demanded in the Scriptures, or without speciall calling; that is a good warrant for us to demand at the hands of God.

Where then is that will of God revealed, according whereto we must direct our prayers?

Throughout the whole booke of the Scriptures of God, which enforme us as concerning other duties, so especially concerning this of prayer. Recording also for this purpose many excellent prayers, as of *Moses, David, Daniel, Nehemiah, Paul, &c.* But most absolutely in that passage or portion delivered by our Saviour himselve; and therefore commonly called, the Lords Prayer.

What learne you from thence?

That for helpe of our weaknesse and rudenesse in prayer, we are to look to the prayers of the holy men of God, set downe in Scripture, according to the state wherein they were at the time of those prayers, may best sort with the speciall cases wherein we are when we pray. But especially, and above any other, yea above all of them together, wee are to looke unto that most absolute prayer which our Saviour Christ hath taught us in the Gospell.

What is the speciall end and use of Prayer?

To recover our peace, and to nourish our communion with our God, *Dan. 9. 9. Phil. 4. 6, 7. John 17. or 1 John. 1. 7.*

What gather you hence?

That such as have least care, and make least conscience to call upon him, have also least acquaintance and acceptance with him, *Psalme 14. 3.*

What is the excellency of this duty?

It setteth head and heart, and all our best affections aworke, giving God the praise of his Majesty and mercy, goodnesse and greatnesse both together, *1 Sam. 10. 12, 13. Jam. 5. 13, 14. Psal. 50. 23.* and therefore it is compared to Incense or sweet perfume, *Psalme 141. 2.* for that it is acceptable to the Lord, as perfumes are to men; and to the drops of honey, as it were dropping from the lips of the Church, as from an honey-combe, *Cant. 4. 11. Thy lips & my Spouse drop as the honey-combe, honey and milk are under th y tongue.*

How can God so infinitely wise, take delight in our Prayers that are so rude?

Because

Because in Chrift he taketh us for his children; and therefore as Parents, rather take pleasure to heare their children stammer, then some other to speak eloquently; so doth the Lord take pleasure in the weake prayers of the Saints.

Hitherto of Invocation and Prayer in generall: what are the parts thereof?

The parts of Prayer.

Two principally, (*Psalm* 50. 15. 23. *1 Thes.* 5. 17, 18. *1 Tim.* 2. 1. *Phil.* 4. 6. Petition, or Request, (properly called Prayer) whereby we crave things needfull; and Thanksgiving, or Praise, whereby we magnifie the goodnesse of God, and give thanks for benefits received; to both which is annexed, confession of sinnes, and of the righteous judgement of God against them: at the view whereof we being humbled, may come more preparedly to prayer in both kindes.

What is Petition?

Of Petition.

Petition, (or prayer properly so called) is a religious calling upon the name of God, by sute or request; in which we desire and beg all things necessary, *Luke* 11. 1, 2, 3. *Phil.* 4. 6, 7. *Psalm* 50. 15. And it is either for things of this present life, with this exception, so farre forth as the same shall bee thought good unto the wilsdome of God; or (and that especially) for the things of the life to come, without exception, *Matth.* 8. 2. *2 Sam.* 15. 25, 26.

What learne you of this; that it is a religious calling upon God?

First, that we may not rush unadvisedly into Gods presence, but approach his Throne with feare and reverence, *Heb.* 12. 28. *Ecc.* 5. 1.

Secondly, that the best hearing is in heaven, and readiest help from Gods hand, *2 Chron.* 7. 14.

What doe you meane by calling upon God?

Not the calling of the tongue, but the cry of the heart; as *Hannah* called upon God, when her voyce was not heard, *1 Sam.* 1. 13. and *Moses* cryed unto the Lord, when yet he spake not a word, *Exod.* 14. 15.

What gather you hence?

That the heart without the tongue, may pray with fruit and feeling *1 Sam.* 1. 10. But the tongue without the heart is nothing but vaine babbling, *Matth.* 6. 7.

What doe you meane by the name of God?

God himselfe considered in his attributes and properties, whereby (as men by their names) hee is knowne unto us. *Exod.* 34. 6, 7. *Psalm* 145. 12, &c.

What learne you hence?

First, that neither any may claime, nor we may yeeld this duty, but where we may find the power and properties of the Deity, *Ps.* 44. 20, 21.

Secondly, that it is a good ground of prayer to stay our hearts on such of Gods properties, as are best suiting with our necessities, *2 Chron.* 20. 6, 7, 8, 9. *Neh.* 1. 5.

Thirdly, that they that will not settle their hearts on God alone by faith can never lift up their hearts to him alone in prayer, *Rom.* 10. 14. *Ps.* 44. 20. *Lam.* 3. 41.

Fourthly, that in every state and condition, they that pray best, speed best, and live best, *Dan.* 9. 23. *Psalm* 50. 15. & 66. 18, 19.

It seemeth to be of no use to make our Petitions to God, seeing he both knoweth what we want, either for his glory or our good, and hath determined what to bestow upon us?

Yes verily: we must aske, and that continually; that is, at set times, without intermission, by the Commandement of Christ himselfe, bidding us *aske and we shall receive, seeke and we shall find, knocke and it shall be opened to us, Mat. 7.7.* wherein we should rest: For as God hath fore-appointed all necessities to be given us; so hath he also appointed the meanes whereby they should be brought to passe, whereof Prayer is a chiefe.

What other reason have you for this?

We should therefore pray for the things we have need of, that having received them, we may be assured we had them of God, and not by accident or fortune, as naturall men say.

What doth not God oftentimes bestow his benefits without Prayer?

Yes: both upon the wicked, either to provoke them to repent, or to make them inexcusable; and upon his owne children: even as a loving father, in regard of his ignorant, and sometimes negligent childe, doth give things unasked, even so doth God towards his.

Why will the Lord have us beg his blessings of him?

To exercise our faith in seeking, *Mat. 7.7.* and our patience in waiting, *Jam. 5.10, 11.* as also to stir up a feeling of our wants, *Mat. 15.22.* and to quicken our affections unto good things, *Phil. 4.6.*

What gather you hence?

That where the heart is faithlesse, the Prayer must needs be fruitlesse; for according to our faith it shall be unto us, *Luk. 18.11, 14. Jam. 1.6, 7.*

But why doth not he answer when we aske, but delays to help us when yet he sees and heares us?

Because we are sometimes too haughty, and he will humble us; sometimes too hasty, and he will curbe us, *2 Cor. 12.7, 8, 9.* sometimes we faile in the matter asking, we know not what; sometimes in the manner asking, we know not how; and sometimes in the end, asking we know not wherefore, *Jam. 4.2, 3.*

Doth he not sometimes delay us, when yet he purposeth to answer us?

Yes he doth:

First, because he loves to heare the voice of his owne spirit in us, *Rom. 8.26, 27.*

Secondly, because the suite may be good, and yet the season not so meet for us, *Rev. 6.10, 11. Acts 1.7.*

Thirdly, he takes pleasure in our constancy, being a fruit of faith and fervency, *Luk. 18.1. Mat. 15.27, 28.*

Fourthly, because such blessings as are won by long and strong prayers, are alwayes esteemed very highly, received in humility, enjoyed in sobriety, and employed faithfully for mans good and Gods glory, *1 Sam. 1.20, 21. 1 Chron. 29.14, 15.*

What gather you hence?

That if we faint not in praying, we shall in due season be sure of a blessing, *Luk. 18.7, 8.* And that when our God denyes us, or delayeth us in that which seemes good unto us, even then he gives us that which he knowes is better for us, *2 Cor. 12.8, 9.*

What good meanes may we use to obtaine the gift of prayer in some measure?

The meanes of obtaining the gift of Prayer.

1. To get some true feeling of our misery, for sense of misery breeds suit for mercy, *Matth. 15. 22.*

2. Bring hungry and thirsty soules after grace and good things, *Psal. 42. 1, 2.* when the soule panteth most, the soule prayeth best.

3. Gather principles of knowledge, that the head may guide the heart, *1 Cor. 14. 15.* for what we know is worth the having we will not lose for the asking.

4. Consider the examples of Gods servants in like sorrowes, and make like suits, *Dan. 9. Nehem. 9.* be thou as they were to him, and he will be to thee what he was to them.

5. Be well perswaded of Christs ordinance, *Master teach us to pray;* *Luke 11. 1.* and of Gods acceptance, reckon of him as of our father, *Matth. 6. 5, 9.* for according to our faith it shall be unto us.

6. Be resolute against sin, neither living in grosser iniquities, nor allowing lesser infirmities, *Rom. 7. 15.* so he will never shut out our prayers, nor withhold his mercies from us, *Psalme 66. 19, 20.*

7. In reading or hearing turne precepts into prayers; Lord give what thou commandest, and command what thou wilt: Duties enjoined, graces commended, blessings promised, and cursings threatned, do all quicken us to prayer, and furnish us with matter for the same, *Matth. 5. 6, 7. Rom. 12. Ephes. 6.*

But when for all this our prayers are few and faint, cold and weak, what speciall helps may we then have against our infirmities?

None better then to pray for the spirit of prayer, which helpeth and healeth our infirmities, and teacheth us both for manner, measure, and matter, to lay open all our necessities, *Rom. 8. 26. Luke 11. 13.* And secondly, call others which are best acquainted with the practice and power of prayer, to pray with us, being present, *Iames 5. 14.* and for us, being absent from us, *Rom. 1. 9.*

What be the signes of a sound prayer?

1. To use all other good meanes carefully, *Acts 27. 23, 31.*

2. To seek Gods glory principally, *Exod. 32. 11, 12.*

3. To desire the best things most earnestly, *Col. 1. 9, 10, 11.*

4. To aske nothing but what Gods Word warranteth us, *1 Iohn 5. 14.*

5. To wait patiently till he heare and help us, *Psal. 40. 1, Iam. 5. 10, 11.*

What motives may we have to stirre up our hearts to this duty?

Motives to prayer.

Many and good: Because prayer is the voice of Gods spirit in us, *Rom. 8. 26.* a jewell of grace bequeathed by Christ unto us, *Luke 11. 2.* It is the hand of faith, the key of Gods treasury, the soules Solicitor, the hearts Armour-bearer, and the mindes interpreter, *Matth. 7. 7. Ephes. 6. 18.* It procureth all blessings, preventeth curses, *2 Chro. 7. 14.* sanctifieth all creatures, that they may doe us good, *1 Tim. 4. 5.* seasoneth all crosses, that they can doe us no hurt, *2 Cor. 12. 18.* Lastly, it keeps the heart in humility, the life in sobriety, strengtheneth all graces, overcometh all temptations, subdueth all corruptions, purgeth our affections, makes our duties acceptable to God, our lives profitable unto men, and both life and death comfortable to our selves, *Acts 9. 11. Eph. 6. 18. Iude 20. AEs. 4. 24. & 7. 5, 9.*

What

What are the lets and hinderances of Prayer?

There be some which hinder the power of it, as our ordinary infirmities, *Mark 9.23, 24.* other which hinder either the practise or the fruit of it, as our customary and grosser iniquities, *Psalme 66.18.*

Hinderances of Prayer.

What are the infirmities that weaken the power of Prayer?

Roving imaginations, inordinate affections, dulnesse of spirit, weaknesse of faith, coldnesse in feeling, faintnesse in asking, wearinesse in waiting, too much passion in our owne matters, and too little compassion in other mens miseries, *Psalme 32. 3, 4. Marke 9.24. Isa. 38.13, 14. Ionah 4. 2, 3.*

What be the customary iniquities which hinder the practise of Prayer?

1. The prophanenesse of the Atheists, in not calling upon God, *Psal. 14. 4.*
2. The sottishnesse of the Papists, lifting up their hearts and hands to base Idols, *Psal. 44. 20.*
3. The sensuality of the voluptuous drowning all his desires in delights, and his prayers in pleasures, *2 Tim. 2. 3, 4.*
4. The stupidity of worldlings, that thinke they have no need of praying, but of carking and caring, toyling and moyling in the world, *Luke 12. 17, 18. Phil. 3. 19.*
5. The foolishnesse of the malicious, which because they will not forgive their brother a 100 pence, cannot pray to God to forgive them the 1000 Talents, *Mat. 18. 32.*

What be the grosse sins that shut the eares of the Lord, and hinder the fruit of our Prayers?

1. Gracelesse hypocrisie, drawing neare with our lips, but having our hearts far from him, *Isa. 29. 13.*
2. Shamelesse impiety, when turning our eares from his precepts, he turneth away his from our prayers, *Prov. 28. 9.*
3. Senlesse impenitency, when the cry of our sins unrepented of, drownes the voice of our prayers that are offered, *Zach. 7. 13.*
4. Mercilesse cruelty, when we either cause or suffer the afflicted to cry without hearing; the Lord hearing us cry in our affliction without helping, *Gen. 42. 22.*

What is the generall subject of our requests?

Good, or evil; Good to obtaine it, and evil to remove or prevent it, *Col. 1. 9. 2 Thes. 3. 1, 2.* That wherein we pray for good things is called supplication, *1 Tim. 2. 1.*

The subject of our requests.

That wherein we pray against evil, is called Deprecation.

What doe you meane by Good or Evil?

Whatsoever is helpfull or hurtfull, either for soule or body, goods and graces, sins and sorrowes, mercies and judgements, in spirituall or in carnall things, *Phil. 1. 9. Luke 18. 13. Dan. 9.*

What gather you hence?

1. That as Prayer is the key of the heart, to open all our necessities unto God, *James 2. 9.* so it is also the key of his treasury, to obtaine his mercies from him, *Mat. 7. 7.*
2. That the gift of Prayer is a pledge and earnest penny of all other good gifts and graces whatsoever, *Rom. 8. 26, 27, 32.* and that so long as we can pray, the greatest evil cannot hurt us, *Ionah 2. 1. 2 Cor. 12. 7, 8.* nor the

the greatest good without Prayer, can ever bee profitable unto us;
1 Tim. 4. 5.

Prayer for o-
thers.

*Are we only bound to pray for our selves by request for good and against
evil things?*

No; we are also bound to pray likewise for others; which kinde of
prayer is called Intercession, 1 Tim. 2. 1, 2.

What is Intercession?

It is the sute of the heart unto God for the good of others. As *Abra-
ham* prayed for *Abimelech*, Gen. 20. 17. *Jacob* for his sonnes, Gen. 49. *Paul*
for the people, 1 Thes. 1. 2. and they for him.

Why doth the Lord require this duty of us?

1. For communicating our gifts and his graces, James 5. 5. 14, 15.
2. For nourishing our love.
3. For increase of our comforts.
4. For mutuall support and reliefe in all crosses.

What gather you hence?

That all such persons as are linked together in neereft bonds of socie-
tie, are also mutually bound to discharge this duty, 1 Tim. 2. 1, 2. James 5.
10. As first, in the household of Faith, the stronger is to pray for the wea-
ker, that he faile not, Phil. 1. 9. and the weaker for the stronger, that hee
fall not, 2 Thes. 3. 1, 2.

Secondly, the Sovereigne for the Subject, that he may obey in piety
and loyalty, 2 Cor. 6. 13, 14. The Subject for the Sovereigne, that he may
rule in righteoufnesse and religious policy, 1 Tim. 2. 1, 2. and so in all socie-
ties, whether of publick assemblies, or private families. Job 1. 5. Deut. 33.
6. 1 Chron. 29. 19.

What followeth of all this?

Strong consolation, that when we finde small power or comfort in
our prayers, the Lord hath ordained that we may seeke and finde both in
the prayers of his Church and children, James 5. 14, 15. Acts 12. 5. 7.

*You have now spoken of the first part of Invocation, namely Petition:
what followeth?*

The second; which is Praise and Thanksgiving, 1 Thes. 5. 18.

What is this Praise and Thanksgiving?

Of thankgi-
ving.

It is a reverent calling upon the name of God, wherein the heart being
cheared with some taste of his goodnesse, acknowledgeth all from his
mercy, and purposeth all for his glory, Luke 10. 21. 1 Chron. 29. 10, 11,
12, 13. And it is either in praising all his goodnesse, wisdom, power,
and mercy, and generally for the government of his Church; or for those
particular favours, that by Petition wee have received from his mercifull
hand.

Whence doth this duty of praise arise?

As Petition ariseth from the feeling of our miserie: so praise from
the feeling of Gods mercy: Petition beggeth what we want, and praise
acknowledgeth what and whence we have it, Rev. 15. 3. 1 Chron. 29. 12.

What gather you hence?

That when the Lord hath granted unto us our Petitions, we are forth-
with bound to render unto him his due praises, Exodus 15. 1, Psalmes
66. 19, 20.

Wherein doth this duty of praise specially consist?

1. In emptying our selves of all worthinesse, *Gen. 32.10.*
2. In acknowledging him the author of every good gift, and fountaine of living waters, *James 1.17. Jer. 2. 13.*
3. In speaking good of his name unto others, *Psalme 40. 9, 10.*
4. In rejoycing before him in all his mercies, *Deut. 26. 11.*
5. In resolving to bestow all for his honour and service, *1 Chro. 29. 23.*

Wherefore doth the Lord require praise and thanksgiving at our hands?

First, because it is the fairest and sweetest fruit of true Piety, *Psal. 92. 1.*

Secondly, it entirely preserveth Gods glory.

Thirdly, it boweth the heart to true humility.

Fourthly, it is the condition of the Covenant, when he gives and wee receive any mercy, *Psalme 50. 15.*

Fifthly, it provoketh others to faithfulness and cheerefulness in Gods service, *Psalme 95. 1.*

Sixthly, it maintaineth the intercourse of mercies and duties betwixt God and man.

What be the properties of true praise?

1. It must be faithfull, without glossing, with a simple, not with a double heart, *Psalme 145. 18.*
2. It must be plentifull, *Psalme 18. 1, 2.* If God give his mercies by showers, we may not yeeld our praises by drops.
3. It must be cheerefull, *1 Chro. 29. 14.* hee gives freely, and wee must offer willingly; for he loves a cheerefull giver, *2 Cor. 9. 7.*
4. It must be powerfull with the best measure, with the best member *Psalme 81. 1, 2.*
5. It must be skilfull, in the best manner, suting his severall properties, with their due praises according to the nature of the present blessings, *Ex. 15. 2. 3. Psal. 144. 1, 2.*
6. It must be continuall, as long as his mercy endureth, and life lasteth, *Psal. 146. 1 Thes. 5. 18.*

What meanes may we use to attaine unto this duty?

1. Serious consideration of the great things hee hath done for us so vile creatures, *1 Sam. 12. 24.*
2. To desire to taste Gods love in the least of his mercies, *Genesis 28. 20, 21.*
3. To give him a taste of our love in the best of our services, *Psalme 116. 12.*
4. To rest content with our allowance, and estate wherein he hath set us, *Phil. 4. 11.*
5. To compare our estates with many of Gods Saints, who want many comforts which we enjoy, and feele many sorrowes which wee feele not, *Psalme 147. 20.*
6. To be faithfull in all Talents, and fruitfull in all graces, will be great meanes to make us praise God in all his mercies, *Matth. 25. 23. Phil. 1. 11.*

What motives have we to provoke us to this praise?

1. It is a good, comely, and pleasant thing to praise God, *Psal. 147. 1.*
2. It is his will thus to be honoured, *1 Thes. 5. 18.*
3. It is a duty of Saints and Angels, both here & hereafter, *Luke 2. 13, 14.*

In what thanks giving consisteth.

Why thanksgiving is required.

The properties of praise.

The meanes of thanksgiving.

Motives to thanksgiving.

4. It spreadeth abroad Religion, magnifieth and sanctifieth him that is most high, and most holy, *Psalme 145. 1, 2, 3. Esa. 8. 13.*

5. It keeps the heart from swelling, and the soule from surfeiting with Gods blessings.

6. It fits the heart for further graces, and provokes the Lord to fresh mercies.

What be the speciall signes and markes of one that desires to be thankfull and unfeignedly to praise God in all things.

Signes of
thankfulnesse.

1. Contentednesse, *Psalme 4. 11.*
2. Cheerfulnes in the use of Gods blessings, *Deut. 26. 11. Psal. 63. 5.*
3. Faithfulnesse in our duties, both of our persons and places.
4. Readinesse to draw others into the fellowship of Gods praise, *Psal. 66. 16. & 135. 1.*
5. Rejoycing in God, even in the midst of many crosses, *Job 1.*
6. Fruitfulnesse in good words and works, *John 15. 8.*
7. A conscionable carefulnesse to take all occasions, and use all means to seale up our love, and set forth Gods glory.

So much of the principall parts of Invocation, Petition, and Thanksgiving: Are we limited and bound in certaine words, how and wherein to pray?

No verily; but we have a prescript rule, and perfect patterne of Prayer of all kinde, left us in that prayer which our Saviour Christ taught his Disciples, and in them all succeeding ages, called the Lords Prayer.

What is the Lords Prayer?

Of the Lords
Prayer.

It is an absolute Prayer in it selfe; and a Prayer giving a perfect direction to frame all others prayers by.

It is thought by some not to be a Prayer, but onely a platforme to direct all our Prayers by.

It is both a prayer which we both may, and ought to pray; and also a platforme of Prayer, whereunto we are to conforme, and by which we ought to square all ours: and therefore as St. Matthew biddeth us pray after this sort, *Matth. 6. 9.* so St. Luke biddeth us say; *Our Father, &c. Luke 11. 2.* the one propounding it as the most perfect platforme to be imitated; the other, as the most excellent forme to be used of all Christians.

What is the platforme propounded in this Prayer, whereunto we ought to looke?

It teacheth us both the manner how to pray, and the matter for which to pray. It teacheth us in all our prayers to whom, and through whom, and for what to pray. Also what difference to make of the things we aske, and with what affection we are to come unto God in Prayer.

What are the words of the Lords Prayer?

They are thus set downe in the 6. of *Matth. 9.* After this manner therefore pray yee,

Our Father which art in heaven, &c.

What doe you observe here in generall?

That Prayer is to be made in a language which we understand: for

our

our Saviour Christ taught his Disciples here in a Tongue which they understood, and not in an unknowne Tongue; which condemneth the practice of the Church of Rome, which teach the people to pray in an unknowne Tongue, contrary to Christs practice here, and the will of God, who commandeth us to serve him with all our hearts, and therefore with our understanding as well as our affection.

What are the parts of this prayer?

They are three.

1. A Preface of compellation for entrance into prayer, in the first words, *Our Father which art in heaven, &c.*

2. A body of Petitions, containing the matter of Prayer, in the words following.

3. A conclusion for shutting up, for confirmation and close of prayer, in the last words, *For thine is the Kingdome, &c.*

What gather you of this, that there is a preface?

That Christian men are not to come malapertly or rashly without preparation, *Eccles. 5. 1. Psalme 26. 6. Exod. 3. 5.* for the Angel of the Lord standeth at the entry, to strike with hardnesse and blindnesse &c. those that come not with preparation: And if we make preparation before we come to an earthly Prince, and bethink us of our words and gesture, how much more ought we to doe it when we come before the Prince and Lord of heaven and earth?

How are we to prepare our selves?

Not onely to put off our evil affections, *1 Tim. 2. 8.* but even our honest and (otherwise in their due time) necessary cogitations, as the cares and thoughts of our particular vocations, as of house, family, &c.

What doth the preface put us in mind of?

1. Of him to whom we pray.

2. Of our owne estate in prayer, that we come unto God as to our father, with boldnesse, and yet with reverence of that Majesty that filleth the heavens.

What are we taught concerning him to whom we must pray?

That God, and God onely (not any Saint or Angel) is to be prayed unto, *Rom. 10. 14. Psal. 73. 25.* For although there be other Fathers besides God, and others in heaven besides him, yet there is none which is our Father in heaven but God alone. Besides that, this being a perfect plat-forme, a patterne of all prayer, it is evident that all prayers (as in other things, so in this) must be framed unto it.

Why doe you here name the Father?

Because discerning the Persons, we pray to the Father, secretly understanding that we doe it in the mediation of the Son, by the working of the holy Ghost; and so come to the first person in the Trinity, by his Son, through the holy Ghost; which forme is to be kept for the most part, although it be also lawfull to pray unto Christ, or to his blessed Spirit particularly, *Acts 7. 59. 2 Cor. 13. 13, 14.* if so be that in our understanding we doe conjoyn them, as those which cannot be separated in any actions either belonging to the life to come, or pertaining to this life.

Why must we pray to the Father in the mediation of Jesus Christ his Sonne?

Because God being displeased for sin, we can have no dealing with him, but only by the means of his Son, in whom he is well pleased, *Mat. 3. 17.* and in whom alone we have liberty to call him Father, *Gal. 4. 5.*

Why is it required that we pray by the working of the Holy Ghost?

Because the Holy Ghost assureth us that he is our Father: And whereas we know not what to pray, nor how to pray, the Holy Ghost doth teach us both.

What must we be perswaded of, and how must we be affected in Prayer?

- | | | | | |
|-------------------|-------------|---|---|--|
| Partly concerning | Our selves. | { | 1. We must be truly humbled, which is wrought in us with certaine perswasion, | 1. Of our sinfull misery and unworthinesse to be helped. |
| | | | 2. We must have a certain confidence we shall be heard, and this is wrought in us by faith, being perswaded that, | 2. Of the glorious Majesty of God in heaven that must help us. |
| | | | | 1. God loveth us as his owne children in our Lord Iesus Christ. |
| | | | | 2. Our Father being God Almighty, he is able to doe whatsoever he will in heaven and in Earth. |
- Others. {
1. That all Gods people pray for us.
 2. We must be perswaded that it is our bounden duty to pray for others as well as for our selves.

Why doth our Saviour direct us to give such Titles unto God in the beginning and entrance of our Prayers?

Our Father:

That thereby we may testifie, increase, and strengthen our faith in God, considering what he is to us, to whom we are about to pray, *Heb. 11. 6.*

What are we taught to consider from this, that we are taught to call God Father?

That God in Christ is become our Father, and giveth us, both the privileged, *John 1. 12.* and spirit of sons, *Gal. 4. 6.* so to call him.

What ariseth from hence?

First, confidence in his fatherly love and compassion towards us as his children, *Psalme 103. 13.* with assurance of obtaining our suites and desires, *1 John 5. 14, 15.* For as young children desire to come unto their Fathers bosome, or to sit upon the knee, or in the Mothers lap: so we by prayers doe creep into the Lords bosome, and as it were, doe stand between the Lords legges, *Deut. 33. 3.* comming with boldnesse unto him, as unto our mercifull Father, whose bowels are larger in pittifull affection then any parents, yea then the Mothers towards the tendrest childe, if we come with faith and affiance, that he will grant what we require: For if parents will give good things to their children when they aske them, much more will the Lord give his spirit to them that aske it of him, without doubting, *Mat. 7. 11. Luke 11. 13.* and this doubting is the cause why many goe away so often from prayer without profit and comfort, *James 1. 5.* which overthroweth the long and idle prayers of the Papists, who have not assurance of Gods love towards them in the thing they demand.

Secondly, necessity of duty on our parts: that we both reverence, *Mal. 1. 6.* and imitate him, *Mat. 5. 45.* as our Father, *Ephes. 1. 1 Pet. 1. 17.*

Thirdly,

Thirdly, that to come in any other name then our Saviour Christs, is abominable, which was figured in *Moses*, *Exod. 24. 2. & 20. 19.* and *Aaron*, *Levit. 16. 17.* But is notably set forth of the Apostle, *1 Tim. 2. 5.* therefore it is abominable to come by Saints, as in Popery they doe.

What is to be considered by this, that we are directed to call him our Father?

The nature of faith, which is to apply it home to himselfe, *John 20. 28 Gal. 2. 20. Matth. 27. 46.* Also, that our Saviour Christ is the naturall Son, and we his Sons by grace and adoption.

May not a man say in his prayer, My Father?

Yes verily, and that with warrant of our Saviour Christs example, *Matth 27. 46.*

Why then are we taught here to say, Our Father?

As the word *Father* directeth us to meditate upon the relation between God and our selves, so the word *Our* directeth us to meditate upon the relation between our selves, and so many as are or may be the children of the same father with us.

What doth this put us in mind of?

That we must at all times maintain or renew love and peace one with another, but especially when we make our prayers we must come in love, as one brother loveth another, and therefore reconcile our selves, if there be any breach, *1 Tim. 2. 8. Esa. 1. 15. Matth. 5. 25, &c.* Secondly, that we are bound to pray, and to be suitors to our God and Father one for another, as well as for our selves, *James 5. 16.* That every one praying for all, and all for every one, we may jointly encrease and enjoy the benefit of the common stock of prayers, laid up in the hands of God.

Whereto doe the words following direct us, when we say, Which art in heaven?

To the meditation of the glory, powerfull providence, wisdom, and holiness of God, in which regard he is said to dwell in the high and holy place, *Psal. 11. 4. Esa. 57. 15.* not that he is excluded from earth, or included in heaven, or any place, who filleth all places, *Jer. 23. 24.* yea, whom the heaven of heavens is not able to containe, *1 Kings 8. 27.* But first, because his wisdom, power, and glory, appeareth most evidently in the rule of the heavens, as of the most excellent bodily creatures, by which inferiour natures are ruled, *Psal. 19. 1, &c. & 8. 3. & 103. 9.*

Which art in heaven.

Secondly, for that in heaven he doth make himselfe and his goodnesse knowne to the Angels, and blessed Spirits of men, immediately, and without the helps and aids which we have.

Thirdly, because he communicateth himselfe and his goodnesse more powerfully to them then to us; and so God is said to be present in the Temple, and in the Elect.

Fourthly, because there, and not on earth, we should now seek him, *Psal. 123. 1. Col. 3. 1, 2.* where also we hope another day to dwell with him, in the same happy fellowship, which now the holy Angels and blessed soules doe enjoy; which teacheth us not to have any fleshly conceit, but to have our cogitations above any worldly matter.

Fifthly, to teach us that as we come boldly to him as to a Father, so also we are to come with humility and reverence of his Majesty, who is so high

high above us; we wretched men being as wormes crawling upon the earth, and he sitting in great Majesty in the highest heaven, *Eccles. 4. 16. & 5. 1.*

Sixtly, to teach us to pray not onely reverent'y, but also fervently before him, so directing and lifting up our hearts to Almighty God, that our prayers may ascend into heaven, *2 Chro. 32. 20.*

Seventhly, to encrease our confidence in him, who is both ready and able to doe all things for us, that acknowledging him to ride on the heavens for our help, (*able*) as in heaven to doe for us whatsoever (*as a father*) he will, *Psal. 115. 3.* we may with full confidence in his power and love ask every good thing of him, *Psalme 2. 8. Luke 11. 13.*

Thus much of the preface: Now are we to come to the prayer it selfe:

What is generall unto it?

That our affections with zeale and earnestnesse ought to wait and attend on prayer, which appeareth by the shortnesse of all the petitions.

What is declared hereby?

The great affection we should have to the things we come for: which giveth a check to our cold prayers, where the understanding is without the affection, and (as it were) the sacrifice without the heavenly fire, to lift it up, and make it mount into heaven, both in publike and private prayers.

So much of attention generall to the Prayer: What are the parts thereof?

A forme of Petition, and of Thanksgiving.

What is taught hereby?

First, that whensoever we come unto God in Petition, we are also to give him thanks, *Phil. 4. 6. Luke 17. 17, 18.* things not to be severed; and meanes to make way for further graces, and benefits to be obtained.

Secondly, that it is a fault of us (when we are distressed) in publick prayer to come unto God in Petition, but not to returne Thanksgiving for our benefits received.

How many Petitions are there in the Lords Prayer?

Six, (equally divided, as it were, into two Tables) whereof three doth concerne God, as doth the first Table of the Law; three doe concerne our selves and our neighbours, as doth the second Table: For in the three first we make request for those things that concerne Gods Majesty, whose glory and service we are to preferre before our owne good, *John 12. 27, 28.* In the three latter, for those things that concerne the necessity of man, and our owne welfare, which we must referre to the former, *Psalme 50. 15.* So that by the very order of the Petitions, we learne this instruction, that we must and ought first to thinke upon Gods glory before any thing that appertaines or belongs to us, and that we should seeke the service of God before our owne good, *John 12. 27, 28.* yea, and preferre the glorifying of the name of God before our owne salvation, *Rom. 9. 3.* As also by the order of the Commandements, which being divided into two Tables, the first concernes the Worship of God, the second our selves.

What observe you from this?

Our hypocrisie: for were it not for our selves and our wants, we would not come to God at all in prayer: As in Popery, all their prayers are for themselves, and their salvation, &c. whereas this word (*thy*) in all these

Petitions

The parts of
the Lords
Prayer.

6. Petitions in
the Lords
Prayer.

Petitions doth shew forth the consideration of our selves, to the end that we might have our minds altogether fastened upon the service of God.

What further observe you proper to those Petitions that concerne the glory of God?

That as they must be begged in the first place, so must they likewise be performed with further zeale of spirit, and earnestnesse of affection: as may be gathered, in that they are propounded without any band or coupling of one with another.

How are the three first Petitions divided?

Thus: the first concerneth Gods glory it selfe, the other two, the things whereby God is glorified, as when his Kingdome commeth, and his will is done.

What are the words of the first Petition?

Hallowed be thy Name, Mat.6.9. Luke 11.2.

1. Petition.

What is the summe of this Petition?

That in all things God may be glorified; That he, who in himselfe, his words and works is most glorious and holy, may be acknowledged and honoured for such by us, *Psal.46.8. 1 Pet.2.9.*

Why is this Petition set before all?

Because it is that which ought to be dearest unto us, and for that all things are to be referred unto it, *Prov.16.4. 1 Cor.10.31.*

What is to be considered for the further opening of this Petition?

First, for the meaning of the words apart, then of them together.

What is meant by the word Name?

By the name of God, we are to understand God himselfe, *1 King.5.5. Isa.26.8.* as he maketh knowne to us the same and glory of his nature, otherwise unconceivable, *Gen.32.29.* For the name of God in the Scripture signifieth God himselfe, because the nature of a thing is taken for that it is the name of, as *Acts 1.15.* his Essence, and all things by which he is knowne unto us.

What is meant by Name.

What are those Names whereby God is made knowne unto us?

First, his Titles; as, *Jehovah, Elohim,* the Lord of Hosts, and such like, *Exod.3.14. and 6.3.*

Secondly, his Attributes and Properties; as his wisdom, power, love, goodnesse, mercy, justice, truth, *Exod.33.18,19,&c. & 34.5,6,&c.* which being essentiall in him, are for our capacity expressed under the name of such qualities in us, and are called the names of God, because as names serve to discern things by, so God is knowne by these things.

Thirdly, also his memorials signified by his name, because he getteth glory by them.

What are these Memorials?

First, the works and actions of God; as the Creation and government of the world, *Psal.104.* but especially, the worke of redemption, *Psalme 19.14.*

Secondly, the things that belong unto God; as his Worship, Word, Sacraments and discipline; but especially his Word, *Psalme 138.2. & 19. &c.* which is the booke of grace, and the boxe of ointment, out of which
the

the sweet savour of his name is most effectually powred, *Cant. 1. 2, 3.*

What is meant by the word Hallowed?

What is meant
by hallowed.

Sanctified and revered: for to *hallow*, is to set apart a thing from the common use to some proper end; and therefore to hallow the name of God, is to separate it from all profane and unholy abuse, to a holy and reverend use.

Can any man adde any thing unto Gods holinesse?

No, no, we cannot adde any holinesse unto God, or take any from him; but as God is holy in his properties and actions, and also in his Ordinance both in the Church and Common-wealth, so wee desire they may be (and that not onely by our selves, but also by all men) acknowledged and reputed as they are worthy in themselves to be reputed and accounted. And in this respect onely are we said to hallow his name, when we acknowledge it and honour it for such, *Psal. 96. 7, 8.* thereby (as it were) setting the Crowne of holinesse and honour upon the head of God: contrariwise, failing so to doe, we are guilty of the profanation of Gods holy name; not that he can receive any pollution from us, but onely as a man that lusteth after a chaste woman is said by our Saviour to be guilty of adultery with her, though she remaineth in her self spotlesse and undefiled, *Matth. 5. 28.*

May none else be glorified but the name of God?

When it is said, *Hallowed be thy name*, thereby is noted that no glory or honour should be given to any thing in the world, but to the name of God, *Esa. 42. 8. & 48. 11.* further then they are instruments whereby we may arise to the glorifying of it; for God will not give his glory to any other thing, no not to the manhood of our Saviour Christ.

What is to be considered in the words together?

That it is a singular benefit of God to admit us to the sanctifying of his name, and (as it were) to set the Crowne (which is his glory) upon his head, and to hold it there, especially seeing he is able himself alone to doe it; and when he would use others thereto, he hath so many Legions of Angels to doe it, yea, can raise up stones to doe it.

What doe you then aske of God in this Petition?

What we ask
in this petition

That as God is glorious in himselfe, so he may be declared and made knowne unto men: that therefore God would have himselfe known and acknowledged by all men, but especially by my selfe, to be most holy; that whether we speak, think, or any way use his name, properties, works, or Word, we may doe it holily, and with all reverence: That his wisdom, power, goodnesse, mercy, truth, righteousnesse, and eternitie, may more and more be imparted unto me, and other of Gods people: That he may be acknowledged just, wise, &c. in all his works, even in his ordaining of some to eternall life, and other some to everlasting destruction: That his infinite justice, and infinite mercy over all his creatures (but especially over his Church) may be revered and adored by all men, but especially by my selfe: That the name of God may be reverently and holily used of all men, but especially of my selfe: That when the glory of God cometh in question, between my selfe and any thing that belongeth unto me, I may preferre that unto this: Finally, that God would vouchsafe to plant and encrease in me and others such graces whereby his name may be glorified.

What

What are those graces for which we pray here in particular ?

1. Knowledge of God, *Psalme 100. 3. & 67. 2.* That God would give us the knowledge of himselfe, his Word, and Works; for we cannot glorifie his name unlesse we know it.

What graces
we here pray
for.

2. Beliefe of his Word, that wee and others may sanctifie God in believing his Word how unlike soever, *Iohn 3. 33.* Wherefore *Moses* and *Aaron* are said not to have sanctified the name of God, because they beleevd not, *Numb. 20. 12.* Contrariwise *Abraham* glorified God in beleeving, *Rom. 4. 20.*

3. Fearing the Lord alone, and not men; That *the Lord be our feare*, *Esa. 8. 12, 13. 1 Pet. 3. 14, 18.*

4. Humility, (for our selves and others) without which wee cannot glorifie God, as it is meet, *Psalme 115. 1. 2 Sam 7. 18. Psal. 8. 4, 5. & 144. 3. Luke 1. 48.*

5. Patience, (arising from thence) whereby wee doe willingly submit our selves unto the correcting hand of God, as *Eli*, *1 Sam. 3. 18.* & *Hezekiah*, *Esa. 39. 8.*

6. Thankfulnesse, that we may praise him for his benefits, more particularly where we are to hallow Gods name, as well by praising it for the benefits we have received, as for his wonderfull works in the Creation and government of the world, the Church especially.

7. Lips opened, and tongues tuned to speak of him with reverence, *Psal. 51. 15. & 44. 1. & 45. 1.*

8. A life so ordered, that men may say he is a holy God, who by his grace maketh us an holy people, *Math. 5. 16. 1 Pet. 2. 9. Tit. 2. 10.* That according as we know the vertues of our good God; so the fruits of them may appeare in ours, and all good peoples lives, that so his name may be honoured and praised, and he may get glory by the godly conversation of us and others.

What doe we pray against in this Petition ?

We pray against all ignorance of holy things we should know, *Hos. 8. 12.* and against infidelity and want of good works, whereby God wants of his glory: we pray against all lofty and high things that hinder that God onely cannot be exalted, *Esa. 2. 11, 12, 13, 14, 15, 16.* especially the pride of our hearts, which we are to confesse and lament, *Prov. 8. 13.* Against all false religion and prophanenesse, impatience, unthankfulnesse, *Rom. 1. 21, &c.* those tongue-wormes of swearing, blasphemy, and unreverent speaking of God, *Exod. 20. 7. Esa. 2. 11, 12, 13, 14, 15. Prov. 8. 13.* together with all wickednesse and ungodlinesse, whereby Gods Name is dishonoured. In a word, we pray that God would remove, and root out of our hearts, tongues, and lives, all such vices, by and for which his name is dishonoured, especially an evill and scandalous life, for which the name of God and his religion is evill spoken of in the world, *Rom. 2. 23, 24.*

What things
we here pray
against.

What doth this teach us ?

Our dulnesse is hereby condemned, who by nature are so ill-disposed to glorifie God, and to use his name holily and reverently.

What

What is to be considered in the second Petition?

The second
Petition.

Let thy Kingdome come, Matth. 6. 10. Luke 11. 2.

One of the meanes how to have the name of God sanctified, which is a dependance of the former Petition.

What is the summe of this Petition?

That God may reigne in our hearts, and not sinne; and that the Kingdome of our Lord Iesus Christ both by the inward working of his Spirit, and also by the outward meanes may be enlarged dayly, untill it bee perfected at the comming of Christ to judgement; that the Kingdome of sinne and Satan being more and more abolished, *Acts 26. 18. Col. 1. 13.* Christ may now reigne in our hearts by grace, *Col. 3. 15, 16.* and we with him for ever in glory, *2 Tim. 2. 12.*

What is meant here by Kingdome?

What is meant
by Kingdome.

That government which our Saviour Christ exerciseth; first, in the world, then in the last day, both in the whole Church, and in every member thereof: For by the Kingdome of God we must understand here not so much that universall soveraignty, which as Creator he exerciseth over all creatures, disposing them all to their proper ends for his glory, *Esa. 5. 6. Psal. 95. 3, &c.* as the spirituall regiment, *Psalme 110. 2. 1 Cor. 15. 29.* of the Church, and of all things, for the good of the Church: wherein God hath appointed Christ to be the King, *Psalme 2. 6. Hof. 3. 5.* the Saints his Subjects, *Rev. 15. 3.* the Word his Law, *Job 22. 22.* the Angels and all creatures his servants, *Heb. 1. 6.* the Ministers his Heralds, and Ambassadors, *2 Cor. 5. 20.*

Finally, the Devills kingdome, *Matth. 12. 26.* that is, wicked Angels, and men enemies to the Kingdome of Christ, *Luke 19. 27.* his foot-stoole, *Psalme 110. 1.*

How is this Kingdome said to come?

What is meant
by comming.

1. In regard of the meanes, where the word of the Kingdome is published, *Matth. 12. 28. & 13. 19. Marke 4. 15.*

2. In regard of efficacy, where from the heart obedience is yeilded, *Rom. 6. 17.*

3. In regard of perfection, it hath these degrees.	1. Increase of grace in the time of this life, <i>Matth. 13. 18.</i> 2. The translation of blessed soules into heaven in the moment of death, <i>Luke 22. 42, 43.</i> 3. Finally, the full redemption of glorification of the Saints in soule and body in the life to come, <i>Matth. 25. 34.</i>
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What do we then desire concerning the kingdome of God in this Petition?

We pray either for that he exerciseth in this world, or for that hee exerciseth in the world to come, called the kingdome of glory.

How many sorts are there in that kingdome he exerciseth in this world?

Two: First, that he exerciseth over all men, and other creatures called the

kingdome of power : Secondly, that he exerciseth over all the Church called the kingdome of grace.

What desire we of God concerning the government he exerciseth over all Creatures ?

That he would governe all the creatures, both in the naturall course of things, and in the civill and domesticall government of men, yea, in the rule of Devils themselves, in such sort as they may serve for the good of his Church, *Psal. 97. 1. Mat. 6. 13. John 17. 2.*

What desire we concerning his government in the Church ?

That it may be here in this world enlarged, and that it may be accomplished in the last day, *Psalme 122. 6. Isa. 62. 7.*

What doe we desire for the enlargement of it in this world ?

That by Christ the head of the Church, God would governe his people to the perfect salvation of the elect, and to the utter destruction of the reprobate, whether open Rebels, or fained hollow-hearted Subjects.

What great need is there that we should pray for the kingdome of God ?

For that being taught, that we should pray that the kingdome of God may come, hereby we are put in mind of another kingdome of Satan and darknesse, which opposeth strongly against his kingdome, *Mat. 12. 24, 25. 2 Cor. 6. 14, 15, 16.*

Why doe all men naturally abhorre Satan, even to the very name of him ?

They doe in words and shew ; but when they doe his will, live under his lawes, delight in his works of darknesse, subject themselves to the Pope, and other his instruments ; they are found indeed to love him as their father, and honour him as their Prince, whom in words they would seeme to abhorre: For as the same men are affirmed by our Saviour Christ to approach unto God with their lips, and to have their hearts farre from him, *Mat. 15. 8.* so are they in their lips farre from Satan, but neare him in their hearts.

What other oppositions are there against Gods Kingdome ?

The flesh and the world, *Gal. 5. 10, 17.*

What be the meanes we ought to pray for, that our Saviour Christ may governe his Church in this world thereby ?

Inward, and outward.

What inward things doe we pray for ?

That God would give his holy Spirit, as the chiefe and principall meanes, whereby our Saviour Christ gathereth and ruleth his Church, conveying his spirit of knowledge, and good motions into his people : And consequently, we pray against the motions and temptations of Satan, and of our owne flesh.

What are the outward things we pray for ?

The meanes whereby the Spirit is conveyed, namely, the Word, and the dependances thereof, the Sacraments and Censures.

What pray we for concerning the Word ?

That it being the keeper of Christs kingdome, *Mar. 1. 13.* the rod & standard of his power, *Psal. 110. 2. Isa. 11. 4, 10. Isa. 44. 10.* & called the Word of the kingdome, *Mar. 1. 13.* & the kingdome of heaven, *Mat. 13.* may have free passage every where, *2 Thes. 3. 1.* and may be gloriously lifted up and advanced; and it only having place, all not agreeable thereunto, and all in-

ditions and inventions of men may be rejected.

What pray we for concerning the Sacraments?

That as they are the Scales of Gods promises, and the whole Covenant of grace, so they may be both ministred and received in that purenesse and sincerity, which is according to his Word, and all false Sacraments and sacrifices put under foot.

What pray we for concerning the Censures?

That not only private persons, but the whole Church may be ruled by the line of Gods Word, that so well doers may be advanced, and evill doers censured and corrected, according to the degree of their fault; and therefore, that all impunity or tyrannous tortures of conscience may be taken away.

What further doe we pray for?

That God would furnish his Church with all such Officers as he approveth, that being indued with speciall gifts, may be both able and willing to execute their charge diligently and faithfully.

What further desire you in this Petition?

That where these things are only begun, they may be perfected; And that every Church may be polished and garnished, that Sion may appeare in her perfect beauty, and so the Iewes may be called, and so many of the Gentiles as belong unto Christ, and the contrary enemies may be either converted or confounded.

What doe we pray for in respect of every member of the Church?

Even as poore captives are alwayes creeping to the prison doore, and labouring to get off their boulds: so we out of a sorrowfull feeling of the spirituall bondage we are in to Satan and sin, pray that the kingdome of Christ may come and be advanced in every one of our hearts, in justice, righteousnesse, peace and joy in the Holy Ghost, *Rom. 14. 17.* that as Kings unto God, we may subdue within us all those either opinions or affections that rise up and rebell against God.

What then are the particulars concerning the kingdome of grace, that we doe crave of God in this Petition?

The particulars here prayed for, respecting the kingdome of grace.

1. That Satans kingdome may be abolished, *Acts 26. 18.* the bands of spirituall captivity loosed, *2 Tim. 2. 26. Col. 1. 13.* the power of corruption, that maketh us like well of our bondage, abated, *Gal. 5. 24.* the instruments of Satans tyranny, as the Turke and Pope, and all such out-lawes from Christ defeated, *2 Thes. 2. 8.*

2. That it would please God to gather out of every part of the world those that belong to his election.

3. That God for the gathering of them, would raise up faithfull and painfull Ministers in every part of the world, where there are any which belong to his election. That all loyterers and tongue-tied Ministers being removed, *Isa. 56. 10, 11.* faithfull and able watchmen may be set over the flocke of Christ, *Mat. 9. 38.* with sufficient encouragement of maintenance, countenance, protection, &c. and the word of God may be freely preached every where, *2 Thes. 3. 1.*

4. That it would please God, with the blessing of his spirit, to accompany the word, so that it may be of power to convert those that belong unto him.

5. That

5. That it would please God every day more and more to increase the holy gifts and graces of his holy Spirit, in the hearts of those whom he hath already called effectually.

6. That the Lord by his word and spirit would rule in the hearts and lives of his Saints, *Col. 3. 15, 16.* making them also Kings in part, by overcomming the corruption which is in the world through lust.

7. That God would raise up godly and religious Magistrates, which should further and countenance his worship as much as in them lyeth.

8. That the eyes of all men, especially Princes, may be opened to see the filthinesse of the whore of Babylon, *Rev. 17. 16.* and the true beauty of pure Religion, and of the Spouse of Christ, *Isa. 60. 3.*

9. That God would banish and root out of his Church all those things which may hinder the proceeding of his kingdome in the hearts of those that belong unto him.

10. Finally, that he would finish the kingdome of grace, calling his elect uncalled, *Rom. 9. 27.* confirming such as stand, *2 Thes. 2. 17.* raising the fallen, *1 Sam. 5. 15, 16.* comforting the afflicted, *Isa. 61. 3.* and hasten the kingdome of glory.

What doe we desire of God in this Petition concerning the Kingdome of glory, and our good in the world to come?

1. That God would be pleased to take us out of this sinfull and conflicting life, into peace with Christ, and translate us unto the kingdome of heaven, *Phil. 1. 23.* 2. Respecting the kingdome of glory.

2. That the number of the elect being accomplished, the finall dissolution of all things may come: That God would hasten the second coming of his Son to judgement for the elects sake, who with singular love and affection long for it, saying; *Come Lord Jesus, come quickly, Rev. 22. 20.* *2 Tim. 4. 8.* that we and all his chosen may obtaine full salvation, and enjoy the fruition of that glory prepared for us, before the beginning of the world.

3. That God would get himselfe glory by the finall confusion of his enemies.

What are the words of the third Petition?

Thy will be done in Earth as it is in Heaven,
Mat. 6. 10, Luke 11. 2.

The third Petition.

What is the summe of this Petition?

That God would grant us, that we may voluntarily and willingly subject our selves unto him and his providence: That renouncing the will of Satan, and our owne corrupt inclination, *2 Tim. 2. 26. 1 Peter. 4. 2.* and rejecting all things that are contrary to the will of God, we may doe his will, not as we will, nor grudgingly, but readily, *Psalme 119. 60.* and heartily, *Col. 3. 23.* following in our measure the example of the Angels, and Saints that are in heaven, *Psalme 103. 20.* Finally, that obedience may be given to Christ, in ruling us untill we be as the holy Angels.

What is meant by this word [Thy:]
Hereby we exclude all wills opposed to, or diverse from the will of God;

God; whether the will of Satan, *2 Tim. 2.26.* or our owne, *1 Peter 4.2.* naturally corrupt and enthralled to Satan; yea, whatsoever unlawfull intentions or desires, repugnant to the will of God, *2 Sam. 2.7. James 4.15.* For when we pray for obedience to Gods will, we pray that all wils of wicked Angels, *Zach. 3.2.* and men, *Psal. 140.8.* as contrary to the will of God, may be disappointed. We desire also the suppression of our owne will, as that which being prone to all sin, as a match to take fire, is naught and repugnant to the will of God, so far are we from having any free-will naturally to doe that which is good, *Psal. 86.11. & 119.37. Gen. 6.5. & 8.21. Rom. 8.6. & 7.24.* which we must bewaile both in our selves and others, *2 Pet. 2.7. Ezek. 9.4.* freely acknowledging that we cannot of our selves doe the will of God, but by his assistance, and desiring grace that we may obey his will, and not the lusts of our flesh.

How manifold is the will of God?

Twofold, *Deut. 29.29.*

1. His secret and hidden will, whereof the Scripture speaketh thus, *If so be the will of God, 1 Pet. 3.17.* whereunto are to be referred his eternall counsell, the events of outward things, *Pro. 27.1.* times and seasons, &c. *Acts 17.1.*

2. His manifest will, which is revealed and made knowne unto us in the Word, both in his promises, which we are to beleve, and in his precepts and commandements, which (as conditions of obedience in way of thanksgiving annexed unto the promises) we are to performe.

What will are we to understand in this petition?

Not so much that part which God keepeth secret from us, as that part thereof which he hath revealed in his Word, wherein is set downe what we ought to doe, or leave undone.

How doth that appeare?

1. Because it is unlawfull to search or enquire into the secret will of God, and impossible for man to know it untill it come to passe; whereas to the doing of this will knowledge is requisite.

2. No man can resist or withstand Gods secret will, neither is it any thank for us to accomplish it, *Acts 4.28.*

3. There are no promises for performing the secret will of God, seeing a man may doe it and perish, as *Pilate, &c.*

4. God proposeth many things in his secret will, for which it is not lawfull for us to pray.

What then must we especially pray for in the secret will of God?

That when God bringeth any thing to passe by his secret will, which is grievous to our natures, we may with patience and contentment submit our wils to his will, *Acts 21.14.*

What doe we aske of God in this petition concerning his revealed will?

1. That we may know his will, without the which we cannot doe it.

2. That we may doe all his will being knowne, and shew our selves obedient to our heavenly Father and Lord.

3. That he would bestow upon us the gifts and graces of his Spirit, that so our hearts being by grace set at large, strengthened, and directed, *Psal. 119.32, 36.* we may be enabled to doe his will.

4. That he would remove from us all things that shall hinder us from knowing

knowing his will, and putting it in execution; as ignorance of the revealed will of God, *Psal.* 119. 18. rebellion, disobedience, murmuring, &c. *1 Sam.* 15. 22, 23. all pretences, and dispensations, or powers, presuming to dispencc with the will of God. In a word, that so many as are subjects in the kingdome of Christ may doe the duty of good subjects, and be obedient to the revealed will of God, seeking his kingdome and his righteoufnesse, *Matth.* 6. 33. so that there is a mutuall relation of this petition to the former, where we pray that God may rule; as here, that his rule may be obeyed.

What understand you in this petition by Doing?

Not a good intent onely in the heart, or profession of obedience in word and pretence, *Matth.* 21. 30. but an actuall and thorough performance of what is required of us, *James* 1. 25. And therefore wee pray here, that the will of God may not onely be intended and endeavoured, but also accomplished, although it be with grieve and smart, *Phil.* 2. 13. *Acts* 20. 24.

What is here meant by earth and heaven?

By earth, those that are in earth, and by heaven, those that are in heaven: For here we propound to our selves the patterns of the Angels and blessed soules, who being freed from all mixture of corruption, doe in their kind perfectly obey God, *Psal.* 103. 20, 22. whereby we learne that our obedience should be done most humbly, willingly, readily, cheerfully, and wholly, (not doing one, and leaving another undone) even as the will of God is done by the Angels, *Matth.* 18. 10. who therefore are set forth winged, to shew their speedinesse, *Esa* 6. 2. and round footed, to expresse their readinesse to all and every commandement of God, *Ezek.* 1. 7.

But seeing we are sinfull, and the Angels holy, how can wee imitate them?

We desire to imitate them in the manner, though we know we cannot equall them in measure and degree of obedience: and hereby we are taught that we should endeavour to the like holinesse, and so grow therein daily more and more till we be like unto them; not that we can performe it to the full as they doe. As also in this regard God himselfe saith, *Be ye holy as I am holy*, *Lev.* 11. 44. *1 Pet.* 1. 16. and yet it were absurd to say or think, that any man could come to the holinesse of God; whose holinesse he is commanded to follow: And this answereth to our desire of hastening the Lords comming in the former petition.

What then doe wee desire here for the manner of performance of Gods will?

That we may after the heavenly patterne afore mentioned, willingly, without constraint or repugnancy, *Psal.* 110. 3. speedily, without delay, *Psal.* 119. 60. sincerely, without hypocrisie, *Deut.* 5. 28, 29. fully, without reservation, *Psal.* 119. 6. and constantly, without intermission, *Psal.* 119. 112. beleve the promises of mercy, and obey the precepts of holinesse: and so all unwilling, and by law onely inforced obedience is here condemned, and we enjoined to performe our service with delight, joy, and alacrity.

Thus farre of the three first Petitions, for things concerning God. To

The three last
Petitions.

*come to the three latter that concerne our selves, and our neighbour ;
what are we generally to note in them ?*

1. The order and dependance they have from the former three concerning God ; whereby we are taught that there is no lawfull use of these Petitions which follow, or any of them ; unlesse we first labour in the former Petitions concerning the service of God. For we are then allowed, and not till then, (*Luke 17. 7, &c.*) to seek good things for our selves, when we have first minded, and sought those things that concerne the glory of God ; because unto godlinesse onely the promises of this life and that which is to come are entailed, 1 *Tim.* 4. 8.

What further ?

That as in the former the word [*Thy*] did only respect God, so in these following by these words [*our* and *us*] we learne to have a fellow-feeling of the miseries and necessities of others ; and therefore in care to pray for them, which is one tryall of the true spirit of prayer.

Is there any thing else common to them all ?

That in all these Petitions under one thing exprest, other things are figuratively included, and under one kinde all the rest, and all the meanes to obtaine them are comprehended, as shall appeare.

How are these Petitions divided ?

The first concerneth mans body, and the things of this life : the two last concerne the soule, and things pertaining to the life to come. For all which we are taught to depend on God ; and namely according to the order observed in the Creed, (called the Apostles) 1. On the providence of God our Father the Creator for our nourishment, and all outward blessings. 2. On the mercies of Christ our Saviour for pardon of our sinnes. 3. On the power and assistance of the holy Spirit, our sanctifier, for strength to resist and subdue all temptations unto evill.

What observe you out of the order of these Petitions ?

That we have but one Petition for outward things, as lesse to be esteemed : but for spirituall things two, as about which our care is to be doubled, *Matth.* 6. 33. to teach us how small earthly things are to be accounted in regard of heavenly : and therefore that our prayers for the things of this life should be short, and further drawn out for the things that belong to the life to come.

Why then is the Petition for the temporall things put before the Petitions for spirituall ?

The first place is given to outward things, not because they are chiefest, but because,

First, it is the manner of the Scriptures, commonly to put things first that are soonest dispatched.

Secondly, that outward things may be helpe to enable us to spirituall duties, (*Gen.* 28. 20. 21.) and that in having aforehand earthly things, we may be the more ready and earnest to intreat for heavenly things : so our Saviour Christ healed the bodily diseases, to provoke all men to come unto him for the cure of the spirituall.

Thirdly, that outward things may be as steps or degrees, whereby our weake faith may the better ascend to lay claime and hold on spirituall graces, (*Acts* 17. 27, 28.) That by experience of the smaller things we
may

may climbe up to higher; whereby their hypocrisie is discovered, which pretend great assurance of forgiveness of finnes, and of their keeping from the evill one; whereas they are distrustfull for the things of this life.

Fourthly, God hath a consideration of our weaknesse, who are unapt to performe any duties, or service to God, if we want the things of this life, and that which is requisite to sustaine and suffice nature.

To proceed in order: what are the words of the fourth Petition, which concerneth the things of this life?

Give us this day our daily bread, Matth. 6. 11. Luke 11. 3.

The fourth Petition.

What is the summe of this Petition?

That God would provide for us competent meanes, and such a portion of outward blessings, as he shall see meet for us, *Prov. 30. 8.* not only for our necessities, but also for Christian and sober delight, according to our calling, and his blessing upon us. Likewise, that he would give us grace to relye our selves upon his providence, for all the meanes of this temporall life, and to rest contented with that allowance which he shall thinke fit for us, *Phil 4. 11, 12.*

What is meant by Bread?

All outward things, serving both for our necessity, and sober delight, *Prov. 27. 27. & 31. 14.* as health, wealth, food, physick, sleep, rayment; house, &c. together with all the helps and meanes to attaine them; As good Princes, Magistrates, peace, seasonable weather, and such like; As also the removall of the contrary, as war, plague, famine, evill weather, &c. And the blessing of God upon these creatures w^{ch} he bestoweth upon us.

What meant by (Bread.)

What is here to be observed?

That we must desire bread, not Quailles, or other delicates, not riches and superfluity, *James 4. 3. Num 11. 4, 5, 6.* but a proportion of maintenance, credit, liberty, &c. convenient for us, *Prov. 30. 8. 1 Tim 6. 8.* and that with condition, if God shall see it good for us, or so be his good pleasure, *Matt. 8. 2. James 4. 15. 2 Sam. 7. 27.* which exception is a caution proper to this Petition for outward things.

What need is there of asking these things?

The frailty of our nature, not able to continue in health scarce one day without these helps, and as it were, props to uphold this decayed and ruinous cottage of our mortall bodies, lesse able to forbear them than many beasts: for seeing there were a necessary use of our meat in the time of innocency, the necessity by our fall is much greater.

What learne you from the word [Give?]

First, that from God all things come, *Psalm 104. 27, 28, 29, 30. Acts 14. 17.* which we are ready to ascribe either to the earth called the nurse, or to our money wherewith we buy them, or to our friends that give them us: As if we should looke upon the Steward only, and passe by the Master of the Family; or upon the breast that giveth sucke, and neglect the nurse or bottle we drinke of, and passe by the giver.

What meant by (Give)

What

What next?

That although in regard of our labour, or buying any thing, it may be called ours, yet we say, *Give Lord*, both because we are unable by any service or labour to deserve the least crum of bread, or drop of water, (much lesse the kingdome of heaven and salvation) at the hands of God, *Luke 17.10. Gen. 32.10.* and because our labour and diligence cannot prevaile without Gods blessing.

What learne you further?

That seeing God giveth to whom he will, and what he will, we learne to be content with whatsoever we have received: Moreover, to be thankful for it, seeing all things in regard of God are sanctified by the Word, and in regard of our selves, by prayer and thanksgiving, *1 Tim 4.5.* And last of all, not to envie at other mens plenty, being it is Gods doing, *Matth. 20.15.*

What reason is there, that they should pray for these things of God, which have them already in their Garners, Cellars, &c. in abundance?

Very great. Because, 1. our right unto the creatures being forfeited in *Adam*, we having now nothing to plead, but onely Gods Deed of gift made unto us in Christ the second *Adam*, and heire of all things, in whom, and with whom, all things are conveyed to us, *Psalms 8.7,8,9. Heb. 1.2. Rom. 8.32. 1 Cor. 3.22.* so that although we possesse them, yet are we not right owners of them but by faith, which is declared by prayer for them.

2. The things we doe possesse we may easily a hundred wayes be thrust from the possession of them before we come to use them, according to the proverb, that *many things come between the cup and the lip*, *1 Sam. 30.16,17. Dan. 5.5. 2 Kings 7.17.*

3. Although we have the use of them, yet will they not profit us, neither in feeding nor cloathing us, unlesse we have the blessing of God upon them; yea, without the which they may be hurtfull and poisonable unto us, *Esa. 2.1. Hag. 1.6. Prov. 10.22. Dan. 1.13,14,15. Psal. 78.30,31.* By all which reasons it may appeare, that the rich are as well to use this petition as the poorest, praying therein not so much for the outward things, as Gods blessing upon them.

Give us:

Why doe we say, Give us?

Hereby we professe our selves Petitioners for all men, especially the household of faith; that for the most part every one may have sufficient, and where want is, others may be enabled to supply it out of their abundance, *2 Cor. 8.14.*

This day.

Why doe we say, This day, or, For the day?

That we are to pray for bread for a day, and not for a month, or yeare, &c. it is to teach us to restraîne our care, that it reach not too farre, but to rest in Gods providence and present blessing, and therefore not to be covetous, *Exod. 16.19,20,21. Pro. 30.8.* So that hereby we professe the moderation of our care, and desire of earthly things, *Matth. 6.34.* with our purpose every day by labour and prayer to seeke these blessings at the hands of God.

Is it not lawfull to provide for children and family?

Yes

Yes verily; not onely lawfull, but also needfull, *Gen. 41, 34, 35. Acts 11. 28. 29. 2 Cor. 12. 14. 1 Tim. 5. 8.* But here our affections are onely forbidden to passe measure, as to have a carking and troubling care, seeing the vexation of the day is enough for it selfe, *Matth. 6. 34.* but commit our wayes unto the Lord; and to roll our matters upon him who will bring them to passe, *Psalme 37. 5. Prov. 16. 3.*

Why is the Bread called ours, seeing that God must give it us?

To teach us, that we must come unto it by our owne labour, *Gen. 3. 17.* *Out!* *Psalme 128. 1. 1 Thes. 4. 11.* In which respect, hee that will not labour, should not eate, *2 Thes. 3. 8, 9, 10.* For it is called our bread, which cometh to us by the blessing of God on our lawfull labours, *2 Thes. 3. 12.* so that neither God nor man can justly implead us for it.

What is the reason of the word daily?

By daily bread, or bread instantly necessary, or such as is to be added to our substance; wee understand such provision, and such a proportion thereof, as may best agree with our nature, charge, and calling, *Pro. 30. 8.* For this word in the Evangelists, *Matth. 6. 11. Luke 11. 3.* and in the proper language of the Spirit of God is the bread fit for me, or agreeable to my condition; Which is an especiall lesson for all estates, and callings, to keep them within their bounds; not onely of necessity, but of Christian and sober delight, and not to aske them for the fulfilling of our fleshly desires, *Psalme 104. 15. Iohn 12. 3. Prov. 30. 8. 1 Tim. 6. 8. Rom. 13. 14. 1am. 4. 3.* Hereby also we are taught, that every day wee must require these blessings at Gods hands.

What doe we then begge of God in this Petition?

1. That it would please God to preserve this mortall life of ours, so long as he seeth good in his wisdom that it maketh for his glory, and our good. *What we beg! in this Petition.*

2. That he would bestow upon us all good things, needfull for the preservation of this life.

3. That he would give us care and conscience to get those needful things by lawfull meanes: which condemneth: First, those that use wicked and unlawfull meanes towards men. Secondly, those that goe to the devill.

4. That he would give us grace to use painfullnesse and faithfullnesse in our calling, that labouring with our hands the thing that is good, we may eate our owne bread, *Ephes. 4. 28. 2 Thes. 3. 12.*

5. That we may adde unto our labour prayer, (that it would please God to blesse our labours in getting those things) and thanksgiving, (for them being gotten) as whereby on our part all Gods blessings are assured and sanctified unto us, *1 Tim. 4. 4, 5.*

6. That we may put our confidence not in the meanes, but in Gods providence, and contain our selves within the care for the meanes, leaving events unto Gods onely disposition, *Phil. 4. 6. Psal. 37. 5.*

7. That it would please God to give us faith and grace, as well in want as in abundance, to depend on his providence for outward things, *Phil. 4. 12.*

8. That we may be contented with, and thankfull for that portion of temporall blessings, which it shall please the Lord to measure out unto us

us as his gift, *Heb. 13.5. Psal. 16.6.* not envying such to whom he giveth more.

So much of the Petition for things belonging to this life: What doe we desire in those two which belong unto the life to come?

Perfect salvation, standing in the deliverance from the evils past, contained in the former, and those to come, comprised in the latter: By the former we pray for justification, and by the latter for sanctification.

To begin then with the former: What are the words of the fifth Petition?

The fifth Petition.

And forgive us our debts, as even we forgive them that are debtors unto us, Mat. 6.12. Luk. 11.4.

Where we are to observe:

1. The Petition for the forgiveness of our sins.
2. The reason added for the confirmation thereof, or a reason of the perswasion that they are forgiven.

What is the summe of this Petition?

That we may be justified, and be at peace with God, that God giving us a true knowledge and feeling of our sins, would forgive us freely for his Sons sake, and make us daily assured of the forgiveness of our sins, as we are privy to our selves of the forgiveness of those trespasses which men have offended us by, *Job 33.24. Psal. 35.3. Jer. 14.7. Col. 3.13.*

What is meant here by debts?

What is meant by debts.

The comparison is drawne from debtors, which are not able to pay their creditors, to whom all we are compared, for that we have all sinned; Therefore by debts we must understand sins, (as Saint Luke expoundeth the metaphor) and that not in themselves, as breaches of the Law of God, (for who would say that we owe, and are to pay sin unto God?) but with respect to the punishment, and satisfaction due to Gods justice for the offence of sin: For our debt being properly obedience, whereto we are bound under penalty of all the curses of the Law, especially eternall death, *Rom. 8.12.13.18. Gal. 5.3.* we all in Adam forfeited that bond wherby the penalty became our debt, and is daily increased in us all by sinning, *Luke 13.4. Mat. 18.24. &c. Rom. 6.23.*

What learne you from hence?

Here hence two things are implied: One, a frank and humble confession, that we have sinned both originally and actually; Another, that there is no power in us to make satisfaction for our sins.

What use is there of Confession?

Great, for that we have naturally a senselesnesse of sin: or else, being convinced thereof, we are ready to lessen it and make it light; the contrary whereof appeareth in the children of God, *1 John 1.8.9. Psal. 32.3.4. Prov. 28.13. Job 31.33. 1 Sam. 15.19.20. Psal. 51.3.4.5.6. 1 Chr. 22.3.4.5. 1 Tim. 1.13.15.*

How can a man confesse his sins, being not knowne, and without number?

Those that are knowne we must expressly confesse, and the other that

are unknowne, and cannot be reckoned generally, *Psal.* 19. 12.

How appeareth it that we are not able to pay this debt?

Because by the Law as an obligation every one being bound to keep it wholly and continually, *Dent.* 27. 26. *Gal.* 3. 10. so that the breach thereof even once, and in the least point, maketh us debtors presently, (as having forfeited our obligation) there is no man that can either avoid the breach of it, or when he hath broken it, make amends unto God for it, considering that whatsoever he doth after the breach, is both imperfectly done, and if it were perfect, yet it is due by the obligation of the Law, and therefore cannot goe for payment, no more then a man can pay one debt with another.

What doth it draw with it, that causeth it to be so impossible to be satisfied?

The reward of it, which is everlasting death both of body and soule, *Rom.* 6. 23. the greatnesse and also number whereof is declared by the parable of ten thousand talents, which no man is able to pay, being not able to satisfie so much as one farthing.

But are we not able to satisfie some part of it, as a man in great debt is sometime able to make some satisfaction, especially if hee have day given him?

No: and therefore we are compared to a child new borne, red with blood, and not able to wash himselfe, nor to help himself, *Ezek.* 16. 4, 5. And to captives close shut up in prison and fetters, kept by a strong one, *Luke* 4. 18 *Matth.* 12. 29. so that there is as small likelihood of our deliverance out of the power of Satan, as that a poore Lamb should deliver it selfe from the gripes and pawes of a Lion.

What is the meanes to free us from this debt?

By this petition Christ teacheth us, that being pressed with the burden of our sin, we should flee unto the mercy of God, and to entreat him for the forgiveness of our debt, *Matth.* 11. 28. *Esa.* 55. 1. even the cancelling of our obligation, that in Law it be not available against us. In which respect the preaching of the Gospel is compared to the yeare of Iubile, when no man might demand his debt of his Brother, *Luke* 4. 19.

How shall we obtaine this at Gods hands?

By the onely blood and suffering of Christ, as the onely ranfome for sin: contrary to the Papists, who confessing that originall sinne is taken away by Christ in Baptisme, doe teach that we must make part of our satisfaction for our actuall sin, and therefore some of them whip themselves, as if their blood might satisfie for sinne, which is abominable to think.

What doe you then understand here by forgiveness?

Such remission as may agree with Gods justice, which will not endure him to be a loser, wherefore it is forgiveness of us by taking payment of another, *Job* 33. 24. even of our surety Iesus Christ in our behalfe, *1 John* 2. 2.

What meane you by saying, V's, and Ours?

We include with our selves in this petition as many as are in Christ enabled by a true faith to lay hold on him, and to plead his payment and satisfaction, *Psal.* 130. 7, 8. & 51. 18.

Do we here pray for the finnes of this day, as before for the bread of this day?

Not onely for them, but also for all that ever we have done at all times before, to the end that we might be the further confirmed in the assurance of the remission of all our sins.

What is further to be considered in this Petition?

That as in the former by *Bread* more was understood, so here under one part of our Iustification, to wit, the remission, or not imputation of sins unto death, by meanes of the satisfaction of Christs sufferings, we doe also conceive the other part, which is the imputation of his holinesse unto life eternall, as implied under the former, and inseparably annexed thereto. For as Christ hath taken away our sins by suffering, so he hath also cloathed us with his righteousness, by fulfilling of the Law for us, *Dan. 9. 24. 2 Cor. 5. 21.*

What doe we then aske of God in this Petition?

Six things, *viz.*

What we aske
of God in this
fifth petition.

1. Grace, feelingly to know, and frankly and tremblingly to confesse, without excuse or extenuation, the great debt of our sins, *Psal. 51. 3.* and our utter inability to satisfie for the same, or for the least part thereof, *Psal. 103. 3. & 142. 2.*

2. That God would bestow upon us Christ Iesus, and for his sake remove out of his sight all our sins, and the guilt and punishment due unto us for the same.

3. The power of saving faith, *Luke 17. 5.* to lay hold on the meritorious sufferings and obedience of our Lord Iesus Christ, unto our full Iustification, *Esa. 53. 5.*

4. The Spirit of prayer, that with griefe and sorrow for our sins wee may crave pardon for our finnes, and increase of faith, *Zach. 12. 10. Mark 9. 24.*

5. An assurance of the forgiveness of our sins by the testimony of the Spirit of Christ, *Rom. 8. 15, 16.* and exemplifying and applying the generall pardon of sins once for all granted unto us at our conversion, unto the severall sins and debts of every day and moment of our life.

6. We pray for remission of sin, not as intending our selves to undergoe the punishment, or any part thereof, *Jer. 14. 7.* But contrariwise, that the whole debt (which is properly the punishment, as hath been shewed) may be accepted at the hands of Christ our Surety, and we fully discharged and acquitted, so that nothing may remaine on our account, but the righteousness of Christ, *Psal. 3. 8, 9.* whereby the favour and kingdome of God is purchased for us.

So much of Petition: What is set downe in the reason?

The reason of
the petition.

A true note to certifie us whether our finnes are forgiven us or not, by that we forgive, or not forgive others, that have offended us.

Doth this reason binde God to forgive us?

No otherwise then by his gracious and true promises, this being a necessary consequent and fruit of the other, and not a cause. For when we say, *As we, or for we also forgive, &c.* we argue with the Lord, not for merit, but from the modell of Gods grace in us, *Matth. 6. 14, 15.* which being incomparably inferiour to the mercy and love of God; and yet disposing

sing

sing us to forgive and let fall (in regard of hatred or private revenge, (Rom. 12.19.) any wrongs and injuries of our brethren against us, may both stirre up the compassion of the Lord towards us his children, *Neb. 5. 19.* and assure us of the attaining of this our request, *James 2.13.* And therefore that we may not be destitute of so important an argument, *Marke 11. 25. 1 John 3. 14.* both to plead for mercy with God, and to assure our selves of successe, we desire of God a portion of that mercy which is so abundant in him, that we may be tenderly affected one towards another, forgiving one another, even as God for Christs sake forgiveth us, *Eph. 4.32. Col. 3.13.*

But seeing God alone forgiveth sinnes, Matth. 9.2. Mar. 2.7. Iob 14.

4. *Esa. 43.25. here understood by the word Debt: How is it said that we forgive sinnes?*

We forgive not the sinne so far as it is sinne against God: but so far as it bringeth griefe and hinderance unto us, we may forgive it.

Are we hereby bound to forgive all our Debts?

No verily; we may both crave our debts of our debtors; and if there be no other remedie, goe to Law in a simple desire of Iustice; (yea in lawfull warre we may kill our enemies, and yet forgive them) being free from anger and revenge; yet so, that if our Debtors be not able to pay, we are bound in a duty to forgive them, or at least to have a conscionable regard of their inability.

How is this reason drawne?

From the lesse to the greater, thus: if we wretched sinners upon earth can forgive others, how much more will the gracious God of heaven forgive us? *Matth. 5.7. & 6. 14,15.* if we having but a drop of mercy can forgive others, how much more will God, who is a sea full of grace? *1 John 2. 10. & 3. 14.* especially when we by forgiving sometimes suffer losse: whereas from God by forgiving us nothing falleth away.

Wherein appeareth the inequality between our debt unto God, and mans debts unto us?

First, in the number; our debts to God being compared to ten thousand; mens debts to us, to one hundred.

Secondly, in the weight; our debts to God being compared to ten thousand Talents, mens debts to us to an hundred pence.

How riseth this great inequality in the weight?

From the great inequality between God and man: for if to strike a King be much more hainous then to strike a poore boy, what is it then to strike God, who is infinitely greater then all the Kings of the earth?

What is to be gathered out of this reason?

That we should daily pray unto God, that he would mercifully worke in us a mercifull affection, and give us loving and charitable hearts towards all men, free from malice and revenge, and desirous of their salvation: And that as this is a testimony to our hearts, that God will forgive us, if we for his sake can heartily forgive such as have offended us: so on the other side, if we can shew no favour unto others, we can look for none at the hands of God: And therefore to pray, without forgiving such as have offended us, were not onely a meere babling, but also a procuring of Gods wrath more heavily against us: which condemneth the hypocrisie

of many, which assuring themselves in great confidence of the forgiveness of their finnes, yet cannot finde in their hearts to forgive others; and so by mocking the Lord, bring a curse upon themselves in stead of a blessing; seeing heart, and hand, and mouth should goe together.

What further learne we by this reason?

That as our forgiveness is nothing, unlesse the danger of imprisonment be taken away, which inability of paying the debt doth draw with it: so it availeth us nothing to have our finnes forgiven us of God, unlesse the punishment also bee forgiven. Contrary to the Papists, who teach that sinne and the guilt thereof is taken away by Christ, but that we must satisfie for the punishment of it: wherein they make God like unto those hypocrites, (here also condemned) who will seem to forgive, and yet keepe a prick and quarrell in their hands, watching all occasions of advantage, which say, they will forgive, but not forget.

So much of the former Petition belonging to the life to come: What are the words of the latter, which is the sixth and last Petition of the Lords Prayer?

The sixth Petition.

And lead us not into temptation, but deliver us from evill, Matth. 6. 13. Luke 11. 4.

What is the summe of it?

The summe of the sixth Petition.

In it we pray for sanctification and strength against our finnes; that sinne may not onely be pardoned unto us, but daily mortified in us, *Rom. 6. 1, 2.* and we either kept by the providence of God from temptations, *Prov. 30. 8. 2 Cor. 12. 8.* are preserved by his grace from being hurt thereby, *1 Cor. 10. 13. 2 Cor. 12. 9.* and as we pray that by the power of God we may be strengthened against all tentations; so do we also pray, that by the same power we may be raised up to new obedience: For under one part of sanctification, that is the avoyding and mortifying of sinne, is implied the other part also, which is ability unto new obedience, *2 Cor. 7. 1. Rom. 6. 11.*

What is here to be observed in regard of the order, that this Petition consequently followeth upon the former?

That therefore to strengthen our faith for the obtaining of this Petition, we must be assured of the former; that seeing God hath forgiven us our finnes, he will be pleased also to mortifie our flesh, and quicken our spirit, which are the two parts of sanctification, and never severed from true justification.

What learne you of this?

That we cannot rightly desire God to forgive us our finnes, unlesse we crave also power to abstaine from the like in time to come, else our prayers is but babling: so that here we would be stirred to pray for strength to avoid those finnes whereof we craved pardon for before: So farre is it that men should thinke that they are justified, when they have not so much as a purpose to leave their sinne. For who being delivered from a great disease will returne to it again, and not rather desire a Diet whereby he

he may escape it. Swine indeed after they are washed, and dogs after their vomit returne, the one to their mire, the other to their vomit, *Prov.* 26.11. 2 *Pet.* 2.22. As doe also the Papists, who after auricular confession, being discharged in their opinion, will goe to their sins afresh; but those that are truly washed by the blood of Christ, will never give themselves over to their sins againe.

If they cannot returne to their vomit, what need have they to pray?

Yes, very great, because God hath ordained prayer one meanes of keeping them from revolt, and they ought to be so much the more earnest in prayer, as they are more subject to be beaten and buffeted with tentations then others, *Zach.* 1.11. *Luke* 11.21.

What learne you from hence?

Much comfort in temptations, in that it is a token of Gods favour, and of pardon of our sins, that we are subject to temptations.

What other cause is there to pray, that we be not lead into temptation?

For that the condition of them that are called to the hope of life, will be worse then the state of those that never tasted of the good word of God, if they give themselves to evill; As a relapse in diseases is more dangerous then the first sicknesse was, *John* 5.14. 2 *Pet.* 2.22. *Mat.* 12.43.

Of the temptations, and the causes why we must pray against them.

May we pray simply and absolutely against all temptations?

No verily:

For first, the best men that ever were (yea, the Son of God himselfe) were subject to temptations.

Secondly, all temptations are not evill, but some are trials of our faith and hope, and oftentimes make for our good: In which regard, they are pronounced blessed that fall into divers temptations, and therefore ought we not to pray simply and without exception to be delivered from them, *James* 1.2. *Deuter.* 8.2. & 13.3. but only from the evill of them.

What then doe we pray for concerning them?

That if the Lord will be pleased to take tryall of the grace he hath bestowed upon us, either by afflictions or by occasion of temptation to sin offered us, that we be not given over to them, or overcome by them; but that we may have a good issue, and escape from them, 1 *Cor.* 10.13. And that if either we must goe under trouble, or offend the Lord, we may rather chuse affliction then sin, *John* 36.21.

Why are they called Temptations?

Because by them God trieth our obedience, and to notifie our faith and patience, both to our selves and others, whether we will follow him or not; and therefore we may be assured, that so often as we beat backe, or overcome the temptations, we have as many undoubted testimonies of his love.

What is here meant then by the word Temptation?

Sin, and whatsoever things by the corruption of our nature are occasions to leade us into sin; as prosperity, adversity, &c. *Prov.* 30.9. which otherwise simply are not to be numbred among these temptations we desire here to be delivered from.

How many wayes may a man be tempted?

Three:

1. By God.

K k 2

2. By

2. By Satan and his wicked instruments.
3. By a mans owne corruption.

How may God be said to tempt?

How God
tempteth us.

Though God tempteth no man unto evill, as he is tempted of none, *James 1.13.* yet sometimes he leadeth men into temptations of probation, *Mat. 4.1. & 6.13.* and that first by unusuall probatory precepts, as when he commanded *Abraham* to kill his sonne, *Gen. 22.1, &c.* Secondly, by sending an extraordinary measure of prosperity or adversity, *Deut. 8.16.* Thirdly, by letting loose Satan (his band dog) to buffet and molest the godly, as *Saint Paul, 2 Cor. 12.7.* or to seduce the wicked, as *Ahabs* Prophets, *1 Kings 22.22.* Fourthly, by desertion, leaving men to themselves, whether for a time, *Hos. 5.15.* as *Ezechias* in the businesse of the King of *Babels* Embassage, *2 Chron. 32.31.* or utterly, as those whom he justly giveth up to their owne lusts, *Rom. 1.26, 28.* and the power of Satan, *Acts 5.3.*

How agreeth it with the goodnesse of the Lord, to leade thus into temptation?

When all things are of him, and by him, it must needs follow, that the things that are done are provided and governed of him; yet in such sort, as none of the evill which is in the transgressor cleaveth unto him.

But how can that be without staine of his righteousnesse?

It is a righteous thing with God to punish sin with sin, and to cast a sinner into further sins, by way of just punishment. Therefore we desire God not to give us over to our selves, by withdrawing his Spirit from us, as when men doe delight in lies, he giveth them over to beleieve lies, *2 Thes. 2.11.* and for Idolatry, he justly punisheth them with corporall filthinesse in the same degree, *Hos. 4.14. Rom. 1.24.* Now being naturally prone to sin, when by the just judgement of God we are left to our selves, we rush into all evill, even as a horse into the battell, to whom we put the spurres, or as an Eagle flyeth to her prey.

May not earthly Magistrates thus punish sin?

No verily, it were a cursed thing in Magistrates so to doe: But God is above all Magistrates, who even for our naturall corruption may justly give us over to all naughty affections.

Why doe the Papists say, and suffer us not to be led into temptation?

In a vaine and foolish feare of making God to be guilty of sin, if he should be said to leade us into temptation; and therefore they lay the Lords words (as it were) in water, and change his tongue, and set him to the Grammar Schoole to teach him to speake, which teacheth all men to speake, whose folly is so much the greater, as it is the usuall phrase of Scripture, *Exod. 4.21. & 9.16. 1 Kings 22.20, 21, 22. Rom. 1.24. 2 Thes. 2.11.*

What inconvenience followeth upon this addition?

Very great: For by this bare permission of evill, they rob God of his glory (working in the most things that are done of men) yea even of the best things, the doing whereof is attributed to his permission, *Heb. 6.3.*

May we not offer our selves unto temptation as Christ did?

In no wise: for he was carried extraordinarily by the power of his Godhead into the desert, to be tempted for our sakes, that in his victory we might overcome.

What

What learne you of this?

1. That no godly man should chuse his dwelling among those of a sinfull profession : As a chaste man among stewes, or a temperate man among drunkards, belly-gods, &c.

2. If we fall into such companies or occasions at unawares, as did *Ioseph*, *Gen.* 39. 12. and *David*, *1 Sam.* 25. 13. 22. that we pray God for his assistance, to carry our selves godly, and in no wise to be infected by them.

What is meant by [deliver us from evil:]

This expoundeth the former, by a flat contrary ; as thus, [leade us not into temptation] but pull us out of it, even when we fall into it by our own infirmity) and that with force: For by delivering, here is meant, a forcible rescuing of our nature, *Rom.* 7. 24. neither able nor willing to help it selfe out of these dangers.

Deliver us
from evil :
What is meant
by it.

What doth this teach us?

That men are deeply plunged into sin, as a beast into the mire, which must be forcibly pulled out, although a beast will help it selfe more then we can doe our selves, of our selves ; not that there is not a freedome and willingnesse in that which is well done, but as that force commeth from that which is without, so the grace commeth not from us, but from God; therefore the Church saith, *Cant.* 1. 4. draw me, we will run; and Christ, *Iohn* 6. 44. No man can come to me, except the Father which hath sent me draw him : Whence we learne, that to have this desire of being drawne out, is a singular favour of God.

What is Gods hand to pull us out of this evil?

The Ministry of his Word, whereby he frameth our wils through the power of his Spirit to yeeld to his worke.

What gather you of this?

That we kicke not at the Ministers for reprovng our sins, seeing that they strive to plucke us out of the mire, but that we rejoyce and yeeld to their exhortation.

What is meant here by evil?

First, that evil one, *1 Iohn* 5. 18, 19. Satan, (who pretendeth to have power over us,) and in him, all his instruments and provocations to sin. Then secondly, the effect of temptation, which without the speciall grace of God is extreamely evill; to wit, sin and damnation, *1 Tim.* 6. 9.

What is meant
by evil.

Is not the Devill the author of all evill?

Yes: he is the first author, but properly those evils are called his, which in his owne person he suggesteth.

From how many kinds of evils then desire we deliverance?

From two:

1. The inward concupiscences of our hearts, which are our greatest enemies, *James* 1. 14, 15.

2. The outward, as the Devill and the world, which doe worke upon us by the former; and therefore if we can subdue the outward, these inward cannot annoy us.

From what evils should we desire principally to be delivered?

Those whereunto we are most bent, and naturally inclined, or wherein our Country especially, or our neighbours amongst whom we converse, doe most delight. That we make the hedge highest, where Satan striveth

most

most to leap over, *Matth. 8. 28.* who although he knoweth not our secrets, yet seeing by his subtilty and sharpnesse of discovering us, even by a beck or countenance is very great, we must desire wisdome of God, to discern his temptations, and power also to resist them.

Shew now briefly, as you have done in the rest, what things wee pray for in this last Petition :

What things
we pray for
in the sixt Pe-
tition.

1. That seeing we cannot be tempted without the will of God, *Iob 1. 10.* nor resist without his power, *2 Cor. 12. 9.* if it bee his blessed will hee would give us neither poverty nor riches, *Prov. 30. 8.* nor any such thing as may endanger our spirituall estate, but remove those causes away which lead us into temptation.

2. That hee would tie up Satan, and restraine his malice and power, *2 Cor. 12. 8.* or else make us wise to know and avoid his stratagemes, *2 Cor. 2. 11.* and preserve us from the evill that is in the world, *Iob. 17. 15.* and abate the power of the corruption that is within us, *Rom. 7. 24, 25.*

3. That in our trialls (if he see good to prove us) hee would keep us from charging him with any injustice, or hard measure, *Iob 1. 22.* and that he would give us grace to behold his holy hand therein; and to make that holy use of them for which he hath sent them, *Esa. 27. 9.*

4. That hee would not take his holy Spirit from us in our trialls: But alwayes give us sustentation in our temptations, and to keep us from falling, and not suffer us to be overcome by the temptations, *1 Cor. 10. 13.* *Iude verse 24.*

5. That leaving us at any time to our owne weaknesse for our humiliation, hee would graciously raise us up againe with encrease of spirituall strength and courage, *Psal. 51. 12.*

6. That he would keep us from all carnall security, from despaire and presumption of his mercies.

7. That he would put an end to all trialls, and to these dayes of conflict, in his owne good time, treading Satan with his forces for ever under feet, *Rom. 16. 20.*

8. That he would encrease and perfect the worke of his grace in us, enabling us to every good worke, *Heb. 13. 21.* and in stead of temptation to the contrary, affording us all helps unto well-doing, and all things that may further us in holinesse, as good company, godly example, holy counsells, and encouragements, &c.

Hitherto of the Petitions: There remaineth the conclusion, containing both a Thanksgiving, which is the second part of Prayer, and a confirmation of the former requests: what are the words of this close of the Lords Prayer :

Conclusion of
the Lords
Prayer.

For thine is the kingdome, and power, and the glory, for ever. Amen. *Matth. 6. 13.*

Which words, though they be not repeated by *St. Luke*, yet are expressly mentioned by *St. Matthew*, and therefore causelesly, and without warrant

warrant omitted by the Church of Rome.

What observe you therein?

Their Sacriledge, who steale away this Thank-giving from prayer, as if it were no part of it; so that it is no marvaile that in Popery all the whole body of their Doctrine is of the salvation of men, Gods glory being buried in a deep silence.

Whence is this forme of Thank-giving drawne?

Out of *Daniel*, 7. 14. and *1 Chron.* 29. 10, 11, 12, 13. where *David* useth the like phrase of praising of God; but that which *David* enlargeth there, our Saviour shortneth here; and yet comprehendeth the marrow of all.

What is the summe thereof?

That we ground our assurance of obtaining our Prayers in God from whom all things we aske doe come, and to whom therefore all glory must returne.

What observe you in this?

That Christ maketh this Thank-giving consisting in the praise of God to be a reason of all the Petitions going before: and therefore a further assurance of obtaining our suits: for so good men in praying for new blessings, doe alwayes joyne thank-giving for the former.

What doe you here understand by [kingdome.]

Gods absolute soveraignty and right over all things, *1 Chron.* 29. 11. which answereth to the second Petition: and therefore this reason of Gods right and authority over all, ought to move us to pray unto him, and to him alone, as to one that hath onely right to any thing wee have need of.

What is meant
by Kingdome.

What is meant by [power?]

The omnipotency of God, whereby he is able to doe all things, *Luke* 1. 37. That beside his right noted in the former word, he is also able to bring to passe whatsoever he will; both which concur in God, though not alwaies in earthly Princes: which seemeth to answer unto the third Petition, and ought to give us encouragement to pray unto him, who is able to effect any thing we pray for according to his will, and to strengthen us to any thing which in duty we ought to doe, although there be no strength in us.

What is meant
by Power.

What is meant by [glory?]

That due, which rising from the two former of kingdome and power, doth rightly belong unto God, as following upon the concurrence of the other two. For if whatsoever we desire be granted unto us in that he reigneth powerfully; it is reason, that from the establishing of his kingdome and power, all glory and praise should returne unto him againe. Therefore hereby we doe thankfully referre and returne all good things to the honour and service of God that giveth them, *Psalme* 65. 1, 2. otherwise we have no comfort of our prayers: And it answereth to the first Petition, and ought to move us to pray unto him, and to assure us that our prayers are granted; seeing by our prayers duely made and granted, he is glorified: And it is one of the most powerfull reasons, that the servants of God have grounded their confidence on, of being heard, that the name of God therein should be glorified.

What is meant
by Glory.

What

What meant
by *Thine*.

What meane you by the word [thine ?]

Hereby these Titles of Kingdome, Power, and Glory, are appropriated unto God, to whom they do belong, and all creatures excluded from fellowship with him in these Attributes. For howsoever, Kingdome, Power, and Glory, are communicated unto some creatures, (namely Kings, and Princes, *Dan. 2. 37.*) as Gods Instruments, and Vice-gerents, *Psalme 82. 6.* yet God alone claimeth them originally of himselfe, and absolutely without dependance or controll ; others have them not of themselves, but as borrowed, and hold them of him as Tenants at will, *Rom. 8. 15. Prov. 8. 25. Job 33. 13.*

What is meant by the words, [for ever, or for ages ?]

What meant
by *for ever*.

By ages he meaneth eternity, *Dan. 2. 4.* and thereby putteth another difference between the kingdome, power, and glory of God, which is eternall, without any beginning or end, *1 Tim. 1. 17.* and that in Princes, whose kingdomes, powers, and glory fade.

How is that a close of confirmation to our requests ?

Because we doe not onely in generall ascribe Kingdome, Power, and Glory unto God, as his due ; but also with respect to our prayers and suits, beleiving and professing, that he as King of heaven and earth hath authority to dispose of all his treasures, *Rev. 3. 7.* as omnipotent, is able to doe exceeding abundantly, above all that wee aske or thinke, *Eph. 3. 20.* Finally, as the God of glory, is interestted in the welfare of his servants, for the maintaining of the honour of his Name, *Psal. 35. 27.* and truth of his promise, *Psalme 119. 49.* Therefore there are here contained three reasons to move God to grant our Petitions. Because,

First, he is our King, and so tyed to help us who are his Subjects.

Secondly, he hath power, and therefore is able to helpe us.

Thirdly, the granting of our Petitions will be to his glory and praise, whereupon we firmly beleieve, that God the mighty and everlasting King, (*1 Tim. 1. 17.*) can, and for his owne glory will grant the things we have thus demanded, *Eph. 3. 20. Jer. 14. 7. Ezek. 36. 22.*

What is understood by this last word, [Amen.]

What is meant
by *Amen*.

Not onely, *So be it*, as commonly men say, but also, so it is, or shall be, as we have prayed, *Rev. 22. 20, 21.* For it is a note of confidence, and declaration of Faith, (without which our prayers are rejected) whereby we assure our selves, that God will grant those things which wee have prayed to him for.

Why are we taught to conclude with this word ?

There being two things required in prayer : a fervent desire, *James 5. 17.* and faith, *James 1. 6.* which is a perswasion that these things which we truly desire, God will grant them for Christs sake. This is a testimony both of our earnest affection of having all those things performed, which in this Prayer are comprehended ; and the assurance of our faith to receive our desires ; at least so farre forth as God seeth good for us : And so hereby we doe not onely testifie our earnest desire, that so it may bee, but also expresse our full assurance that so it shall be as we have prayed, according to the will of God : and being already let in, *Matth. 7. 8.* by the key of faithfull prayer, into the rich treasure of his mercies, wee also set our scale, *John 3. 11.* in the word of faith, *Amen.*

Is it lawfull to use no other forme of words, then that which is set downe in the Lords Prayer ?

We may use another forme of words, but we must pray for the same things, and with like affection as is prescribed in that Prayer.

Whether lawfull to use any other forme of Prayer.

This forme being so absolute, what need we use any other words in praying ?

Because as to refuse this forme, savoureth of a proud contempt of Christs ordinance : so to confine our selves to these words alone, argueth extreame idlenesse in this duty, wherein variety of words is required for the powring out of our soules before the Lord, *Hof. 14. 3.* and oftentimes according to the occasions, some one petition is more then the rest to be insisted on, and importuned, *Mat. 26. 44.* Wherefore our blessed Saviour hath commended this forme unto us, as an excellent copy or lesson to be both repeated and imitated, or at least aymed at by us his Schollers, for which cause, both he himselfe, *Iohn 17. 10.* and his Apostles, *Acts 4. 24.* are recorded to have prayed in other words, which yet may be referred to this. Finally, the liberty which the Lord affourdeth us is not to be abridged or despised, who admitteth all languages, words and formes agreeable to this patterne, whether read, rehearsed by heart, or presently conceived, *2 Chron. 29. 30. Psalme 90 & 92.* in the titles, *Numb. 10. 35, 36.* so be it we pray both with spirit, and affection, and understanding also, *1 Cor.*

14. 15.

May there not then besides this Prayer of the Lord, be now under the Gospel a set forme of Prayer in the Church ?

Yes verily, so that it be left at the liberty of the Church (not of private men without consent of the Church) to alter it.

Wherefore is it necessary that there be a set forme of Prayer ?

To help the weaker and ruder sort of people especially, and yet so as the set forme make not men sluggish in stirring up the gift of prayer in themselves, according to divers occurrents, it being incident to the children of God, to have some gift of prayer in some measure, *Zach. 12. 10.*

Remaineth there yet any thing necessary to be considered of Prayer ?

Something would be spoken of the kinds and circumstances thereof.

What kinds are there of Prayer ?

Prayer is either publicke or private, and both of them either ordinary or extraordinary, *Acts 6. 4, &c. 1 Tim. 2. 12. Mat. 6. 6. Acts 10. 4. Joel 2. 15. Ionah 3. 6.*

What is publick Prayer ?

It is prayer made of and in the Congregation assembled for the service of God, *Psal. 84. 1, &c.*

What publick Prayer is.

What is private Prayer ?

It is that Prayer which is made out of the Congregation, and it is either lesse private, as when the whole Family, or private friends meet in that exercise, *2 Sam. 6. 20. Esther 4. 16.* or more private, when either one of the members of the Family, *Nehem. 1. 4, 5, 6. Gen. 25. 21.* or some by reason of speciall duty they have joyntly together made their prayers, *1 Pet.*

What private Prayer is.

3. 7.

Is it not enough for every one in a Family to make prayers with the rest of the body of that Household ?

No,

No, it is required also that we pray solitarily by our selves, *Matth. 6.6.* For as every man hath committed speciall sins, which others in the Family have not, and hath speciall defects, and hath received speciall favours, that others have not : so in these regards it is meet that he should have a speciall resort unto God in Confession, Petition, and Thanksgiving.

What is ordinary Prayer ?

What ordinary prayer is.

It is that prayer which is made daily upon ordinary occasions, *Psal. 55. 17. Dan. 6. 11.*

What is the extraordinary ?

What extraordinary prayer is.

That which is made upon speciall occasion, or extraordinary accident falling out, by reason whereof it is both longer and ferventer, *Psal. 119. 62. Acts 12. 5. Joel 2. 15. Jonah 3. 6.*

Are the same persons alwayes to keep the private extraordinary Prayers, that keep the publick ?

No : not such persons as are under the commandement of others, unlesse it be publick, or with consent of their commanders, *Numb. 30. 13, 14, &c.*

What are the ordinary circumstances of Prayer ?

Circumstances of prayer.

Gestures, Place, Time.

What behaviour and gesture must we use in Prayer ?

1. Gesture.

We must use such holy behaviour, and comely gestures of body, as are becoming the Majesty of God, with whom we have to deale, and so holy an exercise which we have in hand, namely, such as may best expresse and encrease the reverence, humility, fervency and affiance, that ought to be in our hearts ; as the bowing of our knees, *Eph. 3. 14.* lifting up of our hands and eyes to heaven, *Lam. 3. 41. Iohn 17. 1, &c.* which yet are not alwayes, or absolutely necessary, *Luke 18. 13.* so our hearts be lifted up, *Psal. 25. 1. and 143. 8.* and the knees of our conscience bowed before the Lord, *Phil. 2. 10.* and nothing done unbecoming the company with whom we pray, and the kind of prayer.

Is not the behaviour all one in every kind of prayer ?

No : In private prayer it sufficeth that we use such words, gestures, &c. as may expresse our reverence and faith towards God, *1 Cor. 14. 2.* In publique prayer our behaviour must be such as may also witnesse our communion one with another, and desire of mutuall edification, *1 Cor. 14. 4.* and verse 17. 40. When we pray by our selves we have more liberty of words and gestures then in company, *1 Kings 18. 42.* In extraordinary prayers the publick must be done with open shew of the affection, either sorrow or joy, *Esa. 1. and 58. Joel 2. 13.* which in the private must be covert and secret, *Matth. 6. 17.*

Where must we pray ?

Of the place of prayer.

Generally all places are allowed, *1 Tim. 2. 8.* the ceremoniall difference of places being removed, *Iohn 4. 21, &c.* and Christ our propitiatory every where present before us, *Matth. 18. 20.* Notwithstanding, according to the kinds before mentioned, the publick place of resort for the worship of God best fitteth common prayers, *Esa. 56. 7. Joel 2. 17.* and the private house or Closet is most convenient for private supplication, *Matth. 6. 6.* howsoever the sudden lifting up of the heart in secret unto God, may be as occasion is, without gesture, in any place or company, *Neh. 2. 4.*

When

When must we pray?

Continually, as the Apostle enjoyneth, *1 Thess. 5. 17.* For the whole course of a Christian is a perpetuall intercourse with the Lord, either suing for mercy, or waiting for the answer of his suits, or rendering thanks for graces received, *Psal. 5. 3. Luke 2. 37.* Nevertheless ordinarily the Sabbath among the dayes of the week, *Psal. 92. Title*, and morning and evening among the houres of the day, *ibid. vers. 2.* are to be preferred. whereto such time must be added wherein we enter into any businesse, *Col. 3. 17. Pro. 3. 6.* or receive any of the creatures or blessings of God, *1 Cor. 10. 31. 1 Tim. 4. 4, 5.* Extraordinarily other dayes or houres must also be set apart for prayer, especially in cases requiring longer continuance therein, *Psal. 55. 17. & 119. 62, 164.*

Of the time of prayer.

What circumstances are annexed unto such extraordinary prayer?

An holy fasting or feasting, *1 Cor. 7. 5. Zach. 8. 19. Neh. 8. 10.* the one, to further our zeale in petition; the other, in thanksgiving.

Of Fasting.

What meane you by Fasting?

Not any naturall abstinence, arising from sicknesse; nor medicinall, used to prevent or remove the same; nor civill, enjoined sometimes by authority, as in case of dearth; sometimes enforced by necessity, as in siege, *2 Kings 6. 25.* seafaring, &c. nor yet morall, for subduing of carnall concupiscence, *2 Kings 25. 26, 27. 1 Cor. 9. 27.* and preservation of chastity, required (especially in some constitutions, *1 Cor. 9. 27.*) by vertue of the seventh Commandement: But religious, *Joel 1. 14* that is referred to religious ends, for the furtherance of the speciall practice of repentance; and the enforcing of our prayers.

Is fasting a good work?

Fasting is not properly a good work, but an help, an assistance thereto, namely, to prayer.

Whether is the outward exercise thereof a certaine marke of a godly man?

The Pharisees which fasted *Luke 5. 33.* came not to our Saviour Christ to learne of him, (*48.*) as the Disciples of *John* did, *Matth. 9. 14.* although it were in weaknesse) but to discredit him, namely, to make the world beleeve that he was a belly-god, as the Church of *Rome* doth charge the children of God now, to open a schoole to all liberty of the flesh, following the steps of their old fathers the Pharisees.

What is an holy Fast?

The chastising of our nature, and laying aside the delights of the senses for a time, *Joel 2. 16. 1 Cor. 7. 5.* to the end thereby to humble our selves, and to make us more apt to prayer. Or more fully: Fasting is a religious abstinence commanded of God, whereby we forbear not only the use of meat and drinke, but also of all other earthly comforts and commodities of this life, so far as necessity and comelinesse will require, to the end that we being humbled and afflicted in our soules by the due consideration of our sins and punishment, may (grounded upon the promise of God) more earnestly and fervently call upon God, either for the obtaining of some singular benefit, or speciall favour we have need of, or for the avoiding of some speciall punishment, or notable judgement hanging over our heads; or already pressed upon us, *Acts 16. 30, 31, 32. & 14.*

What an holy Fast is.

& 14. 23. 2 Chron. 20. Joel 1. & 2. 12. 16.

Is there any necessity of this exercise of Fasting?

Yes verily; in that it is necessary to humble our selves under the mighty and fearefull hand of God; and to afflict our soules with the consideration and conscience of our sins, and the punishment due unto them; unto which this outward exercise of Fasting is a good aid: for howsoever the kingdome of God consisteth not properly in the matter of meat and drink, whether used or forborne, *Rom. 14. 17.* yet fasting, as an extraordinary helpe unto the chiefe exercises of Piety, hath the warrant and weight of a duty as well from precepts, as examples, both out of the old Testament, (*Lev. 23. 27. &c. Joel 2. 22. Esa. 22. 12.*) and the new, (*Mat. 9. 14, 15. Acts 13. 3.*) And our Saviour Christ, *Luke 5. 35.* doth expressely say, that the time shall come when his Disciples shall fast: where both by the circumstances of the persons and of the time, the necessity of fasting is enforced.

How so?

By the persons, for that the Apostles themselves had need of this helpe of Fasting for their further humiliation; and by the time, for that even after the Ascension of our Saviour Christ, when the graces of God were most abundant on them, they should have neede of this exercise.

What is gathered hereof?

That it is a shamefull thing for men to say that Fasting is Iewish, or Ceremoniall.

What do you gather, in that our Saviour would not have his Disciples to fast till after his Ascension?

His singular kindnesse, in that hee would not suffer any great trouble, or cause of Fast to come unto them, before they had strength to beare them, or were prepared for them.

When is the time of Fasting?

Of the time
of Fasting.

As oft as there are urgent and extraordinary causes of Prayer, either for the avoiding of some great evill, or notable calamity, *1 Sam. 7. 6. Est. 4. 16.* or for the obtaining of some great mercy, or speciall benefit at the hand of God, *Neh. 1. 4. Acts 10. 30.* For in that our Saviour Christ teacheth, *Luke 5. 34.* that it must not be when he who is as it were the Bridegroom is with his Disciples, to furnish them with all manner of benefits they had need of: we are taught, that the time is, when any great calamity is hanging over us, or fales upon us, whereby the gracious presence of Christ is taken from us; or when there is any weighty matter to be taken in hand.

What gather you hereof?

That the fast of Popery is foolish, which is holden at set times, whether the time be prosperous, or not prosperous; whether the affaires be common or ordinary, or whether they be speciall or extraordinary.

When then is this religious exercise of Fasting to be performed of Christians?

When God calleth upon us for this duty by the occasions arising from his providence, and our owne necessities, *Matth. 9. 15.*

What are those occasions, whereby the Lord calleth us to fasting?

They

They are generally two, as hath been noted, *viz.*

1. Evills, which being felt or feared, we desire to remove, or prevent as sins, *1 Sam. 7. 6. 1 Cor. 5. 2.* and the judgement of God for sin, *Eft. 4. 16. Jonah 3. 7. Mat. 17. 21.*

2. Good things, spirituall, *Acts 10. 30.* or outward, *Neh. 1. 4.* which we desire to enjoy, and therefore doe thus seek them, and prepare ourselves for the receiving of them.

When is this Fast to begin and end?

As in all holy rests, after preparation, *Luke 23. 54.* it is to begin in the morning of the day of the Fast, and to continue to the morning of the day following, *Marke 16. 2. Luke 24. 1.*

It seemeth by this, that the Law of Fasting, will not suffer a man to sup the night of that day when the Fast is holden?

The Fast is so long continued as hath been said; but so, as there bee that refreshing whereby health may be preserved: for such as bee sick or weake, are to take somewhat for their sustenance, thereby to bee better able to serve God in the Fast, provided that they doe not abuse this to licence of the flesh.

Is it of necessity that the Fast should alway begin in the morning, and continue untill morning?

No; It may be from morning to evening, *Judges 20. 26. 2 Sam. 3. 35.* or from evening till evening againe, *Lev. 23. 32.* and according to the greatnesse of the affliction, the Fast is to bee prolonged even to the space of three dayes, as appeareth by the examples of the Iewes, *Eft. 4. 16. & Paul, Acts 9. 9.*

What are the kinds of Fasting?

It is either publick, or private.

What is the publick Fast?

It is when for a generall cause the Churches doe fast, *viz.* when the Governours and Magistrates, *Joel 2. 15.* stirred up by consideration of common sinnes, *Neh. 9. 1, &c.* Calamity, *Jonah 3. 7, 8.* necessities, or businesse of great importance, doe in the name of God blow the trumpet and call a solemne assembly, or assemblies: in which case he that obeyeth not, is culpable before God and man, *Lev. 23. 29.* And it is either more publick, when all Churches fast generally; or else lesse publick, when some particular Churches are humbled in fasting.

What is the private Fast?

When upon the view either of publick causes, considered of by such as are in Authority, *Ezek. 9. 4. Ezek. 13. 17.* or of the like, but more private occasions, (as domestick or personall, &c.) a Christian is moved either with his family, or speciall friends, *Zach. 12. 12. 1 Cor. 5.* or by himselfe solatary, *Matth. 6. 17.* to humble himselfe before the Lord: for it is more or lesse private: lesse private, as when a particular house; more private, when a particular person is humbled in fasting.

Is there any difference in the manner of holding of a publick and private Fast?

Yes: in a publick Fast the sorrow and grieve ought to be declared openly to the view of all, which ought to be covered as much as may be in the private Fast, wherein the more secrecy is used, the greater prooffe is

Of the kindes
of Fasting.

Of publick
Fast.

Of private
Fast.

there of sincerity, and hope of blessing: wherefore our Saviour Christ reproveth the private Fast of Hypocrites, that would outwardly appeare to men to fast, and commandeth the contrary, *Matth. 6. 16, 17.*

Whom doth God call to this exercise of Fasting?

Who are to fast

All Christians enabled by understanding and grace to judg, and aright to performe this weighty duty, *Zach. 12. 12, &c.* unlesse any be exempted by present debility, *Matth. 12. 7. 1 Sam. 14. 29, 30.* but differently, according to the divers occasions of fasting, and the kindes thereon depending, (whereof before hath been spoken.)

May those that are under the government of their Parents, or Masters, fast without leave of them?

No, but in the publike all may fast.

Are all persons meet for this exercise of fasting?

By the unfitnessse of his owne Disciples for it our Saviour Christ teacheth, that they that are meet for this exercise must not be Novices in the profession of the truth; no more then hee that is accustomed with the drinking of old wine can suddenly fall in liking of new wine, *Luke 5. 33.*

Is it so hard a matter to abstaine from a Meales meat, and such bodily comforts for a small time, which the youag sucking babes, and the beasts of Nineveh did, and divers beasts are better able to performe then any man?

No verily, but hereby appeareth that there is an inward strength of the mind required, not onely in knowing of our behaviour in this service of God, but also of power and ability to goe under the weight of the things we humble our selves for, which strength if it be wanting, the fast will be to those that are exercised in it, as a peece of new cloath sewed into an old garment, which because it is not able to beare the streisse and strength of, hath a greater rent made into it then if there were no peece at all.

What gather you hereof?

That it is no marvell that where there is any abstinence and corporall exercise in Popery, yet that the same makes them nothing better, but rather worse, having not so much as the knowledge of this service of God, much lesse any spirituall strength and ability to performe it with.

What then are the parts of a true Christian Fast?

Of the parts of
a Christian
fast.

They are partly outward, partly inward. 1. Bodily exercises, serving to the inward substances, *1 Tim. 4. 8.*

2. An inward substance sanctifying the bodily exercise, and making it profitable to the users.

What is the bodily exercise in fasting?

It is the forbearing of things otherwise lawfull and convenient, in whole or in part, for the time of humiliation, so as nature be chastised, but not disabled for service; and the delights of the sense laid aside, but yet without annoyance and uncomeliness.

What are those outward things that are to be forborne during the time of fasting?

First, food, *Esther 4. 16. Jonah 3. 7.* from whence the whole action hath the name of *Fasting*; and the word doth signifie an utter abstinence from all

all meats and drinckes, and not a sober use of them, which ought to be all the time of our lives : Wherefore this outward exercise is thus described, *Luke 5. 33. The Disciples of John and the Pharisees fast, but thine eat and drinke.*

What is here to be considered ?

A charge upon Popery : For the greater sort of people amongst them, in the day of their Fast fill their bellies with bread and drinke; and the richer sort, with all kinde of delicates, (flesh, and that which commeth of flesh onely excepted :) So that the fasting of the one and the other is but a fulnesse, and the latter may be more truly said to feast then a fast.

It seemeth you make it unlawfull for those that fast to eat any thing during their fasting.

Not so : if for help of weaknesse the taking of meat be moderately and sparingly used, as before hath been observed.

What other things are outward ?

The ceasing from labour in our vocations on the day of the Fast, *Num. 29. 7.* to the end wee may the better attend to the holy exercises used in fasting; in which respect such times are called Sabbaths, *Levit. 23. 32.* The laying aside of costly apparell, or whatsoever ornaments of the body, and wearing of homely and courser garments, *Exodus 33. 4, 5. Jonah 3. 5, 6.* The forbearing of Sleep, Musicke, Mirth, Perfumes, &c. *Dan. 6. 18. & 10. 2, 3.* And this abstinence is required of all that celebrate the Fast : But of married persons there is further required a forbearance of the use of the marriage bed, and of the company each of other, *1 Cor. 7. 5. Joel 2. 16.*

What is the meaning of the abstinence from these outward things ?

By abstinence from meat and drinke, by wearing of courser apparell, by ceasing from labour in our Callings, and by separation in married persons for the time, wee thereby professe our selves unworthy of all the benefits of this present life, and that we are worthy to bee as farre underneath the earth as wee are above it : yea, that we are worthy to be cast into the bottome of hell, which the holy Fathers in times past did signifie by putting ashes upon their heads, the truth whereof remaineth still, although the ceremony be not used.

What is the spirituall substance of duty, whereto the bodily exercise serveth ?

It is an extraordinary endeavour of humbling our souls before the Lord, and of seeking his face and favour, *Ezra 8. 21.* wherein that inward power and strength whereof we speak is seen.

Wherein doth it consist ?

1. In the abasing of our selves, *Joel 2. 13.* by examination, confession, and hearty bewailing of our own and the common sins, *Ezra 9. 3, 4. Neh. 9. 1, 2, &c. Dan. 9. 3, 4, 5, &c.*

2. In drawing near unto the Lord by faith, *Luk. 15. 18, 21.* and earnest invocation of his name, *Iona. 3. 8. Esa. 58. 4.* The former is grounded upon the meditation of the Law, and threats of God; the later upon the Gospel and promises of God touching the removing of our sins, and Gods judgments upon us for them.

How agreeth this with the Popish Fast ?

It faileth in both parts : for in stead of humbling themselves, and afflicting their soules, they pride themselves, and lift up their mindes, in thinking they deserve something at Gods hands for their fasting ; which is great abomination. Neither have they upon the dayes of their Fast any extraordinary exercise of prayer, more then upon other dayes ; of all which it may appeare how small cause they have to boast of their fasting, which in all the warp thereof hath not a thread which is not full of leprosie.

What is required in our humiliation ?

Anguish and grief of our hearts, conceived for our sins, and the punishment of God upon us, for which we ought to be humbled in fasting : For the effecting whereof we are to set before our eyes,

1. The glasse of Gods holy Law, with the bitter curses threatned to the breakers thereof.
2. The examples of vengeance on the wicked.
3. The judgments now felt or feared of us.
4. The spirituall contemplation of our blessed Saviour, bleeding on the Crosse with the wounds which our sinnes have forced upon him, *Zach. 12. 10, &c.*

What is required in our drawing neare unto the Lord by Faith ?

Not onely fervently and importunately to knock at the gate of his mercy for the pardon of our sins, removall of judgements, and grant of the graces and blessings we need, *Psal. 51. 1, 2, &c. vers. 14. & 112. 4.* but also to make a sure Covenant with his Majesty, *Nehem. 9. 38.* of renewing and bettering our repentance thence forward in a more earnest and effectuall hatred of sinne, and love of righteousnesse, *Esa. 55. 7. Jonah 3. 8.*

What fruit or successe may we look for, having thus sought the Lord ?

Who knoweth whether by this meanes we may stand in the gap, and cause the Lord to repent of the evill intended, and to spare his people ? *Joel 2. 14, 18, &c. Jonah 3. 9, 10.* At the least for our particular we shall receive the mark and mercy promised to such as mourne for the abominations generally committed, *Ezek. 9. 4, 6.* together with plentifull evidence of our salvation, and assurance of the love of God towards us, *Matth. 6. 18. Pro. 28. 13. 1 John 1. 9.* strength against temptations, patience and comfort in afflictions, with all other graces plentifully vouchsafed (especially upon such renewing of acquaintance) by him who is the rewarder of all that come unto him, *Heb. 11. 6.* so that we need not doubt, but that as we have sowne in teares so we shall reap in joy, *Psal. 126. 5.* and as we have sought the Lord with fasting and mourning, so he yet againe will be sought (*Ezek. 36. 37.*) and found of us with holy feasting and spirituall rejoicing.

What is an holy feasting ?

Of a holy feast.

A comfortable enjoying of Gods blessings, to stirre us up to thankfulness and spirituall rejoicing : Or, (to describe it more largely) It is a solemne Thankes-giving unto God for some singular benefit (or deliverance from some notable evill, either upon us, or hanging over us) which hee hath bestowed upon us, especially after

after that in fasting we have begged the same at his hand, *Zach. 8. 19. Ezek. 9. ad 32.* for this is a duty especially required for the acknowledgment of such mercies as we have by the former course obtained, *Psal 30. 11, 12. & 50. 15. Esther 9. 22.* and so answering thereto, that from the one the other with due reverence may be conceived.

What ought especially to be the time of this duty?

The time that is nearest unto the mercy and benefit which we have received, as we see in the story, *Esther 9.* where the Jewes that were in the countrey, and in the provinces, did celebrate their feast on the 14. day of the month *Adar*, because they had overthrowne their enemies the 13. day before: and the Jewes in *Sushan*, because they made not an end of the slaughter of their enemies before the 14. day was past, they celebrated it the 15. day. Look 2 *Chro. 20. 26.* and that example of *Jacob*, checked for deferring the payment of his vow at *Bethel*.

Of the time of feasting.

Wherefore ought we to take the time that is next the deliverance?

Because we being most strongly and thoroughly affected with the benefit we receive the first time it is bestowed upon us, especially where there is not onely a notable benefit befallen unto us, but thereby also we are freed from some notable evill that was upon us, or near unto us, we are then most fit to hold a feast unto the Lord.

Why is the ordinance of a yearely Feast by Mordochheus rather commanded upon the day after the slaughter of their enemies; then the day of the slaughter?

To set forth that rejoicing ought not to be so much for the destruction of our enemies, as that thereby we obtaine peace to serve God in.

Wherein doth this feast consist?

The scope and drift of it is, to rejoyce before the Lord, and to shew our selves thankfull for the benefit received, not onely in that we are delivered, but that we are delivered by prayer that we have made unto God, whereby our joy encreaseth, and whereby it differeth from the joy of the wicked, which rejoyce that they are delivered as well as we.

In what an holy feast consisteth.

How may that be best performed?

Partly by outward and bodily exercises, and partly by spirituall exercises of godlinesse.

What are the outward exercises?

A more liberrall use of the creatures, both in meate and apparell, then is ordinary.

May we eat and drink on that day more then on others?

No: the exceeding is not in the quantity of meate and drink, but in a more dainty and bountifull diet then ordinary, *Neh. 8. 10.* which yet is to be referred to the exercise of godlinesse, and therefore ought to be used in that moderation and sobriety, as men may be made more able thereunto; even as the abstinence in fasting is used to further humiliation of the mind, and affecting of the soule.

What is the exercise of godlinesse?

It is either in piety and duty unto God, or in kindnesse unto men.

What is the duty unto God?

To lift up our voice in thanksgiving unto him, as for all other his mercies, (whereof this benefit should cause the remembrance, as one sinne

causeth

causeth the remembrance of others, *Psalm* 51.) so for that present benefit; and for that purpose to call to remembrance, and to compare the former evils, which either we were in, or were neere unto, with the present mercy, and every part of the one with the members of the other.

What other duty of Piety is to be performed unto God?

By a diligent meditation of the present benefit to confirme our faith and confidence in God, that he that hath so mightily and graciously delivered us at this time, will also in the same, or the like dangers, deliver us hereafter, so farre as the same shall be good for us.

What is the kindnesse we should shew towards men?

An exercise of liberality, according to our power, out of the feeling of the bountifull hand of God towards us.

To whom must that be shewed?

To our friends in presents; and, as it were, in New-years gifts, *Rev.* 11. 10. and portions to be sent to the poore and needy, *Neh.* 8. 10.

What remaineth further of these holy Feasts?

The sorts and kindes of them which are as before we have heard of Fasts; to which I refer the Reader.

Hitherto of Prayer, and the extraordinarie circumstances thereof, Fasting, and Feasting: what is a Vow?

Of Vowes.

A solemne promise made unto God by fit persons of some lawfull thing, that is in their choise and power to performe it.

It is thought that Vowes are Ceremoniall, and not to pertaine to the times the Gospell?

There are indeed good, yea, excellent persons that think so, which carry so much the more a dislike of Vowes, because they have beene abused in Popery. Howbeit, it appeareth by the fifty *Psalm*, verse 14, 15. that it is a constant and perpetuall service of God; as shall appeare.

What is the proper end and use of a Vow?

It is twofold:

First, to strengthen and confirme our faith.

Secondly, to testifie our thankfulness unto God; but no way to merit any thing at Gods hand: So that whereas the exercise of a Fast is in aduersity; and of a Feast in prosperity; the Vow may be in both.

Who are the fit persons that may vow.

Such as have knowledge, judgement, and ability to discern of a Vow, and of the duties belonging to the performance of the same, *Numb.* 30. 6.

Are all such bound to vow?

Not simply all; for it is no sinne not to vow, *Deut.* 23. 22. but those onely, which either being in distresse feele a want of feeling of Gods assistance, thereby to strengthen their faith for necessary ayde: or they who being delivered from some necessary evill, or have received some singular good, where no vow hath gone before, should witness their thankfulness, *Deut.* 13. 21, 22. *Numb.* 30. 2. & 6. 2. &c.

What have we herein further to consider?

That the Vow must be of lawfull things, else it is better not to pay the Vow, then to pay; as *Herod* and the forty mentioned in the *Acts*,

Acts

Gen. 28. 20.
Judg. 11. 30. 31.
1 Sam. 1. 11.

Who are to
vow.

23. 14. And as the Munks, Fryers and Nunnes vow wilfull poverty, perpetual abstinence from Marriage, and Canonically obedience, and the people pilgrimage.

May we vow any thing which is lawfull to be done?

We may not vow any vile or base thing: As if a wealthy man should vow to give to the poore some small value far under his ability; for what either token of thankfulnesse can that be, or what comfort in his troubles can he take of the performance thereof?

What have we secondly to consider?

That the vow must be of such things as are in our choice to performe,

How many wayes faile men against this?

Two wayes:

1. In vowing that which we are not able to performe.
2. In vowing that which otherwise by the Law of God we are bound to performe.

Who be they that vow that which they cannot performe?

They are either they whose strength doth faile through the common frailty of all men (as those that vow perpetual continency) whose lets come from themselves; or they which cannot performe it, by reason of subjection unto others; as wives unto their husbands, children to their parents, servants to their Masters, &c. in whose power they are to performe their vowes, or not to performe them, *Numb. 30. 3, 4.*

Why may not a man vow such things as he is otherwise bound to doe?

For that they are due unto God without the service of a vow; and therefore it were a dalliance with God, to make shew of some speciall and extraordinary service, where the common and ordinary is only performed, as if a man would present as a gift unto his Lord the rent of his owne house due for the occupation thereof.

What may we then lawfully vow?

An increase of Gods service; as to pray more often every day then ordinary is used, or to be more liberall to the poore, with some straine of our ability, building of Colledges, Almshouses, &c.

What is the duty of those that have vowed?

1. To have a diligent care to performe their vowes, *Eccles. 5. 3, 4. Dent. 23. 21, 22, 23.* For if it be a reproachfull thing to deale with God as with a man, it is more reproachfull to deale worse with God, then we dare deale with any man.
2. Not to delay the performance of it, *Eccles. 5. 3.* For God corrected sharply in *Jacob* the deferring of the payment of his vowes, *Gen. 35. 1.* 1. By his daughters deflowring. 2. By the rage and murder committed by his sonnes.

Is the necessity of performing vowes so great, that they may no wayes be omitted?

Not so: for to the performance of a greater duty, a man may omit his vow for a time, and after a time returne, and be not a Vow-breaker: As the Rechabites for safety of their lives came and dwelt at Jerusalem, notwithstanding a former vow, that they would not dwell in an house, *Jer. 35. 9, 10, 11.* and yet God witnesseth, that the vow was not broken thereby: so to help our neighbours in some present necessity, we may cease from any

What is to be vowed.

The duty of those that have vowed.

any vowed duty at that time, and not sin; wherein the Papists greatly faile, who having vowed unlawfully, yet thinke they may not intermit their vowes.

If a man in vowing doth not consider sufficiently the greatnesse of the matter, may he not break that vow that he hath not so advisedly made?

No, the vowing being otherwise lawfull, that rashnesse is to be repented, but the vow must be kept.

What have we to learne of all this?

That we be advised in that we doe, and not to enquire after we have vowed, to find some starting hole where to goe out; but either not to vow at all, or if we vow, to have a good remembrance of it, and a diligent care in the due time to performe it, *Prov. 20. 25.*

Having spoken of those good things which we doe give unto God: Let us proceed to that which we doe give unto our needy Neighbour:

What is Almes?

Of Almes.

It is a duty of Christian love, whereby such as have this worlds good, doe freely impart to such as are in want, *1 Iohn 3. 17. 1 Tim. 6. 17, 18. Mat. 5. 42.*

How can it be both a duty, and wishall free?

1. That it is a duty, appeareth by many formall precepts touching this matter, *Dent. 15. 7, &c. Heb. 13. 16.* in that it is called our iustice or righteousness, *Psal. 112. 9. Matth. 6. 1.* in that every man is a Steward of Gods blessings for the benefit of others, *1 Pet. 4. 10.* Finally, in that according to the performance or neglect even of this duty men shall be judged at the last day, *Mat. 25. 35-42.*

2 Cor. 9. 7.

2. It is free, not as being left by God unto our choice, whether we will doe it or no, but as proceeding from an heart as (a) freely, and as cheerfully performing this obedience to God, and reliefe of our brother, without compulsion of humane Law.

Who are to give Almes?

Who are to give Almes.

a 1 Iohn 3. 17.

b Luke 21. 2, 3.

c 1 Tim. 6. 17.

d Eph. 4. 28.

(a) Whosoever hath this worlds good; that is, such a portion out of which by frugality something may be spared, though it be but (b) two mites; and therefore, not only (c) rich men and houlholders are to give; but also such as labour with their hands, out of their earnings and wages, children out of their Parents allowance, wives out of any portion they have in severall without their husbands, or allowance from their husbands, or out of the common stocke they enjoy with their husbands; provided the husbands consent (in whom the possession fundamentally remaineth) be either expressed, or by silence, or not gainfaying implied. Finally, even they that live upon almes, must (e) spare something unto those that have little or no supply.

e 2 Cor. 8. 2. 14.

May there not be some cases, wherein such as are accomptable to others, may give without their knowledge, yea against their will?

a 1 Sam. 25. 3.

b Mat. 23. 7.

Yea, as appeareth in the wise and commendable (a) example of *Abigail*; to wit, when the life and whole estate of the giver or receiver, may be now, or not at all; thus, or not otherwise preserved; for (b) extreame necessity dispenseth with the ordinary course of duty, both to God and man.

Whereof must we give Almes?

Of

Of that (a) good thing (that is wholesome and profitable to the receiver) which is justly our owne, not another mans; unlesse in case of extremity before mentioned; for otherwise, of goods evill gotten, or wrongfully detained, not almes, but (b) restitution must be made.

How much must we give?

Wee must (c) sow liberally, that wee may reape also liberally, notwithstanding in the quantity and proportion of almes respect must be had;

1. To the (d) ability of the giver, who is not bound so to give, as utterly to (e) impoverish himselfe, and to make himself of a (f) giver, a receiver (saying that in a common and extream necessity of the Church, (g) every one must be content to abate out of his revenue, that the rest may not perish; and some whose hearts God shall move, may (h) voluntarily, and commendably, sell all, and put it into the common stocke:) yea, it is unlawfull so to give unto some one good use, as to (i) disable our selves for the service of the Common-wealth, Church, or Saints in generall, or for the reliefe of our family, or kindred in speciall.

Secondly, to the condition of the receiver, that his (k) necessity may be supplied, not as to make him of a receiver, a giver; for this is to give a patrimony, not an almes, and belongeth rather to Iustice, binding men to provide for those of their owne household, then to mercy.

To whom must we give?

To such (l) as are in want, with this difference,

First, in present extremity, we must preserve life in whomsoever, (m) without enquiring who and what a one the partie be.

Secondly, in (n) cases admitting deliberation, we must confine our almes to such as God hath made (o) poore, as Orphans, Aged, Blinde, Lame, the trembling hand, &c. wherein such gifts are most commendable as extend unto perpetuity, as (p) the erecting, or endowing of Churches, (q) Schooles of good learning, (r) Hospitalls, &c. But as for such as turne begging into an art, or occupation, they are by order to bee (s) compelled to worke for their maintenance, which is the (t) best and greatest almes.

What order must we observe in giving?

We must begin with such as are nearest to us in regard of domestically, civill, or Christian neighbour-hood (according as the lawes of Nature, Nations, and religion direct us) unlesse other circumstances, as the extremity of want, or (u) the indignity of the person to bee relieved doe dispence: and so proceed to such (x) as are further off, according as our ability can extend.

What are the times and places fittest for those duties?

For publick almes, the fittest (y) time is, when we meet together for the solemn worship of God; likewise the fittest (z) place, where provision is made for publick Collections: For private, when and wheresoever the necessity of our poore brother offereth it selfe.

With what affection must we doe Almes-deeds?

1. With pity and compassion on our needy brother, *Psal.* 112.4.
2. With humility and secrecy, not seeking praise from men, but approving our selves to God, *Math.* 6.1, &c.

a Neh 8. 10.

b Luke 19. 8.

How much must be given.

c 2 Cor. 9.6.

Gal. 6.7.

Prov. 11. 25.

d Luke 3. 11.

1 Cor. 16. 2.

e 2 Cor. 8. 13.

f Acts 20. 35.

g 2 Cor. 8. 1, 2, 9.

Luke 12. 35.

h Acts 4. 34, 35.

with Acts 5. 4.

i 1 Tim. 5. 8.

k 2 Cor. 9. 12.

Job 31. 17, 18,

&c.

1 Tim. 2. 15, 16.

To whom alms must be given.

1 Math. 5. 41.

Rom. 12. 20.

m Luke 10. 33.

with Ioh. 4. 9.

n Psal. 41. 1.

o Deut. 15. 7, 11.

Lev. 25. 35.

p Luke 7. 5.

q 2 King. 6. 1.

&c.

2 Chro 34. 22.

r Ioh. 5. 2, 3, 9.

s 2 Thes. 3. 10,

11, 12.

1 Tim. 5. 8.

Mat. 15. 5, 6.

t Deut. 15. 7.

What order

must be obser-

ved in giving.

u Gal 6. 10.

x 1 Kings 17.

13.

y 1 Cor. 16. 2.

z Luke 21. 1.

Iob 31. 16.

Prov. 3. 28.

With what affections almes must be given.

3. With cheerfulness, *Rom. 12.8.* because God loveth a cheerful giver.

4. With simplicity, not respecting our selves, but the glory of God, and the good of our fellow members, *Rom. 12.8. 2 Cor. 8.4,5.*

How many wayes may almes-deeds be performed?

Not only by giving; but also,

(a) First, by lending to such as are not able to (b) lend to us againe, (some being no lesse relieved by lending, then others by gift) provided we take (c) nothing for the loane, yea in some cases either (d) remit part of the loane, or commit it into the hands of our poore brother, (e) without assurance to receive from him the principall againe.

Secondly, by selling (f) when we doe not only bring forth the commodity, as of corne, &c. which others keep in; but also in a mercifull commiseration of our poore brother abate something of the extreame price.

Thirdly, by forbearing (g) whatsoever is our right in case of great necessity.

What fruit may we expect of this duty?

Not to merit thereby at the hands of God: But yet,

1. To make God our debtor, *Prov. 19.17.* according to his gracious promises; who also in Christ will acknowledge and requite it at the last day, *Mat. 10.41. & 25.35. 2 Tim. 1.18.*

2. To seale the truth of our Religion, *1 Sam. 1.27.*

3. To assure us of salvation, *Heb. 6.9,10. 1 John 3.14. 1 Tim. 6.19.*

4. To make amends to man for former covetousnesse and cruelty, *Dan. 4.24. Luke 19.8.*

5. To sanctifie our store, *Luke 11.41.* and bring a blessing on our labours, *Deut. 15.10.* yea and upon our posterity after us, *Psal. 112.2. & 37.16. 2 Tim. 1.16.*

We have spoken at large of the participation of the grace of Christ, and the benefits of the Gospell: Now we are come unto the meanes whereby God doth effect these things.

Shew therefore how and in what manner God doth offer and communicate the Covenant of Grace unto mankind?

Of Vocation.

By vocation or calling, *Rom. 8.30. Heb. 3.1.* when God, by the meanes of his Word and Spirit, acquainting men with his gracious purpose of salvation by Christ, inviteth them to come unto him, *Hos. 2.14.* and revealing unto them his Covenant of grace, *Mat. 11.27. & 16.17. John 14.21. Psalme 25.14.* bringeth them out of darknesse to light, *Acts 26.18.*

Is this Calling of one sort only?

Externall.

No: there is an externall gathering common to all, together with some light of the Spirit, and certaine fruits of the same, attained unto by some that are not heires of the promise: for many are called with this outward, and ineffectuall calling, who are not chosen, *Isa. 48.12. Mat. 22.14.*

Internall.

And there is an internall and effectuall calling, peculiar to those few that are elect; whereby unfained faith, and true repentance is wrought in the heart of Gods chosen; and God (become in Christ their Father) doth not only outwardly by his Word invite, but inwardly also, and powerfully by his Spirit allure and win their hearts to cleave to him inseparably unto salvation, *Gen. 9.27. Psal. 25.14. & 60.6.5.4. Ierl. 2.32. Acts 2.39.*

How

a Deut. 15.8.
Mat. 5.42.
b Luke 6.36.
Psal. 37.26.
c Exod. 22.25.
d Neh. 5.11.
e Luke 6.35.
f Prov. 1.26.

g Nehem. 5.18.

The fruits of
Almes-deeds.
2 Chro. 24.14.

How doe both these kinds of Callings differ ?

Howsoever we are to judge charitably of all outwardly called, 1 Cor. 1. 2. because who among them is also inwardly called, is only knowne to God, 2 Tim. 2. 19. yet doth this outward calling differ from the inward.

1. In that it is wrought only by outward meanes, and common illumination, Heb. 4. 2. without the spirit of regeneration, Jude vers. 19. or any portion of saving faith, Luke 8. 13.

2. In that they are admitted only to an outward and temporary league of formall profession, Acts 8. 13. Rom. 9. 4, 5. not to that intire fellowship with Christ required unto salvation, 1 John 2. 19. 1 Cor. 1. 8, 9.

What are the meanes which God hath appointed to call us by ?

They are partly inward, and partly outward, 1 Thes. 5. 19, 20. Acts, 10. 44.

What are the inward ?

The Spirit of God, which is given by the outward things, Gal. 3. 2, 3. 1 Tim. 1. 14.

What meane you by the Spirit of God in this place ?

That power of God which worketh in the hearts of men things which the naturall discourse of reason is not able to attaine unto.

Being incomprehensible, how may we come to some understanding and sense of it ?

By the things whereunto it is compared :

1. To winde, Acts 2. to shew the marvellous power of it in operation.
2. To oyle, Heb. 1. 9. that is of a hot nature, that pierceth and suppleth.
3. To water, John 4. that cooleth, scowreth, and cleanseth.
4. To fire, Mat. 3. Acts 2. that severeth dross and good metall.

How is the operation of it ?

Diverse, as softening and hardening, enlightening and darkening, which it worketh after a diverse manner, by the word in the hearts of the elect and reprobate, according to the good pleasure of Gods secret will only, and after that, according to the good pleasure of his revealed will ; so that the lawfull use thereof is rewarded with a gracious increase of blessing, and the abuse punished with further hardnesse to condemnation.

What then doth the Spirit worke in the wicked ?

Finding them hard, it hardeneth them more to their further condemnation.

What doth the same Spirit worke in the godly ?

Faith, whereby they take hold on Christ with all his benefits, Eph. 2. 8.

What are the outward things which God hath given to call us by ?

They are either common to the whole world, or proper to the Church.

What are the things common to the whole world ?

Gods works not unprofitably given, although not sufficient to salvation.

Is not the knowledge of the wisdom, power and goodnesse of God, in the Creation and government of the Heaven and Earth, with the things that are in them, sufficient to make us wise to salvation ?

No :

First, it serves rather for further condemnation without the Word, Rom. 1. 19, 20, 21.

Secondly, as by and with the Word, the due meditation and consideration of Gods works is a good help to further us in Religion, and in the graces

Meanes of Vo-
cation ;
Inward,
Outward.
Inward.

The Spirit of
God.

Of the Church
visible.

graces of Gods Spirit, 1 Cor. 1. 21, 22.

Sith then God doth not reveale the Covenant of grace, nor afford sufficient meanes to salvation to the whole world, but onely to the Church: explaine here what you meane by the Church.

Wee speake not here of that part of Gods Church which is triumphant in glory, who being in perfect fruition have no need of these outward meanes of communion with him, Rev. 21. 22, 23. But the Subject here is the Church militant: and that we consider also as visible in the parts of it, consisting of divers assemblies and companies of beleivers, making profession of the same common faith: Howbeit many times by persecution forced to hide themselves from the eye of the world, and happily by the rage of the enemy so scattered, that as in the dayes of *Elias*, 1 Kings 19. 10. they can hardly be knowne, or have intercourse between themselves, and so the exercise of the publick ordinances may for a time be suspended among them.

Rev. 12. 14.

But are none to be accounted members of this Church, but such as are true beleivers; and so inseparably united unto Christ their head?

Truely and properly none other, 1 John 2. 19. Howbeit, because God doth use outward meanes with the inward, for the gathering of his Saints; and calleth them as well to outward profession among themselves, Acts 2. 42. Cant. 1. 7. as to inward fellowship with his Son, whereby the Church becomes visible; hence it is that so many as partake of the outward meanes, and joyne with the Church in league of visible profession, are therefore in humane judgement accounted members of the true Church, and Saints by calling, 1 Cor. 1. 1. untill the Lord (who only knoweth who are his) doe make knowne the contrary, as we are taught in the Parables of the Tares, Matth. 13. 24. & Matth. 13. 47, &c. And of the draw-net, and the threshing floore, where lyeth both good corne and chaffe, Matth. 3.

Hash Christ then his Church visible upon earth?

Yea, throughout the world, (as we have shewne) in the particular congregations of Christians, Rom. 3. 3. called to the profession of the true faith and obedience of the Gospell: In which visible assemblies, and not else where, the true members of the true Church invisible on earth are to be sought, Romans 11. 5. and unto which therefore all that seek for salvation must gladly joyne themselves, Esa. 60. 4.

Doth the visible Church consist of good and bad, or of good onely?

It consisteth of good and bad, as at the beginning we may see it did in *Cain* and *Abel*, whereupon our Saviour compareth the Church to a net, in which are fishes good and bad; and to a field, which in it hath wheat and cockle, Matth. 13. 24. 47, &c.

What are the markes and infallible notes, whereby to discerne a true visible Church with which we may safely joyne?

The infallible
marks of a true
visible Church.

First, and principally, the truth of Doctrine which is professed, and the sincere preaching of the Word, together with the due administration of the Sacraments, according to the commandements of Christ our Saviour, Mat. 28. 19, 20.

Secondarily, the right order which is kept, with sincere and confectionable obedience yeilded to the Word of God.

Why

Why doe you make the first to be the principall marke of visible profession?

Because they are the onely outward meanes appointed of God for the calling and gathering of his Saints, and which prove the Church to bee a pillar of truth, *1 Tim. 3. 15.*

Can the Church want this, and yet be a Church?

Yea; it may want these in the time of warre or persecution; and in such a time we may safely joyn our selves to a company which allowes of the publick Ministry of the Word of God, and administration of the Sacraments; howsoever the exercise of the same by reason of these Garboiles are wanting for a time.

Are we to joyne with all Churches that have these markes?

Yea; neither must we separate from them any farther then they separate from Christ, *Phil. 1. 18. Cant. 1. 5.* as shall be shewed.

What say you to the other notes that are commonly given of the Church?

Either they are accidentall, and in great part separable, or utterly impertinent and forged, for the upholding of the Romish Synagogue.

But is not Antiquity a certaine note of the Church?

No; for errors are very ancient, and the Church when it began, was a Church; yet had no antiquity.

Is not multitude a note?

No; for Christs flock is a little flock, *Luk. 12. 32.* and Antichrist very great, *Apoc. 13. 3, 4. 8. & 18. 3.*

Are not miracles a marke of the Church?

No; for beside that wicked people may worke them, *Mat. 7. 22, 23.* the Church of Christ hath been without miracles, and the coming of Antichrist is foretold to be with all power, and signes, and lying wonders, *2 Thes. 2. 9. Apoc. 13. 13, 14.* Such as those are whereof the Papiests brag and boast of, which are indeed no true miracles.

May the Church erre and be corrupted, or fall, and become no Church?

First, we must distinguish of errors: some are fundamentall, such as raze the foundation of the Church, (as the denying that Christ came in the flesh, or the denying of the resurrection) and in these the Church cannot erre; others are of lesse moment, and in these it may erre.

Secondly, the Catholick Church, considered in her true members, can never utterly fall, *Matth. 16. 18. Psalme 1. 6. 1 Thes. 5. 24.* Howsoever no Congregation be so pure, that it may bee said at any time to bee free from all corruption, *Cant. 1. 4.* or so constant, but that at times it may be shaken in the very foundation of truth, as it may appeare by the Church of *Corinth, Galatia, &c. 1 Cor. 15. 12, 13. Gal. 3. 1.*

Thirdly, the Church being considered with respect of the place, God doth not alwayes continue a succession of true beleivers within the same limits and borders; and hence we say, that divers Churches are false, as those of *Asia, &c.* Neither is any place so privileged, but that for sinne the Candlestick may in time be thence removed, *Rev. 2. 5.*

How may we judge of a Church corrupt, or ceasing to be a Church?

Where God utterly taking away the meanes of his Word and Worship, *Acts 13. 46.* hath apparently given the bill of divorce, *Esa. 50. 1.*

M m

there

Whether the Church may erre.

there are we not to acknowledge any Church at all, as at this day in *Jerusalem*, once the holy City : But where these meanes are yet continued, we are to acknowledge a Church of Christ, *Rev.* 2. 12, 13. howsoever more or lesse corrupt, according to the greater or lesse abuse of Gods Word and Worship.

Since Churches may be so diversly corrupted, from which, and how farre are we to separate?

In what cases
we may sepa-
rate from a
corrupt Church

From Churches mortally sick of heresie, *Tii.* 3. 10, 11. or Idolatry, as it were a contagious plague or leprosie, wee are to separate, *Rev.* 18. 4. Howbeit whiles there is yet any life, rather from the scab or fore then from the body; that is, from the prevailing faction, maintaining fundamentall errorrs, and forcing to idolatrous worship: Such is our separation from the present Church of *Rome*, not from such therein, who either meaning well in generall, are ignorant of the depth of Satan, *Rev.* 2. 24. or secretly dissent from the damnable corruptions, *1 Kings* 19. 18. with whom, as a body yet retaining life, we desire to joine, *Phil.* 1. 18. so farre as we may with safety from the foresaid contagion.

Are we to continue fellowship with all other Churches, not so deadly and dangerously corrupt?

From Churches holding the foundation in substance of faith and worship, though otherwise not free from blemish, we are not to separate, *1 Kings* 15. 14. & 22. 43. farther then in dislike and refusall of that where-in they do apparently separate from Christ, in respect either of manners, doctrine, or forme of publike worship.

What are the Enemies of the Church?

Of the enemies
of the Church.

Besides these spirituall wickednesses which fight against our soules, there are outward enemies also that visibly oppose the Church of Christ.

How doth Christ defend his Church against those enemies?

This is partly to be done by the Civill Magistrate, to whom it belongeth by Civill meanes to maintaine the Church in that truth and liberty which Christ hath given unto it: and partly by the breath of Christs own mouth in the preaching of the Gospel, yet not perfectly but by the brightness of his comming in the latter day.

What is the estate of the Church when these enemies prevaile?

The Church is often oppressed and darkened so by them, that it doth partly degenerate, and is partly hid, but never wholly destroyed, nor altogether invisible.

Is not the Church alwayes visible in her parts?

The persons are alwayes visible, for Christ hath, and ever had from the beginning, his Church visible upon earth, *Rom.* 11. 1, 2, 3, 4. that is, some companies of Beleevers, making profession of the same common faith: yet the persecution may be such, that the visible Church may not appeare throughly for a time, the professors being forced thereby to hide themselves from the eye of the world, *Rev.* 12. 14. and happily by the rage of the enemy so scattered, that as in the dayes of *Elias*, *1 Kings* 10. 14, 18. they can hardly be knowne, or have entercourse between themselves, and hence it is that the Church is compared to the Moon, sometimes in the full, sometimes in the wane.

What distinction is there of the members of the visible Church?

Generally,

Generally, they are all of the family of Christ, *Ephes. 3. 15.* which as sheep of his flock are to heare his voice, and to follow him, *Joh. 10. 2, 3, 4.* But more especially, out of these Christ the chiefe Priest and Shepheard hath instituted some to be above, some to be under, ordaining some to have preheminence and government, others to be governed and guided by them, *Heb. 13. 17.*

Whom hath Christ appointed to be Governors and guiders over the rest?

1. Church-officers and Ministers, appointed to teach and governe the flock of Christ, and to feed it with the wholsome food of the Word and Sacrament, *1 Cor. 12. 28. 1 Tim. 5. 17. Luk. 12. 2. Joh. 21. 15. 1 Pet. 5. 2.*

2. Princes and Civill Magistrates, whom Christ hath charged to see to the wayes of his household, and so to rule and order it outwardly, that all, both Ministers and People, doe their office and duty, even in things concerning God, *Psal. 78. 71, 72. 2 Chro. 35. 3. & 34. 32.*

Having now spoken of the Church, and the members of it, what are those things which are proper to the visible Church?

The Word, *Rom. 10. 17. John 5. 25. & 6. 68.* and the dependents thereof, viz. Sacraments, *1 Cor. 10. 1, 2, 3, 4.* and Censures, *Matth. 18. 15. 1 Cor. 5.* of which in their proper places.

What is the Word?

That part of the outward Ministry which consisteth in the delivery of Doctrine, and this is the ordinary instrument which God useth in begetting of faith.

What order is there used in the delivery of the Word for the begetting of faith?

1. The Covenant of the Law is urged to make sin and the punishment thereof knowne, whereupon the sting of conscience pricketh the heart with a sense of Gods wrath, and maketh a man utterly to despaire of any ability in himselfe to obtaine everlasting life. After this preparation, the promises of the Gospel are propounded, whereupon the sinner conceiving hope of pardon, sueth to God for mercy, and particularly applieth to his own soul those comfortable promises which in the Word is propounded.

What is the inward meanes for the begetting of faith?

The holy Spirit of God.

Is it not Lawfull to separate the inward meanes from the outward?

In no case: for those things which God hath joyned together no man may separate, *Matth. 19.*

How doth it appeare that God hath joyned both these meanes together?

Because hee saith by the Prophet *Esay*, chap. 59. 21. that this is the Covenant that hee will make with his people, to put his Spirit and Word in them, and in all the posterity of the Church: The Apostle in like manner, *1 Thess. 5. 19, 20.* joyneth these two together, *Quench not the Spirit,* and *despise not prophesying.*

It would seem by these words of the Apostle, that the Spirit of Adoption and Sanctification, proper to the faithfull, may be lost, whilst he exhorteth that we should not quench the Spirit?

By no means, but as God doth assure the faithful of their continuance in him, so he doth declare by these exhortations, that the only means whereby we should nourish this holy fire in us, is to take heed to the preaching of the Word.

Of the Governours of the Church,

Things proper to the visible Church, The Word, Sacraments, Censures.

Of the Word.
1 Chro. 17. 7.
Acts 2. 40, 41.
& 11. 20.
1 Cor. 4. 13.
John 17. 10.
Ephes. 1. 23.
Rom 3. 19. &
& 7. 9, 10.
Gal. 3. 22, 23.
Acts 2. 37
Matth. 13. 28.
Gal. 2. 18, 19.
Heb. 4. 16.
Hosea 14. 2, 3.
Rom. 8. 13, 26.

Is by the word prophesying only meant the preaching of the Word?

No, but by a figurative speech, all those outward meanes whereby God useth to give his holy Spirit, as are the Sacraments, and the discipline of the Church, over and above the preaching of the Word; which being principall of all, is here set downe for the rest.

Why doth the Apostle set the Spirit before the preaching of the Word, meant by Prophecy, considering that by and after preaching of the Word, the Lord giveth his Spirit?

1. Because the Spirit is the chiefe of the two, the Word being but the instrument whereby the Spirit of God worketh.

2. For that the worke of the Spirit is more generall, and reacheth to some to whom the preaching of the Word cannot reach.

3. For that the Word is never profitable without the Spirit, but the Spirit may be profitable without the Word, as after will appeare.

What doe you learne of this, that the meanes of Gods Spirit and Word are usually conjoynd together?

That no man is to content himselfe with this phantasie, to thinke that he hath the Spirit, and so to neglect the Word, because they goe together.

Who are by this condemned?

The Anabaptists, Papists, & Libertines, which ascribe to the Spirit that which they like, although wickedly, seeing the Spirit doth not ordinarily suggest any thing to us, but that which it teacheth us out of the word, *Ioh. 14. 26.*

What other sort of men are here condemned?

The Stancharists, who esteeme the Word to be fit to chatechise, and to innitiate or enter us in the rudiments of Religion: But too base to exercise our selves continually in it, whereas the Prophets and Apostles, most excellent men, did notwithstanding exercise themselves in the Scriptures, *Mar. 4. 1, 2, &c.* compared with *Isa. 2. 1, 2, &c.* *2 Pet. 3. 15, 16.*

Are none saved without hearing of the Word?

Yes: For first children which are within the Covenant, have the Spirit of God, without the ordinary meanes of the Word and Sacraments, *Mat. 2. Rom. 8. 9, 14.* Secondly, some also of age in places where these meanes are not to be had. Thirdly, some also which living in places where such means are, yet have no capacity to understand them, as some naturall fooles, mad men, or deafe borne, to shew that God is not tied to meanes.

What must we here take heed of?

That we presume not upon this, sith that notwithstanding this secret working of God; yet it is as impossible to come to heaven, if having the means and capacity of receiving them we contemne the means, as it is impossible to have a harvest, where no seed time hath gone before, *Mat. 13. 08* to have children without the Parents seed, *1 Pet. 1. 23.* Seeing amongst such the Spirit of God works faith only by the preaching of the word: Indeed where the Lord placeth not the preaching of the Word, there he can and doth work faith without it, but where he hath placed it, he will not doe it without it. In times and places where Popery hath prevailed, many were, (and may be so at this day in Spaine and Rome) converted by the very bare reading of the Word, yea without the reading of the Word, but not so among them, who have or may have it, either by going from home to it, or fetching it home to them.

How is the diverse working of Gods Spirit by the Ministry of the Word set out unto us?

By the parable of the seed, three parts whereof fell into barren and unprofitable ground, one into good and fruitfull, *Mat. 13. 3. & 9. 18, 19, 24.*

Are not three parts of the sower in the Church likely to be condemned by this Parable?

No, in no case: For it is both curious and uncomfortable Doctrine, it being a far different thing to have three sorts of wicked men in foure sorts, and to have thrice as many of one sort.

What is the first thing you observe here common to the godly with the wicked?

What things are common between godly and wicked hearers.

To understand something of the word of grace, and to give consent unto the same.

If they understand it, how is it that the first sort of unfruitfull hearers are said not to understand, Mat. 13. 19.

They have some understanding, but it is said to be none, because it is no cleare knowledge, (whereof they can give a reason out of the Word) nor effectually, which ariseth from hence; for that they come without affection, and goe away without care.

What are we here to learne?

1. To take heed not to deceive our selves in a bare profession, or light knowledge of the Word; and that we come to heare it with zeale, and depart with care to profit.

2. To beware also of the great subtilty of Satan, who as a swift bird, snatcheth the Word out of the unprepared hearts, even as also doth a thiefe, which taketh away whatsoever he findeth loose.

What observe you in the second sort, common to the godly with the wicked?

To have some kind of delight in the Word, and a glimpse of the life to come, *Mat. 13. 20. Heb. 4. 5.*

What difference is there between a godly joy and this?

1. This is like the blaze of the fire, and is never full and sufficient; whereas the godly joy is above that of gold and silver.

2. The wicked's delight is for another purpose then is the godlies: For it is only to satisfie a humour, desiring to know something more then others; whereas the godlies joy is to know further, to the end they may practise.

Why is it said they have no root? Mat. 13. 21.

Because, though they understand the things, yet are they not grounded upon the reasons and testimonies of the Word; nor transformed into the obedience of the Gospell, and therefore when persecution commeth, they wither away.

Proceed to the third sort.

They are they which keep it (it may be with some suffering of persecution) yet the thornes of covetousnesse, or of worldly delights, overgrow the good seed, and make it unfruitfull.

So much of the three sorts of unfruitfull soyle, and therein, of the things common to the godly with the wicked: What are the things proper to

the godly, signified by the good and fruitfull ground? Mat. 13. 23.

1. The receiving of the seed in a good heart, *Luke 8. 15.*

2. The bringing forth of fruit with patience, *Luke 8. 15.*

Things proper to godly hearers.

What is there meant by receiving the seed into a good heart?

By the seed is meant the word of promise, whereby God hath said he will be mercifull to us in Christ: By the receiving it into a good heart, is meant the receiving it by faith in Christ.

Where it is said that the Word must be received into a good heart, it may seeme that a man hath a good heart before he receiveth that seed?

Doubtlesse, naturally they are all alike, and there is never a barrell better herring (as they say) but as the face answereth the face in the glasse: so one of the sons of Adam is like another (in their nativity they have by their parents) till they be regenerated: And therefore it is called a good heart, in respect of Gods changing of it by the ingrafted word, *James 1. 21.* and by these words he putterh difference between the fruits of the three former, and the fruits of this last: For that there is no difference in the outward shew of fruits; but only in regard that those fruits proceed from an uncleane heart; and these from a heart that is cleansed.

How may we know that we have true faith, and so approve our selves that we are good ground?

By good fruits, which are the effects of faith.

What are the effects of faith?

Reconciliation, and sanctification, *Rom. 8. 1, 2, 3. Eph. 2. 6. Col. 2. 1, 2, 3.* the fruits of the former are set downe, *Rom. 4. 1, 2, 3, 4.* The fruits of the latter are repentance and new obedience, which have been already declared.

What speciall tokens observe you out of the former, whereby we may discern a justifying faith from the faith of the worldlings?

How justifying
faith differeth
from the faith
of worldlings,

The end of our faith being the salvation of our soules, which shall be at the day of judgement, if we can willingly forsake father and mother, sister and brother, wife and children, and abandon the world, and say, *Come Lord Jesus, come quickly,* we may assure our selves we are in a happy case.

What speciall marks of justifying faith observe you out of the latter?

1. To be zealous of Gods glory.
2. To love Gods children; for these be the speciall effects of our holy faith.

What is the Word further compared with, and likened unto?

The Apostle Peter, *1 cap. 2. ver. 1, 2.* compares it unto milke: *As new borne babes desire the sincere milke of the Word, that ye may grow thereby;* teaching us, that the Word is not only of use for our begetting unto God; but for our daily nourishment, that we may grow in grace, and in the knowledge of our Lord Iesus Christ, *2 Peter 3. 18.* so it is called a light, a lanthorne, and is appointed to be our guide, our Counsellor, our Comforter, &c.

Is this meant only of the Word preached?

Doubtlesse, the blessing of God both in an especiall manner wait upon that ordinance, when it is said; That when Christ ascended up on high, he gave gifts to men, some Apostles, (*Ephes. 4. 12.*) and some Pastors and teachers, for the gathering of the Saints, for the edifying of the body of Christ; yet with all the reading of the Word with Prayer and diligence, is of singular use and benefit, and commended unto us by our Saviour. Search the Scriptures, *Iohn 5. 39.* and how readest thou? *Luke 20. 42.* and by the example of the Bereans, who searched the Scriptures daily, and examined the things they

they heard in the publick ministry of them, *Acts 16. 11.*
So much of the Word.

What are the dependances annexed to it?

Sacraments, *1 Cor. 10. 3, 4.* and Censures, *Matth. 18. 15. 1 Cor. 5.* the one, sealing the Promises; the other, the threatnings of the Gospell.

What are Sacraments?

The seales of the Promises of God in Christ, wherein by certaine outward signes, and sacramentall actions confirming the same; commanded by God, and delivered by his Ministers, Christ Iesus with all his saving graces is signified, conveyed and sealed unto the heart of a Christian. For Sacraments are seales annexed by God to the word of the Covenant of grace, *Rom. 4. 11, 1 Cor. 11. 23.* to instruct, assure, and possesse us of our part in Christ and his benefits, *Gal. 3. 27.* and to bind us to all thankfull obedience unto God in him, *Rom. 6. 4.*

Of the Sacraments.

Was not Gods Word sufficient? What need have we of Sacraments?

This argues our infirmity, and manifesteth Gods great love and mercy; who for the furthering of our understanding, hath added visible signes to his word, that our eares might not onely bee informed of the truth, but our eyes also might more plainly see it; and for the greater strengthening of our faith, vouchsafeth to confirme the covenant of grace unto us, not onely by promise, but also by outward seales annexed thereunto. The like meanes had *Adam* himselte in Paradise to put him in remembrance of Gods will: And if he in his perfection needed a token of Gods favour, (which was the tree of life) how much more wee that are corrupt and sinfull? if we were Spirits or Angels, wee should not need these helpes; but sith God knowing our frailties, and what is best for us, hath given us these seales to our further comfort, let us use the receipt of so skilfull a Physitian, unlesse wee will hasten our owne deaths.

The Sacraments of great use.

How doth God by the Sacraments assure us of his mercies in Christ?

By the exhibiting to the worthy receiver by such outward signes, (whether Elements, or Actions) as himselte for the reliefe of our weaknesse hath prescribed, whole Christ, God and man, with all his benefits; *1 Cor. 10. 4.* in whom all the promises of God are yea and Amen, *2 Cor. 1. 20.*

Doe they seale nothing else, but the promise of God unto us?

Yes, they seale our promise unto God, that we take him onely for our God and Redeemer, whom alone by faith wee rest on, and whom we will obey.

How doe they binde us unto God?

Wee receiving them as pledges of his infinite love in Christ, doe thereby profess our selves bound to expresse our thankfulness by all duties to his Majesty, *Col. 2. 6, 7.* and for his sake one to another; *Eph. 4. 3, 5.*

Describe yet more largely what a Sacrament is.

A Sacrament is an Ordinance of God, wherein by giving and receiving of outward Elements, according to his will, the promises of the Covenant of grace, made in the blood of Christ being represented, exhibited

What a Sacrament is.

bited and applyed unto us, are further signed and sealed betwixt God and man. Or it is an action of the whole Church; wherein by certaine visible signes, and outward things done according to Gods institution, inward things being betokened, Christ with all his benefits is both offered unto us, and received by us: offered (I say) to all in the Church, but exhibited onely to the faithfull, for the strengthening of their faith in the eternall Covenant, and the bringing them more effectually to the practice of Gods Commandements, *Exod. 12. 16. Luke 1. 59. & 3. 3. 16. 1 Cor. 11. 23. Mat. 26. 26. Rom. 4. 19. & 6. 4. 1 Pet. 3. 21.*

Why call you it Action?

Because it is not a bare signe alone, but a worke, *1 Cor. 11. 24, 25.*

Why call you it an action of the whole Church?

Because it is a publick action, and appertaineth to the whole Church; and therefore ought to be done in the presence of the Congregation, by the example of *John, Matth. 3. 11, 12.* and commanded of *Paul, 1 Cor. 11. 18, 20, 22.* it being a greater indignity for the Sacraments to be administered privately, then for the civill judgement, which is open and publike: That we say nothing of the sacrifices under the Law, which were not so excellent as these; and yet it was not lawful to offer them in private: which reproveth the disorder of the Papists, who turne the Communion into a private Masse, and minister the Lords Supper to one alone, without the presence of the Congregation.

But may not the Sacraments be so administered upon necessity; as namely to a sick man ready to depart out of this life?

There is no such necessity; for a man believing wanting that opportunity of coming to the Lords Supper, wanteth not the effect thereof; seeing the Lord promised by *Ezekiel*, that hee would be a Tabernacle to his people being banished from it, *Ezek. 37. 27.* And therefore the want of the Sacraments doth not hurt, when with conveniency a man cannot enjoy them: but the contempt, or neglect of them, when they may conveniently be come unto.

What then is the fittest time and place for the administration of the Sacraments?

The fittest time is the Lords, or some other day of publike meeting: The most convenient place is the Church, and usuall place of the assembly of the Congregation.

Did not Abraham minister the Sacrament of Circumcision in his private house?

His house was at that time the Church of God, and therefore not private; and so in the time of persecution, the godly did oft-times meet in Barnes, and such obscure places, which were indeed publick: because when the Church of God were there, the house or place availed nothing to make it publick or private: even as wheresoever the Prince is, there is the Court also said to be, though it were in a poore Cottage.

What difference is there between a Sacrament and a Sacrifice?

In a Sacrifice there is an offering made to God; in a Sacrament there is an offer made by God to us. In the Sacrifices Christ was signified as given for us, in the Sacraments as given to us, the Sacrifices onely signes, the Sacraments seales also.

Who

Who is the Author of a Sacrament ?

God alone ; because he onely can bestow those graces which are sealed in a Sacrament.

How doth God ordaine a Sacrament ?

By his Word.

How many parts of Gods Word are there, whereby he doth institute and ordaine a Sacrament ?

Two.

First, a Commandement to doe it.

Secondly, a promise of a blessing upon the right using of it.

Was not the Rain-bow a Sacrament, being a signe ordained by God ?

No ; for though it were a signe, yet it was no signe of salvation by Christ.

What is the matter and substance of every Sacrament ?

One and the same Iesus Christ, although diversly communicated in divers Sacraments ; and in some more forcible then in others ; because of some elements communicating with, or taking hold of, or reaching to more of our senses.

What things then are required in a Sacrament ?

Three.

First, the outward signes, and Sacramentall actions concerning the same.

Secondly, the inward thing signified thereby, viz. Christ Iesus with his saving graces, and spirituall actions concerning the same.

Thirdly, a similitude betwixt them both : As in Baptisme for example, that as water doth wash the body, so doth the blood of Christ wash away the spots of the soule.

What signes are used in Sacraments ?

Some onely representing, as water, bread, and wine ; some applying, as washing, eating, drinking, and such like.

What are the things signified ?

First, Christ Iesus and his merrits ; and secondly, the applying of the same unto us in particular.

Wherein doth the signes of the things signified differ ?

1. In Nature.
2. In the manner of receiving.
3. In the parties which doe receive them.
4. In the necessity of the receiving of them.

Wherein doe they agree ?

In this, that the signe doth so fitly represent the things signified, thereby, that the minde of a Christian is drawne by the signe to consider of the things signified.

What is then the Sacramentall union betwixt the signes and the things signified ?

Such as betwixt a sealed will, and the things conveighed in the same ; From whence it is, that the names, effects, and properties of the one are given to the other.

What is the cause that moved the Lord to grace the outward signes in the Sacraments, with the names of the things signified ?

The

The outward elements have the names of the spirituall things they set forth, 1. Because of their fit proportion and agreement, in regard of the resemblance and similitude of the elements and the things signified, in which respect they are called signes. 2. To shew the inseparable conjunction of the things signified with the signe, in the worthy receiver, in which regard they are called Seales; as in the person of Christ his two natures are so inseparably united, that often times the properties and effects of the one are attributed to the other.

What is the ground of this Sacramentall union?

In generall the institution of Christ, whereby fit things are appointed so to be used, with a promise annexed. In speciall, the applying of that word unto certain speciall signes with prayer; in particular, and unto me, the ground is my reverent and worthy receiving.

What is the use of Sacraments?

The use of Sacraments,

God hath ordained them, to the end that by comparing and conferring the outward things with the inward, they might help,

1. Our understanding, in which regard they are as it were images and glasses, *Gal. 3.1.*

2. Our remembrance, in which respect they are Monuments, *Luk. 22. 19. 1 Cor. 11. 24.*

3. And especially the perswasion of our hearts, by reason whereof they are seals and pledges, *Rom. 4. 11.* for they are appointed by God to strengthen us in the promises of salvation, which God hath not onely made to us in word, but also confirmed the same by writ: and lest that we should any wayes doubt (as naturally we are inclined) he hath set to his seales, according to the manner of men; that nothing might be lacking which should increase our strength.

What Doctrine is here to be gathered?

1. What root of blindness, of forgetfulness, and especially hardness of heart to beleeve, is in us, that the Word and Oath of God is not sufficient to pluck up, but that we must have such aides.

2. The mercy of God, that applieth himself to our weakness.

3. What miserable men they are that refuse the Sacraments.

Repeat the principall ends for which God hath instituted the Sacraments?

The ends why Sacraments are instituted.

To help our insight as cleare glasses, to relieve our memories as lasting monuments, and to confirme our faith as most certain seales and pledges, from whence they become our bonds of obedience, and the markes and badges of our profession: so the ends for which they are appointed are these foure.

1. The clearing of our knowledge.

2. The helping of our memories.

3. The strengthening of our faith.

4. The quickning of our obedience.

How may we more clearly consider of those things which are ministered in the Sacraments?

By considering distinctly the things given and received, and the persons giving and receiving.

What are the things given and received?

They

They are partly outward, and partly inward.

What are the outward?

The visible creatures, ordained for signes and figures of Christ, as under the time of the Gospel, Water, Bread, and Wine.

Why hath God made choice of these creatures?

Both in respect they are for their naturall properties most fit to represent the spirituall things, as also for that they are most generally used of all Nations of the world.

What are we to learne from hence?

The wonderfull wisdom of God, that hath chosen base and common things for so high and singular mysteries, whereas he might have chosen things more rare, and of greater price, to set out such excellent benefits as are offered to us in the Sacraments, wherein there is great difference between the time of the Law and of the Gospel.

What are the inward things?

The invisible and spirituall graces, namely, Christ with all his benefits.

What learne you of this?

Not to stick to the outward elements, but to lift up our hearts unto God, accounting the elements as a Ladder whereby to climb up to those celestiall things which they represent.

So much of the things, what are the persons?

The Giver and Receiver.

How many Givers are there?

Two; the outward, giving the outward, and the inward, giving the inward things.

Who is the inward giver?

God himself, even the holy Trinity, God the Father, God the Son, and God the holy Ghost.

What are the actions of God in a Sacrament?

They are principally two.

1. To offer and reach forth Christ and his graces.
2. To apply them to the hearts of the faithfull Communicant.

Who are the outward Givers?

The Ministers especially, representing unto us the Lord, whose Stewards they are, 1 Cor. 4. 1.

What is the Ministers office herein?

To consecrate the elements, and then to distribute them.

Wherein consisteth the consecration of the elements?

Partly, in declaring the institution of the Sacraments, and partly in going before the Congregation in prayer unto God: First, in praising God, who hath ordained such means for the reliefe of our weaknesse: Then in suing to God that he would be pleased to make those meanes effectuell for which end they were ordained.

Is not the substance changed of the elements by this consecration?

No verily, onely the use is altered, in that they are separated from a common to a holy use; which change and alteration continueth onely while the action is in hand.

Doth the Minister with the signe give the thing signified also?

No,

The persons that are actors in Sacraments, and their actions.

No, he onely dispenfeth the signes, but it is God that giveth and dispenfeth the things signified, *Matth. 3. 11.*

Is God alwayes present, to give the thing signified to all them that the Minister giveth the signe?

No not to all, for some in receiving the signes receive together with them their owne judgement, *1 Cor. 11. 29.* yet he is alwayes ready to give the thing signified to all those that are fit to receive the Sacraments; and to such persons the signes and things signified are alwayes conjoyned.

Who are the persons that are to receive the Sacraments?

All Christians that are prepared thereunto.

Is there any speciall preparation required to the receiving of the Sacraments?

Yes verily: for seeing men ought to come with preparation to the hearing of the Word alone, they ought much more to come when the Sacraments are administred also, wherein God doth offer himselfe more familiarly and visibly to us.

What is the preparation that is required in them that come to receive the Sacraments?

Of preparation
to the Sacra-
ments.

There is required in those that are of yeares of discretion, to a worthy participation of the Sacraments, knowledge, faith, and feeling, both in the Law, and in the Gospel.

Seeing no man is able to attaine to the knowledge of the Law and the Gospel perfectly, much lesse the simple and common people, tell me how farre is this knowledge, faith, and feeling necessary?

First, concerning the Law, it is necessary that the receiver of the Sacraments be able to understand and beleve the common corruption of all men, both in the bitter root of originall sinne, and in the poysoned fruits thereof, together with the curse of everlasting death due thereunto, and that he be able to apply both these, that is, the sinne and wages thereof, to himselfe.

Secondly, concerning the Gospel, that he be able (in some measure) to understand the Covenant of Grace, which God in Christ hath made with the sons of men; and then that by faith he be able (in some measure) to apply the same to himself.

What ariseth from this knowledge, faith, and feeling, to a further preparation thereunto?

*Matth. 3. 13.
Acts 8. 36.
Luke 22. 15.*

A true and earnest desire to be made partaker of the Sacraments, with a conscionable care to performe speciall duties in and after the action of receiving.

What duties in the action of receiving are to be performed?

Duties in the
action of recei-
ving.

First, a grave and reverent behaviour, befitting such holy Mysteries.

Secondly, an attentive heedfulnesse in comparing the outward signes and actions in the Sacraments, with the inward and spirituall things which they betoken.

What duties are to be performed after the partaking of the Sacraments?

Duties after re-
ceiving.

If we have a sense and feeling of the gracious work of God by them, we are to rejoyce with thanksgiving; if not, we are to enter into judgment with

with our selves, and to humble our selves for our want thereof. And though we ought to be humbled, if we feel not the work of God in us, in or after the Sacraments, as that which argueth want of preparation before, or attention in receiving of them, yet ought we not therefore to be altogether dismayed: for as the sick man feeleth not the nourishment of his meat, because of his malady, and yet notwithstanding is nourished; so it is in such faithfull ones as doe not so sensibly feel the working of God in and by the Sacraments, through the weaknesse of their faith, and although wee cannot feele it immediately, yet after (by the fruites thereof) wee shall bee able to discern of our profiting thereby.

Hath the administration of the Gospel been alwaies after the same manner?

For substance it alwayes hath been the same, but in regard of the manner, proper to certain times, it is distinguished into two kindes; the Old and the New. *Heb. 11. 2. 13. & 13. 18. Act. 10. 43. & 13. 11. Luk. 16. 16. Joh. 1. 17. Heb. 11. & 2. 8, 9, 10, 11. 2 Cor. 3. 6, 7, 8.*

What call you the Old Testament?

That which was delivered unto the Fathers, to continue untill the fulnesse of time, wherein by the comming of Christ it was to bee performed, *Heb. 1. 1. & 9. 10. Act. 7. 44. 2 Cor. 3. 7. 11.*

What are the properties of this Ministry?

First, the commandements of the Law were more largely, and the promises of the Gospel more sparingly, and darkly propounded, the latter being more generally and obscurely delivered, as the manifesting was the further off.

Secondly, the promises of things to come, were shadowed with a multitude of types and figures, which when the truth should be exhibited, were to vanish away, *Fer. 31. 31, 32, 33. Heb. 11. 13. 2 Cor. 3. 13. 18. Heb. 8. 13. 9. & 1. 8, 9, 10. 2 Cor. 3. 11. 13. Gal. 4. 3, 4. Col. 2. 16, 17.*

What were the chiefeſt ſtates and periods of this old Miniſtery?

The first, from Adam to Abraham; the second, from Abraham to Christ.

What were the ſpeciall properties of the laſt of theſe two periods?

First, it was more ſpecially reſtrained unto a certaine Family and Nation.

Secondly, it had with it ſolemne repetition, and declaration of the firſt covenant of the Law.

Thirdly, beſides the ceremonies, which were greatly enlarged under Moſes, it had Sacraments alſo added unto it. *Luk. 1. 54, 55. Pſal. 44. 19. 26. Rom. 9. 4. Act. 13. 17. Deut. 4. 1. 6, 7, 8. & 37. 1. 6, 7, 8. 14. & 2. 26. 18, 19. Joh. 1. 16, 17. Exod. 24. 7, 8. Deut. 4. 12. Rom. 10. 5. Heb. 9. 1, 2, 3. Joh. 7. 22.*

What were the ordinary Sacraments of this Miniſtery?

The Sacrament of admiſſion into the Church was circumciſion, inſtituted in the dayes of Abraham; the other of continuall preſervation and nourishment, the Paſchall Lambe, inſtituted in time of Moſes, *Exod. 12. 48. Act. 7. 8. Joh. 7. 22. Gen. 17. 9, 10, Rom. 4. 11. Col. 2. 11. Deut. 30. 6, 7, 8. Exod. 12. 34. Numb. 9. 11, 12. Deut. 16. 3. 1 Cor. 5. 7. 1 Pet. 1. 19. Joh. 9. 56. with Exod. 12. 46.*

What is the new adminiſtration of the Goſpel?

N n

That

The Old Testament and the Sacraments of it,

The new administration of the Gospel.

That which is delivered unto us by Christ, to continue unto the end of the world, *Joh. 1. 17. Heb. 1. 2. & 2. 3, 4. & 3. 5, 6. 1 Cor. 3. 11.*

What are the properties thereof?

First, it is propounded indifferently to all people, whether they be Jewes or Gentiles, and in that respect is Catholick or universall.

Secondly, it is full of grace and truth, bringing joyfull tydings unto mankind; that whatsoever was formerly promised of Christ, is now accomplished, and so in stead of the ancient types and shadows, the things themselves with a large and cleere declaration of all the benefits of the Gospel are exhibited*.

What bee the speciall points of the words of this ministry?

That Christ our Saviour, whom God by his Prophets had promised to send into the world, is come in the flesh, and hath accomplished the work of our Redemption; *that hee was conceived of the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, and dyed upon the crosse; that body and soule thus separated, his body was laid in the grave, and remained there under the power of death, and his Soule went into the place appointed for the soules of the righteous, namely, Paradise the place of the blessed; that the third day body and soule being joyned together againe, hee rose from the dead, and after ascended into Heaven, where hee sitteth at the right hand of his Father, untill such time as from thence hee shall come unto the last Judgement. Rom. 1. 1, 2, 3. Joh. 1. 14, 25, & 19, 28, 30. Heb. 9. 12, 16, 18. 1 Tim. 3. 16. Luk. 1. 35. Math. 1. 18, 19, 20, 21, 22, 23, & 27, 2, 26, ver. ad 50. & 12, 40. & 27, 59, 60. Rom. 6. 9. Luk. 23, 43, 46, 47. Math. 16, 21. & 28, 16. 1 Cor. 15, 4, 8, 6. 1 Tim. 2, 8. Mark. 16, 19. Act. 1, 2, 3, 10, 11. Ephes. 4, 10. Heb. 1, 3. 2 Tim. 4, 3.*

What are the Sacraments of this Ministry?

The sacrament of admission into the Church is Baptisme, which sealeth unto us our spirituall birth; the other the sacrament of our continuall preservation, is the Lords Supper, which sealeth unto us our continuall nourishment.

What Sacraments bee there of the Covenant of Grace?

They bee of two sorts; some of the Old Testament before Christs comming; others of the New, under Christ.

What Sacraments were there of the Old Testament?

Besides divers extraordinarily given, (*1 Pet. 3. 20, 21. 1 Cor. 10. 1, 2, 3, 4.*) and serving but for a season, there were two of ordinary and perpetuall use, from their institution untill the comming of Christ, (to which those other may bee referred) first, Circumcision for entrance into the covenant of Grace, *Gen. 17. 10. Deut. 30. 6.* secondly, the Passeeover for continuance and confirmation therein, *Exod. 12. 3. 1 Cor. 5. 7.* To which two, the two Sacraments of the new Testament answer.

How doe the Sacraments of the New Testament differ from those of the Old?

How they differ from the New.

In respect not of the Author, God; the substance, Christ; or the receivers, the people of God; which are in both the same, (*Rom. 4. 11. 1 Cor. 10. 2, 3, 4.*) but of continuance; (*Math. 28. 19, 20.*) evidence; (*1 Cor. 11. 26.*) easie performance; and efficacy; in all which those of the New Testament have great preheminance, (*1 Cor. 3. 9.*)

What Sacraments bee there of the New Testament?

One-

* *Esa. 41. 1, 2, 3. & 68. 3, 4, 5. & 65. 12. & 66. 12, 19, 20. Joh. 16. 10. Mat. 18. 19, 20. Rom. 15. 25, 26. Ephel. 3. 5, 6, 8, 9. Col. 1. 5, 6. Joh. 1. 17. & 14. 21. Rom. 1. 1, 2, 3. 1 Per. 1. 10, 11, 12. 1 Cor. 1, 2, 3, 24.*

The Sacraments of the old Testament.

Onely two; to wit, Baptisme, succeeding in the place of Circumcision; and the Supper of the Lord, answering to the Pascheover, (*Rom. 4. 1. Gen. 17. 11, 12. 1 Cor. 10. 1, 2, 3. & 12. 13. Matth. 26. 26. & 28. 19.*) By the former, wee have our admission into the true Church of God; by the latter, wee are nourished and preserved in the Church after our admission.

The Sacraments of the New Testament.

How may it appeare that there bee no more then two Sacraments of the New Testament?

First, when the number of Sacraments were most necessary, as under the Law, they had but two, wherefore wee need require no more, (*1 Cor. 10. 1, 2, 3.*)

That there bee onely two Sacraments of the New Testament.

Secondly, having meat, drink, and cloathes, wee ought therewith to bee content; (*1 Tim. 6. 8.*) now by the Sacrament of our entrance our spirituall cloathing is sealed unto us, (*Gal. 3. 27.*) and by that of our growth is sealed our feeding, (*1 Cor. 10. 16.*)

Thirdly, those two seales assure us of all Gods graces, as of our regeneration, entrance, and ingrafting into Christ; so of our growth and continuance in him: and therefore wee need no more, (*1 Cor. 12. 13.*) For there are as many Sacraments as there are things that need to bee betokened to us about our justification. Now they bee two; our birth in Christ, and our nourishment after wee are born: as in the bodily life, wee see that wee need no more; but to bee born, and then to have this life preserved. The Sacrament of Baptisme sheweth us the first; the Sacrament of the Lords Supper the second. Therefore those five other Sacraments, of Confirmation, Penance, Matrimony, Orders, and extreame Unction, joyned by the Papists are superfluous, because some of them have no warrant at all out of the Word of God, and God hath not promised a blessing upon the using of them; others of them, though they bee agreeable to the Word, yet are without the nature and number of the Sacraments.

What is Baptisme?

It is the first Sacrament of the New Testament, by the washing of water (*Ephes. 5. 26.*) representing the powerfull washing of the blood and spirit of Christ, (*1 Cor. 6. 11. Heb. 10. 22.*) and so sealing our regeneration, or new birth, our entrance into the Covenant of Grace, and our ingrafting into Christ, and into the body of Christ, which is his Church, (*Joh. 3. 5. Tit. 3. 5. Act. 8. 27.*) The word Baptisme in generall signifieth any kinde of washing, but here it is specially taken for that sacramentall washing, which sealeth unto those which are within Gods Covenant, their birth in Christ, and entrance into Christianity.

Of Baptisme, and what it is.

How was this Sacrament ordained and brought into the Church in the place of Circumcision?

At the Commandement of God (*Joh. 1. 33.*) by the Ministry of *John*, therefore called the Baptist, *Matth. 3. 1.* after sanctified and confirmed by our Saviour Christ himself, being baptized by *John*, (*Mat. 3. 13.*) and giving commission to his Apostles and Ministers, to continue the same in his Church unto the end, (*Mat. 28. 18.*)

Why call you it the first Sacrament?

Because Christ gave order to his Apostles, that after they have taught, and men beleeve, they should baptize them, that so they might

bee enrolled amongst those of the household of God, and entered into the number of the Citizens & Burgessees of the heavenly *Jerusalem*.

What abuse doth this take away?

That which sometimes the ancient Church was infected withall, namely, that they baptized men at their death, and let them receive the Lords Supper twice or thrice a yeer, whereas this is the first Sacrament of the Covenant.

What are the essentiall parts of this Sacrament of Baptisme?

As of all other Sacraments, two; the outward signes, and the inward things signified: where also is to bee considered, the proportion and union which is between those two parts, which is as it were the very form and inward excellency of a Sacrament.

What are the outward signes in Baptisme?

They are the outward element of water, and the outward sacramentall actions performed about it.

What are those Sacramentall actions?

First, the Ministers blessing and consecrating the water: And secondly, the right applying it so consecrated, to the party to bee baptized.

May none but a lawfull Minister baptize?

No; for baptism is a part of the publique Ministry of the Church, and Christ hath given warrant and authority to none to baptize, but those whom hee hath called to preach the Gospel: *Goe, Preach and Baptize, Matth. 28.29.* those onely may stand in the roome of God himself, and Ministerially set to the seale of the Covenant. And it is monstrous presumption for Women, or any other private persons, (who are not called) to meddle with such high Mysteries, none can there bee any case of necessity to urge, as will appeare afterwards.

Touching the first action of the Minister; how is hee to blesse and consecrate the water?

First, by opening to them that are present the Doctrine of Baptisme, and the right institution and use of it, what inward mysteries are signified and sealed up by those outward signes. So did *John*, when hee baptized, hee preached the Doctrine of Repentance, and taught the people the inward baptism of the Spirit, signified by his baptizing with vvarer, *Matth. 3.11.*

Secondly, by acknowledging in the name of the congregation mans naturall pollution, that vve stand in need of spirituall vvashing, by giving thanks to God the Father for giving his Sonne for a propitiation for our sins, and appointing his blood to bee a fountain to the house of *Israel* to wash in, and for ordaining of this service to bee a Sacrament and seale of so great a mystery.

Thirdly, by making profession of Faith in Gods promises in that behalf, and praying that they may bee made good unto the party that is to receive the seale thereof: for as every thing is sanctified by the Word of God and prayer, so in especiall manner the Sacramentall water in baptism is blessed and consecrated by the Word of institution, and prayer to God for a blessing upon his own Ordinance.

What is the second Sacramentall action?

The action of washing, that is, of applying the Sacramentall water unto the party to be baptized, diving or dipping him into it, or sprinkling

ling him with it, *In the name of the Father, the Son, and of the holy Ghost.*
Is the action of diving or dipping, materiall and essentiall to the Sa-
crament? or is there absolute ground and warrant for sprinkling,
which is most commonly practised with us in these cold Countries?

Matth. 28. 19.
 Whether diving
 or dipping bee
 essentiall to
 Baptisme.

Some there are that stand strictly for the particular action of diving
 or dipping the baptized under water, as the onely action which the in-
 stitution of this Sacrament will bear, and our Church allows no other,
 except in case of the childe weaknesse, and there is exprest in our Sa-
 viours baptisme, both his descending into the water and rising up: so
 that some think our common sprinkling to bee (through ease and ten-
 dernesse) a stretching the liberty of the Church further then either the
 Church would, or the symbolicalnesse of the outward sign with the
 thing signified can safely admit, it typifying our spirituall buriall
 and resurrection, *Rom. 6. 8.*

Others conceive the action of sprinkling of water upon the face
 of the baptized very warrantable, especially in young children, to
 whom further wetting may bee dangerous, and the grounds are these:

First, it seems that neither dipping is essentiall to the Sacrament of
 Baptisme, nor sprinkling, but onely washing and applying water to
 the body as a cleanser of the filth thereof.

Secondly, then, as in the other Sacrament, a spoonfull of wine is as
 significant as a whole gallon; so here, a handfull of water is as signifi-
 cant as a whole river.

Thirdly, the action of sprinkling beares fit resemblance with the
 inward grace, as well as dipping, and hath authority in the Scriptures:
 read *1 Pet. 1. 2.* and *Heb. 12. 14.* there is speech of the sprinkling of the
 blood of Christ, and *the blood of sprinkling speaks better things then the*
blood of Abel.

Fourthly, it is not unlikely that the Apostles baptized as well by
 sprinkling, or powring upon, as by diving and dipping into, sith wee
 read of divers baptized in houses, as well as others in rivers. However
 the washing the body by water, is essentiall, (*Ephes. 5. 26.*) though
 whether way it bee done, seem not to bee essentiall, (so water bee ap-
 plied to the body for the cleansing of it.)

Thus much of the Sacramentall element, and Sacramentall actions,
which are the outward part of baptism: What now is the inward parte

Those spirituall things which are signified, and represented, and ex-
 hibited in and by the outward element and actions: as the water signi-
 fies the blood of Christ, the Ministers consecrating the water signifies
 God the Fathers setting apart his Son for the expiation of the sins of
 the world by his blood; the Ministers applying the water to the bo-
 dy of the baptized to cleanse it, signifieth Gods applying the blood of
 his Son to cleanse the soule for justification and remission of sins: and
 not onely to signifie, but to seale up unto the beleever, that the inward
 part is effected as well as the outward.

The inward
 part or thing
 signified in
 Baptisme.

How come these visible things to signifie such invisible mysteries?

First, there is a naturall fitnesse and aptnesse in the outward things
 to expresse the inward, as for water to bee a resemblance of the blood
 of Christ; thus they agree:

The similitude
 between the
 signe and thing
 signified.

First, water is a necessary element, the naturall life of man cannot be
 without it, and the blood of Christ is as necessary to his spiritual life.

Secondly, water is a comfortable element: as the Hart *panteth after the water brooks*, *Psal. 42. 1.* The thirst of the body cannot bee quenched but by water; hence the height of misery is described by a *barren and dry ground, where no water is*, *Psal. 63. 1.* so the thirst of the soule cannot bee quenched but by the blood of Christ, *Joh. 4. 13.*

Thirdly, water is a free element; as it is necessary, usefull, and comfortable, so it is cheap, and easie to come by without cost; so is the blood of Christ, *Esa. 55. 1.* *Hoe, hee that thirsteth come and drink freely.*

Fourthly, water is a common element, none are barred from it, any may go to the river and drink; and the blood of Christ is offered as generally to all, rich and poore, high and low, bond and free, every one may lay claim unto him, come & have interest in him, *Joh. 1. 12.* Who ever receiveth him, who ever beleeveth, the proposall is without restraint, none can say, I am shut out or excepted.

Fifthly, water is a copious and plentiful element, there is no lesse in the river for thy drinking of it, there is enough for all men: so is the blood of Christ all-sufficient, it can never bee drawn dry; of his fulnesse wee may all receive, and yet hee bee never the more empty; hence the Scripture speaks of plenteous redemption.

Sixthly, lastly and especially, water is a cleansing and a purifying element; and it resembles the blood of Christ fitly in that, for *1 Joh. 1. 7. The blood of Christ cleanseth us from all sin.*

And here we may also observe the symbolicalnesse between the Sacramentall action of washing, and the inward grace signified.

First, nothing is washed but that which is unclean; even so the Sacramentall washing implies our naturall pollution: whosoever submits to this Sacrament of Baptism, doth by so doing acknowledge himself to bee defiled, whoever brings a childe to bee baptized, doth by so doing, make confession of originall corruption and sinfulness; as *Johns* hearers were baptized of him in Jordan confessing their sins, *Mat. 3. 6.*

Secondly, as the applying of the water to the body, washeth and cleanseth; so it is with the blood of Christ, it cleanseth not the soule, but by being applyed to it, in the merit and efficacy of it, by the sanctifying Spirit, of which the outward ministeriall washing is a sign and seale, *1 Cor. 6. 11.*

What is there besides the naturall fitnessse of the outward things to expresse the inward?

3. There is also considerable Gods divine institution, ordaining and appointing these things to typifie to the soule Christ crucified in his cleansing quality: for otherwise though there were never such aptnesse in the creature, yet it hath nothing to do to meddle with a Sacrament, unlesse the Lord do specially appropriate it to serve for such a purpose; and then with Gods institution, there goeth a blessing and a speciall vertue and power attends on a divine Ordinance; that which makes the outward signs significant, is Gods Word and appointment.

But is Christ and the cleansing power of his blood only barely signified in the Sacrament of Baptisme?

Nay more, the inward things are really exhibited to the beleever as well as the outward; there is that sacramentall union between them that the one is conveyed and sealed up by the other: hence are those phrases of *being born again of water and of the holy Ghost*, *Joh. 3. 5.* of clean-

cleansing by the washing of water, Eph. 5. 26. so arise and be baptized, and wash away thy sins, Acts 22. 16. so Rom. 6. 3. we are buried with Christ by baptism, &c. the Sacraments being rightly received, doe effect that which they doe represent.

Are all they then that are partakers of the outward washing of baptism, partakers also of the inward washing of the Spirit? Doth this Sacrament seal up their spirituall ingrafting into Christ to all who externally receive it?

Surely no; though God hath ordained these outward means for the conveyance of the inward grace to our souls, yet there is no necessity that we should tie the working of Gods Spirit to the Sacraments more then to the Word; the promises of salvation, Christ and all his benefits, are preached and offered to all in the ministry of the Word, yet all hearers have not them conveyed to their souls by the Spirit, but those whom God hath ordained to life; so in the Sacraments, the outward elements are dispensed to all who make an outward profession of the Gospel, (for in infants their being born in the bosome of the Church is instead of an outward profession) because man is not able to distinguish corn from chaffe: but the inward grace of the Sacrament is not communicated to all, but to those onely who are heirs of those promises whereof the Sacraments are seals; for without a man have his name in the Covenant, the seal set to it confirms nothing to him.

What is the advantage then or benefit of baptism to a common Christian?

The same as was the benefit of Circumcision to the Jew outward, Rom. 2. 28. Rom. 3. 1, 2. there is a generall grace of Baptisme which all the baptized partake of as a common favour, and that is their admission into the visible body of the Church, their matriculation and outward incorporating into the number of the worshippers of God by externall communion: and so as Circumcision was not onely a seal of the righteousness which is by faith, but as an overplus God appointed it to be like a wall of separation between Jew and Gentile; so is Baptisme a badge of an outward member of the Church, a distinction from the common rout of Heathen; and God thereby seals a right upon the party baptized to his ordinances, that he may use them as his privileges, and wait for an inward blessing by them; yet this is is but the porch, the shell, and outside; all that are outwardly received into the visible Church, are not spiritually ingrafted into the mysticall body of Christ. Baptisme always is attended upon by that generall grace, but not always with this speciall.

To whom then is Baptisme effectuall to the sealing up this inward and speciall grace?

We must here distinguish of persons baptized; the Church doth not onely baptize those that are grown and of years, if any such being bred Pagans be brought within the pale of the Church, and testifie their competent understanding of Christianity, and profess their faith in the Lord Jesus, and in Gods precious promises, of remission of sins by his blood, and their earnest desire to be sealed with Baptisme for the strengthening of their souls in this faith: but the Church also baptizeth her infants, such as being born within her bosome of beleieving parents are within the Covenant, & so have right unto the seal thereof.

Doth the inward grace always accompany the outward sign in those of years baptized?

The benefit of baptism to a common Christian.

To whom baptism is effectuall.

No;

No; but onely then when the profession of their faith is not outward onely and counterfeit, but sincere and hearty, they laying hold on Christ offered in the Sacrament by a lively faith which is the hand to receive the mercies offered, *Acts 8.37. If thou beleevest with all thy heart thou maist be baptized, saith Philip to the Eunuch*; for it were absurd to extend the benefit of the seal beyond the Covenant; now the Covenant is made only to the faithfull, *Joh. 1.10. Mark 16.16. He that beleeveth and is baptized shall be saved; but he that beleeveth not, whether he be baptized or no, shall be condemned. Simon Magnus (Act. 8.13.) and Julian, and thousands of Hypocrites and Formalists shall find no help in the day of the Lord by the holy water of their baptism, without it be to encrease their Judgement.*

But what say you of infants baptized that are born in the Church, doth the inward grace in their baptism always attend upon the outward sign?

Surely no; the Sacrament of baptism is effectually in infants, onely to those and to all those who belong unto the election of grace, which thing though we (in the judgement of charity) doe judge of every particular infant, yet we have no ground to judge so of all in generall; or if we should judge so, yet it is not any judgement of certainty; we may be mistaken.

Is every elect infant then actually sanctified and united unto Christ in and by baptism?

We must here also distinguish of elect infants baptized, whereof some die in their infancy, and never come to the use of reason; others God hath appointed to live & enjoy the ordinary means of faith & salvation.

What is to be thought of elect infants that die in their infancy, & have no other outward means of salvation but their baptism?

Doublesse in all those the inward grace is united to the outward signs, and the holy Ghost doth as truly, and really, and actually apply the merits and blood of Christ in the justifying and sanctifying vertue unto the soul of the elect infant, as the minister doth the water to its body, and the invisible grace of the Sacrament is conveyed to the outward means.

But how can an infant be capable of the grace of the Sacrament?

Very well; though infants be not capable of the grace of the Sacrament by that way whereby the growne are, by hearing, conceiving, beleeving; yet it followeth not that infants are not capable in and by another way. It is easie to distinguish between the gift conveyed, and the manner of conveying it; faith is not of absolute necessity to all Gods elect, but only to those to whom God affords means of beleeving. It is the application of Christs righteousness that justifieth us, not our apprehending it; God can supply the defect of faith by his sanctifying Spirit which can doe all things on our part in the room of faith, which faith should doe: Doe we not know that the sin of *Adam* is imputed to children, and they defiled by it, though they be not capable to understand it? even so the righteousness of Christ may be, and is by Gods secret and unknown way to elect infants; and so to those that are born deaf, and fools, not capable of understanding: for though God tieth us to means, yet not himself; he that hath said of infants *to them belongs the kingdom of God*, knows how to settle upon them the title of the Kingdome; and we have no reason to think, but that

even

How infants
may be capable
of the grace of
the Sacrament.

even before or in, at or by the act of Baptisme the Spirit of Christ doth unite the soul of the elect infant to Christ, and cloath it with his righteousness, and impute unto it the title of a son or daughter by Adoption, and the image of God by sanctification; and so fit it for the state of glory.

But what is to be thought of the effect of Baptisme in those elect infants whom God hath appointed to live to years of discretion?

In them we have no warrant to promise constantly an extraordinary work to whom God intends to afford ordinary means; for though God doe sometimes sanctifie from the wombe as in *Jeremy*, and *John Baptist*, sometime in Baptisme as he pleaseth, yet it is hard to affirm (as some doe) that every elect infant doth ordinarily before or in Baptisme receive initiall regeneration, and the seed of faith and grace: For if there were such a habit of grace then infused, it could not be so utterly lost or secreted as never to shew it self but by being attained by new instruction. But we may rather deem and judge that Baptisme is not actually effectuell to justifie and sanctifie, untill the party doe beleve and embrace the promises.

What benefit elect infants that live to years have by Baptisme for the present.

Is not Baptisme then for the most part a vain empty shew consisting of shadows without the substance, and a signe without the thing signified?

No; it is always an effectuell seal to all those that are heirs of the Covenant of grace, the promises of God touching Justification, Remission, Adoption are made and sealed in Baptisme to every elect child of God, then to be actually enjoyed when the party baptized shall actually lay hold upon them by faith: Thus Baptisme to every elect infant is a seal of the righteousness of Christ to be extraordinarily applied by the holy Ghost, if it die in its infancy; to be apprehended by faith, if it live to yeares of discretion. So that as Baptisme administred to those of years is not effectuell unlesse they beleve, so we can make no comfortable use of our Baptisme administred in our infancy untill we beleve. The righteousness of Christ and all the promises of grace were in my Baptisme estated upon me and sealed up unto me on Gods part; but then I come to have the profit and benefit of them, when I come to understand what grant God in Baptisme hath sealed unto me, and actually to lay hold upon it by faith.

Explain this more clearly.

We know that an estate may be made unto an infant, and in his infancy he hath right unto it, though not actuall possession of it untill such years; now the time of the childs incapability, the use and comfort of this estate is lost indeed, but the right and title is not vain and empty, but true and reall, and stands firmly secured unto the child to be claimed what time soever he is capable of it. Even so infants elect have Christ and all his benefits sealed up unto them in the Sacrament of Baptisme, yet through their uncapableness they have not actuall fruition of them, untill God give them actuall faith to apprehend them: Is Baptisme lost then which is administred in our infancy? was it a vain and an empty Ceremony? no, it was a compleat and an effectuell Sacrament, and Gods invisible graces were truly sealed up under visible signs: And though the use and the comfort

of

of Baptisme be not for the present enjoyed by the infant, yet by the parent it is who beleeves Gods promises for himselfe and for his seed, and so by the whole Congregation; and the things then done shall be actually effectuall to the infant, when ever it shall be capable to make use of them.

The lawfulness
of infants bap-
tisme.

But are there not some who utterly deny the baptizing of infants to be warrantable?

Yes; but not to insist upon answering their peevish arguments, sufficient and clear ground for the practise of our Church in this behalf may both be pickt out of that which hath been spoken before; and further evidenced by these following arguments.

1. The first we draw from the use of Circumcision in the old Testament, which answereth to Baptisme; yet that was applied to the infant the eight day: there can be no reason given to deprive infants of Baptisme, but that which may be given against Circumcision, the main whereof is their incapableness of the grace of the Sacrament.

2. To them to whom the Covenant belongs, to them belongs the seal of the Covenant that confirms the right unto them; but to the infants of faithfull parents the Covenant belongs: To you and to your children are the promises made, saith *Peter*; *Act. 2. 39.* and to them belongs the Kingdome of God: if the thing it self, then the sign and seal of it. And the Apostle saith, Your children are holy, *1 Cor. 7. 14.* there is a foederall sanctity, or externall and visible holinesse at least in children of beleeving parents, and they are to be judged of the true flock of Christ untill they shew the contrary.

Yea, but it is objected that they do not beleeve, which is in the Scripture required of those that are to be baptized, that they make profession of their faith?

3. The Scripture requiring faith in the party to be baptized, speaks of grown men; when the Apostle gives a rule that none should eat but those that labour, it were monstrous from thence to deny meat to children or impotent persons: besides, it is not simply an improper speech to call the infant of beleeving parents a Beleever; our Saviour reckoneth them among Beleevers, *Mat. 18. 6.* he took a child and said, Whosoever offendeth one of these little ones that beleeve in me; what doe we deem of Christian infants? is there no difference between them and Pagans? Certainly as it were hard to call them Infidels, so it were not harsh to call the Beleevers. And further it is the received judgment of our Church, that the faith of the parents (or of those that instead of parents present the child in the Congregation) is so far the infants as to give him right unto the Covenant. And lastly, as we have said before, the Spirit of God in elect infants supplies the room of faith: and however it be, *Adams* corruption cannot be more effectuall to pollute the infant, then Christs blood and innocency is to sanctifie them; and Gods wisdom wants not means to apply it, though wee cannot attain unto the manner.

But the Anabaptists urge we have no rule in Scripture for baptizing infants, nor example?

4. But doe we read any thing in Scripture that may infringe the liberty of the Church therein? nay, doe not the Scriptures afford many friendly proofs by consequence of it? we read of such an one baptized,

and

and all his household; the house of *Lydia*, of the Jaylor, of *Crispus*, of *Stephanus*, &c. why should we imagine that there were no infants there, or that they were left out? And if the Scriptures not expressing directly the baptizing of infants, were sufficient reason why that Sacrament should be denied them, then by the same reason the Sacrament of the Lords Supper should be denied to women; for (to my remembrance) it is not expressed in all the new Testament, that any woman did partake of it; which thing yet were senselesse to doubt of.

Thus much of the lawfulness of infants baptisme: But is baptisme of absolute necessity to salvation?

Baptisme, as we have seen, is a high Ordinance of God, and a means whereby he hath appointed to communicate Christ and his benefits to our souls; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankfull devotion when it may be had; yet where God denieth it either in regard of the shortnesse of the infants life, or by any other unavoidable necessity; there comes no danger from the want of the Sacraments, but only from the contempt of them.

Baptisme not of absolute necessity to salvation.

Who are here to be confuted?

First, the Papists, who have contrived in their own wicked brains a room near hell which they call (*Limbus infantum*) a receptacle for the souls of infants which die without Baptisme; and whereas they faine they are deprived of Gods presence, and never partake of joy and happiness: a dream not worthy the confuting, being not onely uncharitable, but impious.

Secondly, many ignorant people amongst us, who for want of better teaching harbour in their minds such Popish conceits, especially that Baptisme doth conferre grace upon all by the work done, (for they commonly look no higher) and they conceive a kind of inherent vertue, and Christendome (as they call it) necessarily infused into children by having the water cast upon their faces: hence the minister is oft posted for to baptize in a private chamber, to the dishonour of that Ordinance: and which is more intolerable, in case of the want of a Minister, women will undertake to be Baptizers, which is a monstrous prophanation of so high a service.

How may these errors of opinion and practise be avoided?

They proceed from grosse ignorance, and therefore the means to cure them is to be informed in the right nature and use of the Sacraments, and in the extent and limitation of the necessity of them.

How may that be done?

Wee must know that Sacraments properly doe not give us any right unto God and his Christ, but onely seale up and confirm that right and interest which already wee have in Gods Covenant and promise: God promised to *Adam* life, and then he gave him the Tree of life to be a pledge of his promise; It was not the Tree of life that gave *Adam* life, but the promise. *Adam* might have lived by the promise without the Tree; but the Tree could doe him no good without the promise. Thus God promiseth Christ and his benefits to the faithfull and to their seed, and then he gives us Baptisme to seale these promises; it is not Baptisme that saves us, but the promises; it is not water that purgeth our sins, but the blood of the Covenant: why then

was

was the Sacrament added: for our weaknesse to be a strengthening to our faith, not to give any strength or efficacy to the Covenant made in the blood of Christ: Gods Word is as sure as his bond, his promise is as effectually as his seal, and shall as surely be accomplished; the Sacraments onely give strength to our faith in apprehending it.

What infer you from this?

That where God is pleased to dispense his seals and Sacraments, they are great comforts and pledges of his love; and to despise or sleight them were a horrible sleighting even of the Covenant it selfe. But where he denieth means and opportunity of enjoying the signes, the things signified are never the farther off, or lesse effectually. It is said, *Gen. 17. 14.* that the uncircumcised should be cut off from Gods people, because he had broke the Covenant, but it is meant onely of voluntary and wilfull refusing of Circumcision; for the people of God in the wilderness were forty years without the outward sign of Circumcision, they were not without the inward grace. *Dauids* child died the seventh day, a day before the time appointed for Circumcision, and yet both his words and his carriage expresse that he doubted not of the salvation of it: so the thief upon the Crosse believing in Christ, was received with Christ into Paradise, though he were never baptized; hee had the inward grace of Baptisme, the washing of the blood of Christ, though not the outward signe: when God affordeth means wee must wait upon him for a blessing in them, and by them; when he doth not afford means we must not tie the working of his grace to them: God who sanctifieth some in the womb, knows how to sanctifie all his elect infants, and by his Spirit apply the merits of Christ unto them without the outward water. Some have the outward signe and not the inward grace, some have the outward sign and the inward grace, some have the inward grace and not the outward sign; we must not commit Idolatry by deifying the outward element; the rule will hold; It is not the want of the Sacraments, but the contempt or wilfull neglect of them that is dangerous.

What other errors of opinion and practise doe you observe about Baptisme?

Baptisme to be highly accomplished of.

As some through ignorance and superstition have too high a conceipt of the outward signs, so others through ignorance and prophane-nesse have too mean and base an opinion of them: some there are who esteeme of Baptisme as of a meer Ecclesiasticall ceremony and Church complement, as if there were no serious vertue or efficacy in it, or profit to be expected by it, or had no other use, but to give the child a name, and there is an end, they look no further.

How doth it appear that some have so sleight an opinion of this Ordinance?

That many have a slight esteem of this Ordinance.

By their answerable practises, such as these and the like: 1. Often Baptism is deferred and that upon every trifling occasion, as if it were a businesse of no great weight and moment, but might attend every ones leisure, and many times through delay the child dieth without it; which though it doth nothing prejudice the chilles salvation, yet it will lie heavy upon the parents conscience for neglecting Gods Ordinance when he afforded opportunity.

2. Often

2. Often the Minister is sent for home to perform that service with few in a private chamber, when no eminent necessity urgeth, to the dishonour of so sacred a businesse, which ought to bee a most solemn and publike action of the whole Congregation.

3. Though the child be brought to Church, yet often some by-day is chosen, and not the Lords Sabbath; and it is then done as if it were only womens worke to be present at Baptisme, who have most leisure to spend time about matters of smaller consequence.

4. If it be on the Sabbath, then the maine care and preparation is about matters of outward pomp and state, every thing is fitted and prepared for the purpose, but onely that which should chiefly be, *viz.* the hearts and mindes of those that goe about a businesse of that nature.

5. While the Sacrament is in performing the demeanor of many, shew that they have a slight opinion of that service, some turning their backs upon it, & going out of the Church so soon as sermon is done, as if the word was worth the minding, but not the Sacrament; others prating and talking all the while, as if there were nothing for them to learne by, but no duty for them to performe in that action.

6. Lastly, infants are brought to the Sacrament of Baptisme in their infancy, but are never by their parents taught the doctrine of Baptisme when they come to years of understanding, Baptisme is not made use of, as it ought, in the whole course of mens lives; these things shew that men commonly have a meane conceit of this Ordinance.

What is the best way to reforme these irreligious practises?

A serious pondering & considering of the high dignity of this divine ordinance, that wil cause a devout & reverent demeanor in that holy busines.

What are the
meanes to re-
forme this
slight esteeme.

1. Every one should consider that it is no customary formallity, but an honourable ordinance instituted by the lawful authority of God himselfe, who never imposed any service upon his Church in vain. It was honoured by our Saviour Christ himselfe, who sanctified it unto us by submitting unto it in his owne sacred person, confirmed by his practise, by his precept, &c.

2. Every one should consider, that there are infinite mercies sealed up by it to the faithful, and to their seed. It is a visible admittance of thy child (if thou beest a Parent) into the Congregation of Christs flock, signifying its interest in the heavenly Ierusalem which is above: Is this a busines to be mumbled over in a corner? Christ came from *Galilee to Jordan* to be baptized; is the receiving of thy child into the bosome of the Church in a full Congregation, no comfort unto thee? is it not mercy to see the blood of Christ ministerially sealed up unto thy Infant, to purge it from that pollution which it hath brought into the world with it, w^{ch} also thou makest confession of by presenting it to this mysteriall washing? Is it not joy to thy heart, to heare the whole Congregation of Gods Saints pray for thy childe; and that God hath honoured thee so much, as to count thy very childe holy and within his Covenant? thinke on these things.

3. Every one that is present at Baptisme should consider, that that being a publike action of the Congregation, every particular person ought reverently to joyn in it. Shal the whole Trinity be present at Baptism, *Mat. 3.* & we be gone? joyn ought every one in prayer to God for the Infant, joyn in praises to God for his mercy, that we, and our children are brought forth,

and brought up within the pale of his Church, whereas the rest of the world are like a wilderness: and thank God for adding at the present a member to his Church; joyn every one ought in meditation of the pollution of nature, of the blessed means of redemption by Christ, of the happy benefits that God seals up unto us in our Baptism, even before we knew them, of the vows and promises which we in our child-hood made by those who were undertakers for us, and finding our failings every time we are present at Baptism we should renew our own Covenant with God, and labour to get new strength to close with his promises, which in our Baptism he made unto us. Thus if we were wise to make a right use of it we might learn as much at a Baptisme as at a Sermon.

4. Parents should alwayes bear in mind the promises which their children have made to God by them, and they for their children, labouring to bring them up accordingly in the instruction and information of the Lord, teaching them (so soon as they understand) the meaning of that Sacrament, unfolding unto them Gods precious promises, and their strict engagements. The negligence of parents herein, is a cause of monstrous profaness in many, they bring children to receive Christs badge, but bring them up to the service of the Divell; and God hath not so much dishonour by Heathens and Pagans, as by those who have taken upon them the name of Christians. Lastly, Baptisme should be of continuall use thorough a Christians whole life: it is administred but once, but it is always lasting in the vertue and efficacy of it, Baptism loseth not its strength by time; in all thy feares and doubts look backe to thy Baptisme, the promises of God sealed up unto thee there, now lay hold on them by faith, and thou shalt have the actual comfort of thy Baptisme, and feele the effect of it, though thou never saw it. In thy failings, slips, and revolts, to recover thy self have recourse to thy Baptism, new Baptism shall not need, the Covenant and seale of God stands firme, he changeth not; onely renew thy repentance, renew thy faith in those blessed promises of grace which were sealed up unto thee in thy Baptisme.

So much for Baptisme: What is the Lords Supper?

Of the Lords
Supper, and
what it is.

It is the second Sacrament of the new Testament, wherein God by the signes of bread and wine signifieth sensibly, and exhibiteth to every faithfull receiver the body and bloud of Christ, for his spirituall nourishment and growth in Christ, and for so sealing unto him his continuance, with increase in the body of Christ, which is his Church, confirmeth him in the Covenant of grace. Or thus; It is a Sacrament of the Gospel, wherein by the outward elements of Bread and Wine, sanctified and exhibited by the Minister, and rightly received by the communicant, assurance is given to those that are ingrafted into Christ, of their continuance in him, and receiving nourishment by him unto eternall life.

Are there divers graces offered to us in Baptisme and the Lords Supper?

No, the Covenant solemnly ratified in Baptisme is renewed in the Lords Supper, between the Lord himselfe and the receiver, and the same graces offered again, but to divers ends: In Baptisme, to the investing and entring of us into Christianity, (for of that entrance Baptisme is a seale:) In the Lords Supper, to the nourishing and continuance of us in it, of which growth and continuance in Christiannity it is a seale: And therefore as unto the Sacrament of Baptisme, so unto this

this of the Lords Supper, the Popish faigned Sacrament of confirmation is notably injurious.

Wherein then doth Baptisme differ from the Lords Supper?

1. In regard of the thing signified, Baptisme (as hath been said) is a seale of our entrance into the Church of God; the Supper of the Lord of our continuance in the same; the one of our new birth, the other of our spirituall food: The former is ordained to this end, that being out of Christ by nature, we might by the Sacrament of our new birth be ingrafted into his body, *Titus 3.5. John 3.5.* the latter, that being in Christ by grace, we might continue and increase in him, *1 Cor. 10.16. & 11. 23. 1 Pet 3.21.*

The difference between Baptisme and the Lords Supper.

2. In regard of the outward signe; water in the one, bread and wine in the other.

3. In regard of the Communicants: Vnto Baptisme both Infants, and those that are of yeares of discretion are to be admitted; but unto the Supper of the Lord, only those of yeares of discretion.

4. In regard of the time; The Supper of the Lord is to be received as often as the Lord shall give occasion, Baptisme but once.

VVhy is this called the Lords Supper, seeing we use not to make it a Supper?

It is called the Lords Supper, *1 Cor. 11.20.* not because he appointed it a Supper to us; but because our Lord Iesus Christ sitting at his last Supper ordained it in stead of the Passeover; for in the night that he was betrayed, *1 Cor. 11.23.* immediately after he had eaten the Passeover with his Disciples, he did both himselfe with them celebrate this holy Sacrament, *Mat. 26.26, &c.* and withall, gave charge for continuance of the same in the Church untill his second comming, *1 Cor. 11.20.*

Why it is called the Lords Supper.

What may we learne by this; that both our Saviour Christ and his Apostles likewise administred this Sacrament after Supper?

That we must not come unto it for our bellies, but have our minds lifted up from these earthly elements to our Saviour Christ represented by them; for men after Supper set not bread and wine, but banquetting dishes upon the Table; which serveth to reprove,

1. Such prophane persons as come for a draught of VVine only.
2. Those that rest only in the outward Elements.

But doth not the example of our Saviour Christ and his Apostles tye us to administer this Sacrament in the night time?

No; because they had speciall cause so to doe, which we have alone.

What cause had our Saviour so to doe?

He was to administer it after Supper:

First, because it was to come in lieu and stead of the Passeover, and therefore was presently after the eating of it.

Secondly, that it might goe immediately before his passion, the better to shew whereunto it should have relation; where also is another difference, our Saviour Christs Supper representing his death, which followed the Supper, and was to come, our Sacrament representing the death of Christ already suffered and past.

What cause had the Apostles?

They did it in the night, because it was not safe for the Church to meet in the day for feare of persecution: Wherefore; herein the laudable

custome

custome of the Church of administering it in the Morning, when our wits and capacities are best, is to be followed : In which respect also there is some difference between this Sacrament and the Sacrament of Baptisme, which may without any inconvenience be administered in the afternoone.

What is the fittest day for the Administration of this Sacrament ?

The Lords day is the fittest day for the administration of the Sacrament : For although our Saviour Christ did administer it on another day, (for the reasons before declared) yet he did not bid us so to doe : But the Apostles example, and religious practise herein is to be followed, which did celebrate the Supper of the Lord on the Lords day.

So much of the time : Now for the nature of this Sacrament, how may it be knowne ?

First, by the matter ; and secondly, by the forme of it.

What is the matter of the Supper of the Lord ?

Of the matter
of the Lords
Supper.

Partly outward, as the elements of bread and wine ; partly inward, as the body and blood of Christ. For as many graines make but one loafe, and many grapes but one cup of wine : so I beleieve that those outward elements signifie Christ and him crucified, with all the benefits of his death and passion, even whole Christ, with all the fruits of his mediation, *Mat. 26. 26, 27. 1 Cor. 11. 24, 25.*

Wherefore did the Lord make choice of Bread and Wine for the outward Elements of this Sacrament ?

Because meaning to set forth our spirituall nourishment by them, they are of all the meanes of our corporall nourishment the chiefest, *Psal. 104.*

Why did he not content himselfe with one of these only ?

He tooke both, that he might hereby shew how plentifull and assured redemption we have in Christ whom these doe represent : Wherefore it is no marvell, that the Papists in the prohibiting of the cup, doe answerably teach our salvation to be neither wholly in Christ, nor assuredly.

What Argument doe you observe in the institution of the Sacrament against this Robbery ?

The foreseeing Spirit of Christ, knowing the sacriledge that Popery would bring in for the robbing of the people of the use of the Cup, hath prepared a preservative against it, speaking here more fully of the cup (which he did not of the bread) *Drinke ye all of this, Mat. 26. 27.*

What Bread used our Saviour Christ ?

Ordinary bread, such as was used at the common Table ; at that time it was indeed unleavened bread, but it was so, because no other was then lawfull at the feast of the Paschever.

Are not the Bread and Wine changed into the body and blood of Christ in the Sacrament ?

That the bread
and wine are
not changed
into the body
and blood of
Christ.

No, they are not changed in nature, but in use, *1 Cor. 10. 16.* For the words of eating and drinking doe properly belong to the outward elements of bread and wine, and by a borrowed speech doe improperly belong to the body and blood of Christ, to note unto us the communion we have with our Saviour Christ, of whom we are as verily partakers by a lively faith, as of the bread and wine, by eating and drinking them : And thus we say, that these elements are changed in use ; because being separated

rated from a common use, they are consecrate to signe and seale to us our spirituall nourishment and growth by the body and bloud of Christ Iesus, *Luke 22. 19. 1 Cor. 10. 3, 4.* For as the Sacrament of Baptisme doth seale to us a spirituall regeneration; so the Lords Supper a spirituall feeding; and even as well the body and bloud of Christ is in Baptisme given us for cloathing, as they are given in the Lords Supper for nourishment: Therefore the bread and wine are not the true body and bloud of Christ, but the signes and tokens of them, as in Baptisme the water was onely a signe of Christs bloud, not the bloud.

What further reason have you to overthrow the carnall presence of Christ in the Sacrament?

1. If the bread were turned into Christ, then there should bee two Christs, one that giveth, another that is given: for our Saviour Christ gave the bread, &c.

2. If the bread be the very body of Christ, there should then bee no signe of the thing signified, and so no Sacrament, *Rom. 4. 11.* Where their miserable shift, that the whiteneffe is the seale and signe, is not worthy the answer.

3. The wicked receiver might then eate and drinke Christs body and bloud, as well as any true beleever, *Iohn 13. 2. 30.*

4. The Minister cannot give the inward grace, but the outward Element in the administration of the Sacrament, *Luke 3. 16.*

What reason was there to move our Saviour Christ to use such a borrowed speech in this so great a mystrie?

Because it is ordinary and usuall in the Scripture, to give the name of the thing signed and signified to the signe: as it is called the tree of life, which was but a signe of life *Gen. 2. 9.* So in the Sacraments of the old Testament, Circumcision is called the Covenant, *Gen. 17. 10.* that is, the token of Covenant, *verse 11.* Or the Lambe, or Kid, the Pascheover, whereof it was a signe onely, *Exo. 12.* The selfe same manner of speech is also used in the new Testament of Baptisme called the new Birth, taking away of sinnes, whereof it is onely a seale: So that unlesse the Lord would in this Sacrament have departed from the wisdom of the Spirit of God, accustomedly received, he must needs here also tread in the same steps of a borrowed and figurative speech.

Howbeit, it may seem, that to have used a more proper speech would have been more meet for him, being neare unto his death, and more convenient for their understanding.

He did after his last Supper use as figurative speeches, as this in the 14, 15, 16. of *Iohn*, and that without all danger of darknesse of speech, there being oftentimes more light in a borrowed then in a proper speech: And a Trope of force must be yeilded, when he saith, that the cup is the new Testament.

It maketh further for the corporall presence, that our Saviour Christ saith in his supper, that his body was then broken, and not that it should be broken after.

That is also usuall to the Scripture, for further certainty to speak of things to come, as of them that are present.

But there is nothing impossible unto God?

1. The question is here not of the power, but of the will of God, what he will have done.

2. God cannot doe those things, in doing whereof he should contradict himselfe: and therefore the Scripture feareth not, without dishonour to God, to say that he cannot lye, nor cannot deny himselfe, *Tit. 1. 2.*
2 Tim. 2. 13.

Why is the cup called the cup of the New Testament?

Because it is a seale of the promise of God, touching our salvation in Christ, which being in old time under the Law, shadowed by the shedding of blood of beasts, is now after a new manner accomplished in the blood of Christ himselfe.

Thus much of the matter of this Sacrament: wherein consisteth the forme thereof?

Of the forme
of this Sacra-
ment. of the
Lords Supper.

Partly in the outward actions both of the Minister, and of the receiver: partly in the inward, and spirituall things signified thereby (these outward actions being a second seale set by the Lords owne hand unto his covenant.)

What be the Sacramentall actions of the Minister in the Lords Supper?

The Sacramen-
tall actions of
the Minister.

Four: First, to take the bread and wine into his hand, and to separate it from ordinarie bread and wine.

What doth this signifie?

That God in his eternall decree hath separated Christ from all other men to be our Mediator, and that he was set apart to that office, and separated from finners, *Exod. 12. 5. Heb. 7. 26.*

What is the second?

To blesse and consecrate the bread and wine, by the Word and Prayer.

What doth that signifie?

That God in his due time sent Christ into the world, and sanctified him, furnishing him with all gifts needfull for a Mediator.

How are the Bread and Wine to be blessed and consecrated?

By doing that which at the first institution Christ did,

What is that?

Of the conse-
cration of the
Bread and
Wine.

1. He declared the Doctrine of the mystery of the Sacrament unto his Apostles, which received it, by teaching the truth of that which these outward signes did signifie.

2. He thanked his heavenly Father for that he had so loved the world, that he gave him which was his only Son to die for it, through the breaking of his most holy Body, and the shedding his most precious blood. Also he gave him thanks for that he had ordained these outward elements, to seale our spirituall nourishment in Christ.

3. By a trope of the chiefe part of Prayer (which is Thanksgiving) for the whole, the Evangelist giveth to understand, that our Saviour Christ sued to God his heavenly Father, that his death in it selfe, sufficient to save, might by the working of his holy Spirit be effectuell to the elect, and that those outward signes of bread and wine might through the operation of his holy Spirit be effectuell to the purposes they were ordained unto.

How shall it be knowne that he gave thanks and prayed, for these things, seeing

seeing there is no mention of these things in the Evangelists?

1. The very matter it selfe that is handled, doth guide us to the knowledge of these things.

2. The like manner of speech in other places of Scripture, where there being no mention what words he used, yet must needs be granted, that he gave thanks, and prayed proportionably to the prayer and thanks here used: For taking the Barley loaves and Fishes, and giving thanks, what can be understood, but that he giving thanks to God, that had given those creatures for their bodily nourishment, prayed that he would bless them, and make them effectuell to that purpose and end? *Mar. 14. 14. and 15. 26. John 6. 11.* And as it is not lawfull to eat and drinke the common meat and drinke without such prayer and thanksgiving: so is it not lawfull to communicate these elements without thanksgiving and prayer.

Somuch for the second Action (which the Minister indeed performeth with the Communicants, but yet as chiefe in the action.)

What is the third?

To breake the Bread, and poure out the Wine.

What doth it signifie?

The passion and sufferings of Christ, with all the torments he endured for our sins both in body and soule; his blessed body being bruised and crucified, his precious blood shed (trickling and streaming downe from him to all parts of the ground) and his righteous soule powred out unto death, *Isa. 53. 5. & 10. 12. Heb. 9. 14.* That Christ himselfe of his owne accord offered his body to be broken, and his blood to be shed upon the Crosse: And that as the Bread nourisheth not, if it remaine whole and unbroken, so there is no life for us in Christ, but in as much as he died.

What is the fourth?

To give and distribute the Bread and VVine to the Receiver.

What doth that signifie?

That God giveth Christ, and Christ himselfe to us; That Christ Iesus with all his merits is offered to all sorts of Receivers, and that God hath given him to the faithfull Receivers to feed their soules unto eternall life, *John 3. 14, 15. & 6. 50, 51.*

What be the Sacramentall Actions of the Receivers?

They be two: First, to take the bread and wine offered by the Minister.

What doth that signifie?

The receiving of Christ into our soules with all his benefits by faith. That they and only they have benefit by Christ crucified, which thus apply Christ to themselves by a true and lively faith, *John 1. 12.*

What is the second?

To eat the bread and drinke the wine, receiving them into the body, and digesting them, *1 Cor. 11. 26.*

What doth that signifie?

Our uniting to Christ, and enjoying of him, that we must with delight apply Christ and his merits to all the necessities of our soules, spiritually feeding upon him, and groaning by him. For the eating of the bread to strengthen our nature; betokeneth the inward strengthening of our soules by grace, through the merit of the breaking of Christs body for us; and

The Sacramentall actions of the Receivers.

the drinking of the wine to cherish our bodies, betokens that the blood of Christ shed upon the Crosse, and (as it were) drunke by faith, cherisheth our soules: And as God doth blesse these outward elements to preserve and strengthen the body of the receiver: so Christ apprehended and received by faith doth nourish him, and preserve both body and soule unto eternall life, *John 6. 50, 51. 1 Cor. 10. 3. & 11. 16, 17.*

Is Christs body and blood, together with the outward elements received of all Communicants?

No; for howsoever they be offered by God to all, *Matth. 26. 26.* yet are they received by such alone as have the hand of faith to lay hold on Christ; and these with the bread and wine doe spiritually receive Christ with all his saving graces: As for the wicked, and those that come without faith, they receive onely the outward elements, *1 Cor. 11. 27.* and with all judgement and condemnation to themselves, *verse 29.*

So much for the matter and forme: Shew now the speciall ends and uses for which the Lords Supper was ordained.

The ends and
uses of the
Lords Supper.

1. To call to minde and renew the memory and vertue of Christs death, *1 Cor. 11. 24.*
2. To encrease our faith, begotten by the Word preached, and to confirme unto us our nourishment, onely thereby by the means of Christs death.
3. To encrease our love.
4. To encrease our joy in the holy Ghost, our peace of conscience, our hope of eternall life, and all other graces of God in us.
5. To stirre us up with greater boldnesse to professe Christ, then heretofore we had done.
6. To quicken our hearts to all holy duties.
7. To shew our thankfulness to God for his mercie bestowed upon us in Christ.
8. To make a difference betwixt our selves and the enemies of Christ.
9. To knit us more neere in good will one to another.
10. To preserve the publike Ministry of the Word and Prayer in Christian assemblies.

Who are to
receive the
Lords Supper.

Who are to be partakers in this Sacrament?

All baptized who are of yeeres and sound judgement to discern the Lords body, ought to repaire to this Sacrament. But those onely come worthily who professing the true faith, have duely examined and prepared themselves, *Esa. 66. 23. 1 Cor. 11. 27, 28.* whereby all not of age and sound judgement are shut from his Sacrament; which are not alwayes from the other of Baptisme.

May none be admitted by the Church to the Supper of the Lord, but such as have these things in them which God requireth at their hands?

Yes; those who having knowledge doe make profession of Religion, and are found guilty of no great error, or crime unrepented of.

What if any thrust themselves to the Lords Table, who are ignorant or guilty of such crimes?

They are to be kept back by the discipline of the Church.

What is to be performed by every Christian, that he may worthily partake of the Lords Supper?

There

There must be a carefull preparation before the action, great heed in the whole action, and a joyfull and thankfull close and shutting of it: All which must be performed as well by the Minister as the people. For there is great difference betwixt our Saviour Christ, the first deliverer of this Sacrament, and all other Ministers, he having no battel of the Spirit and flesh in him, but being always prepared unto every good worke, had no need of these things; but other Ministers have as much need thereof as the people.

Of preparation to the Lords Table.

How are we to prepare our selves to this Sacrament.

By due search and triall of our own soules, whether we can finde in our selves the things which God doth require in worthy Communicants.

How may we performe that?

By fitting our mindes, & framing our hearts thereunto, 1 Cor. 10. 15, 16, & 11. 28

How may we fit our mindes?

By examining our wisdome and knowledge, both of Gods will in generall, and of the nature and use of this holy Sacrament in particular, whether we can give a reason of the representation of Christ in bread and wine, and bring the resemblance and difference of the proportion of the bread and wine with the body and blood of Christ, and of the eating and drinking of the elements with the partaking of the spiritual things, Rom. 4. 11. 1 Cor. 10. 3. and 4. 16, 17.

How may our hearts be framed for the feeling of the vertue and power of this Sacrament?

1. By weighing with our selves what need we have of it, and what benefit we may reape by it.

2. By examining of our faith, 2 Cor. 13. 5, 1 Tim. 1. 15, and repentance, Heb. 10. 22. James 4. 8. attended with true love of God, Zach. 12. 10. and of our brethren, 1 Cor. 16. 14.

3. By fervent invocation, praying for a blessing upon this Ordinance of God, Matth. 26. 26. *How may we finde what need we have of this Sacrament?*

Partly by our wretched estate by nature, and partly by our weak estate by grace.

What may we finde by our estate by nature?

That being prone to all evill, we had need of this Sacrament to nourish and preserve the life of grace new begun, which otherwise by our own corruption might dye or decay in us, 1 Cor. 10. 16.

What need have we of this Sacrament for reliefe of our weak estate by grace?

That being weak in understanding and feeble in memory, we may by the signes of Bread and Wine have our understanding bettered, and memory confirmed in the death of Christ, 1 Cor. 11. 24, 26.

What further need may we finde of it?

That being fraile in faith, and cold in love, we may by the same creatures, as by seales and pledges have our faith further strengthened, and our love more enflamed to God and Gods children.

What benefit then may we reape by the Lords Supper?

We see already that the benefit is great: this Sacrament being as a glasse for the mind, a monument for the memory, a support of faith, a provocation to love, a quickning to obedience, and a signe and seal of all the mercies of God in Christ Iesus.

How must the heart be prepared to finde the power of this Sacrament for supply of these wants and obtaining of these benefits?

The heart must be purged by repentance and purified by faith, 7 Cor. 10. 14 16. 21. Acts 15. 9. *How may the heart be purified by faith?*

If I have not only knowledge what Christ hath done for his chosen, but a full assurance that whatsoever he hath done, he hath done it for me as well as for any other, 1 Cor. 2. 2. Iohn 17. 3. Gal. 2. 20.

What gather you hence?

That they onely are to present themselves at the Lords Table, who after their baptism are able to make a profession of the true faith, and can finde that they truly believe in Christ; seeing ignorant and unbelieving persons do rather eat and drink their own judgement, than reape any benefit by this Sacrament, 1 Cor. 11. 29, 30, 31.

How may thy heart be purged by repentance?

If

If from my heart I do repent of my particular sins past, and judge my selfe for them, bewailing and forsaking them, and frame the rest of my life according to Gods will, *1 Cor. 11. 30, 31. Gal. 6. 16.*

What learne you hence?

That it is dangerous for such as remaine in their old sins, or after the Sacrament return unto them; once to offer themselves to the Lords Table, forasmuch as by this means they procure the wrath of God against them, and those that belong unto them, although not in condemnation in the world to come (which the faithfull notwithstanding their unworthy receiving cannot come unto) yet to fearefull plagues and judgements in this world.

Is it not meet that we be free from all malice in our hearts when we come to the Lords Supper?

Yes it is: for this Sacrament is a seal both of our conjunction with Christ, and of our society one with another, *1 Cor. 10. 17.* and we must know that true repentance purgeth out malice, amongst other sins; and a sound faith worketh by love towards God and our Brethren, *Mat. 5. 22, 23. James 1. 19, 20, 21. 1 Pet. 2. 1. Gal. 5. 6.*

So much for examination and preparation required before the action.

What is to be done by the communicant in the present action?

1. They are to use reverent attention, the better to apply the whole action, harkning to the doctrine of the Sacrament delivered by the Minister, joyning with him in his prayers, making use of all the sacramentall actions, and so commemorating the Lords death, for the comfort and refreshing of their own souls, *1 Cor. 11. 17, 26.*

2. According as it is commanded, all must take the Bread and Wine into their hands, contrary to the superstition of divers, which will have it thrust either into their mouthes, or else take it with their gloves, as if the hand of a Christian, which God hath both made and sanctified, were not as fit as the skin of a Beast, which the Artificer hath tanned and sewed.

3. They must moreover, according to the Commandement of Christ, eat and drink the Bread and Wine, not laying or hanging it up, or worshipping it, as the papists doe.

4. Lastly, they must use thanksgiving, offering up themselves both souls and bodies as a sacrifice of thanks, *Rom. 12. 1.* in which regard this Sacrament is called the Eucharist.

What is to be done after the action?

What duties are to be performed after the action?

1. We must by and by use joyfull thanksgiving, with prayer and meditation, being so comforted in heart in the favour of God towards us, that we be ready with a feeling joy to sing a Psalme unto the Lord, *Matth. 26. 30.*

2. We must continually endeavour to finde an increase of our faith in Christ, love to God and all his Saints, power to subdue sin, and practice obedience, with all other sanctifying and saving graces, *1 Cor. 10. 16, 17. & 11, 21. Col. 2. 6, 7. 2 Pet. 3. 18.* For a true believer shall feeble in himself after the receiving of the Sacrament an encrease of faith and sanctification, a further deadning of the old man, and so a greater measure of dying unto sin; a further strength of the new man, and so a greater care to live in newnesse of life, and to walk the more strongly and steadily in the wayes of God all the dayes of his life, this being a Sacrament not of our incorporation, as Baptisme, but of our growth; which albeit one cannot alwayes discern immediately after the action, yet between that and the next Communion it may be easily espied in our service towards God and men.

What if a man after the receiving of the Sacrament never find any such thing in himself?

He may well suspect himself whether he did ever repent or not, and therefore is to use means to come to sound faith & repentance: For the Lord is not usually wanting to his ordinances, if men prepare their hearts to meet him in them. If we receive no good, no refreshment at this spirituall feast, if God send us away empty, either it is because we have no right unto his mercies, being not in Christ, and so not accepted; or because some secret unmortified lust remaineth in us, like Achans wedge of gold: so some beloved sin (either not seen, or not sufficiently sorrowed for, and resolved against) lyeth glowing in the heart, which causeth God to frown upon our services; & like a dead flye causeth the ointment to stink: & therefore in this case, a man should descend into himself, & make a more strict search into his conscience, that he

may

may againe come before the Lord with more humilitey, and better preparednesse, and God will reveale himself in due time to every one who faithfully seeketh after him in his ordinances.

So much of the Sacraments : What are the Censures ?

They are the judgements of the Church for ratification of the threats of the Gospell against the abusers of the Word and Sacraments.

Of the Censures of the Church.

What doe these Censures profit the Church of God ?

Very much; for by them the godly having strayed from the course of sincerity, are through obedience brought home againe. But the wicked are hardened by them through disobedience; whereof it is, that the wicked are properly said to be punished, the godly only chastened and corrected.

But it seemeth that corrections rather belong to Magistrates then to Ministers.

The Magistrates by the Lawes of the Common-wealth punish some by death, others by other torments, and some by purse, which belongeth not to the Minister, who hath to doe only with the soule: And these spiritual censures are of as necessary use in the Church, both to help the godly, and to restrain and root out the wicked out of the Church, as those penall Lawes of the Magistrate in the Common-wealth. They therefore who upon this pretence, that God forceth no man to come unto him, suppose the censures to be unprofitable, are like unto children that will have no rod in the house.

Whereby doth the necessity of Censures appeare ?

Easily; for sith in the Church of God there be of all sorts, as in a net cast into the sea, which catcheth good and bad: It is impossible (without correction) to keep good order in the Church, especially to restrain the wicked hypocrites from offending, and thereby standing their profession.

If then there were no hypocrites, there were no use of Censures.

Not so; but they serve most of all for them that make no conscience of their calling: For the best man that is, having some sparkes of his naturall corruption remaining unregenerate, may fall and offend; and therefore must be chastened by the Church: But this is the difference, the godly falling by infirmity, by correction doe amend, but the wicked offending purposely, by punishment are hardened.

What is to be gathered of this ?

That sith censures are as needfull in the Church, as the rod in the house, or the Magistrates sword in the Common-wealth for offenders, (yea and of so much more use as these are for the body, and this life, and the other for the soule and life to come) they that set themselves against them care not what disorder there be in the Church, but seek to exempt themselves from punishment, that they might doe what they list, and make the Gospell a cover for all their wickednesse, who are like to them in the second Plalne, that would not beare the yoke of Governments.

So much for the use and necessity of Censures: Where is the doctrine of them specially delivered?

In the 18 chapter of Saint Matthew, from the 15 verse to the 20. where both their institution and ratification is laid downe: For first our Saviour declareth

declareth the degrees of the censures ordained for such as are called brethren, (which are generally corrections according to the greatnesse of the offences) and then treateth of their power and authority.

What is to be observed in the degrees of the censures?

Of the degrees
of Censures.

That the censures be according to the offences; as if the offence be private the censure thereof must be private, wherein the censurer is to deale circumspectly; 1. That he know the offence. 2. That he admonish the offender secretly. 3. That he do it in love, convincing his offence so to be, by the Word of God.

What further duty is required of us in this case?

1. That we runne not to others to slander the offenders, which Moses forbiddeth, *Levit. 19. 16.*

2. Not to keep the injury in minde, of purpose afterwards to revenge it.

3. Not to deale roughly with one under pretence of seeking the glory of God.

4. Not to despise the offender, but by all means to seek his amendment.

Who are to be admonished openly in the Church?

Those that sin openly.

What if they will not amend by admonition?

Then they are by suspension to be barred for a time from some exercises of Religion: and if by that they will not amend, then they are by excommunication to be cut off from the Church, and delivered unto Satan, as shall be declared.

How are the Censures ratified, and the authority of the Church confirmed by our Saviour Christ?

That appeareth by his words unto his Disciples, *Matth. 18. 18.* *Whatsoever you bind on earth, (meaning according to the rule) shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven:* which is as much as if a Prince giving authority to one of small reputation, should bid him execute justice, he would beare him out.

How is this further proved?

It is further confirmed in the verse following by a reason of comparison: *If two or three shall agree upon any thing, and shall aske it in my name, it shall be granted:* If Christ will ratifie the deed of two or three done in his name, how much more then that which the whole Church shall doe accordingly?

Why is it said, And shall aske it in my name?

To declare that by prayer unto God in the name of our Saviour Christ all the Censures of the Church, but especially Excommunication, should be undertaken, as the Apostle saith, *1 Cor. 5. 4.* *When you are gathered together in the name of our Lord Jesus Christ, (that is, calling upon his name) deliver such an one unto Satan.*

What need is there of this ratifying of the Churches authority in exercising the Censures?

Because some doe contemne the Censures of the Church, as proceeding from men onely, as if thereby they were no whit debarred from the favour of God; whereas neverthelesse whom the Church separateth

separateth from the outward scales, them also Christ depriveth of the inward graces, banishing them from his kingdome, whom the Church hath given over to Satan.

What gather you of this?

That men should not slightly shake off, but with reverence esteeme the censures of the Church, as the voice of God himselfe; and although they be never so high and stout, yet are they to subject themselves to the judgement of God in the Church, unlesse they will set themselves against the Lord himself.

We have heard of the generall doctrine of censures: What are the kinds of them?

They are either of soveraigne medicine, *Matth. 18. 15, 16. 1 Cor. 4. 5.* or of fearfull revenge, *1 Cor. 16. 22. 1 Tim. 1. 14. 2 Tim. 4. 14.* the former properly are corrections, the latter punishments.

Of the kinds of Censures.

What are the medicinall censures?

They are such as serve to bring men to repentance, the principall end of the, next the glory of God, being the salvation of his soul that is censured.

What things are required of them that doe execute these censures against any man?

Six: 1. Wildome. 2. Freedom from the sin reproved. 3. Love. 4. Sorrow. 5. Patience, and 6. prayer for the party.

Of what sorts are the medicinall Censures?

They are either in word, or in deed.

What are they in word?

The chidings & rebukes of the Church for sin w^{ch} we call Admonitions.

How many sorts of admonitions are there?

Two: the first is private betwixt Brother and Brother, *Levit. 19. 17. Mat. 18. 15, 16.* the other publick by the Minister assisted by the congregation, when the private will not prevaile *Mat. 18. 17. 1 Tim. 5. 20.*

Private admonition.

What are we to observe in the private admonitions?

That we should watch one another diligently, witnessing thereby our mutuall love which God requires of us; as if any man seeing another (whose journey he knoweth) wander out of the way, if he should not admonish him he might justly be accounted unnaturall; much more we, knowing all men think to journey towards heaven, if we see any go the wrong waies (as by Robberies, Adulteries, Vsurry, Swearing, or Drunkenesse) and do not admonish them, are even guilty of their wandring, especially sith the other belongeth to the body, but this both to body & soul.

But is it not sufficient for men to watch themselves, seeing every man standeth or falleth to God?

Such was the wicked answer of *Cain*, and they that use it are like unto him: but if God commanded in the law to help our enemies Oxe or Ass having need of help, we are more bound by the law of charity to helpe himself; and unlesse we reprove him, we are partakers of his sin, (as hath bin said) which we ought not to be, because we have enough of our own.

What are the degrees of private admonitions?

They be two; the former is most private done by one, the other is private also, but more publick then the first, and it is done by two or three at the most, whereof he that first admonisheth must be one, *Mat. 18. 15, 16.*

The degrees of private admonition.

Why hath our Saviour Christ limited us with these degrees?

By all means to win the offender, if it be possible; if not, that his condemnation may appeare to be most just, after so many warnings.

How is the first degree of private admonition expressed?

If thy brother offend against thee, or in thy knowledge onely, tell him between thee and him, *Matth. 18.15.*

Are we bound to reprove all men of what profession soever?

No; but him that is of the same profession of Christianity that we be of, whom the Scripture termeth a brother (thereby shutting forth Iewes, Turks, Hereticks, and Atheists) except we have some particular bond, as of a master to his servant, or father to his child, or magistrate to his subject.

What learn you thereby?

1. That we observe this in our admonitions, that he be a brother whom we admonish, and not such a one as is a scorner.

2. That we are not to make light of, or contemn the admonitions of others, but to accept of them, and account of them as a pretious balme.

How must we reprove our brothers fault?

How we must
reprove.

First, we must be sure that it is a fault we reprove him for, and then we must be able to convince him thereof out of the Word of God, so that he shall not be able to gainsay us, unlesse he doe it contemptuously; it being better for us not to reprove him, then not to be able to convince him by the Word, of that we have reprov'd him in. Lastly, we ought to doe it with all love and mildnesse, regarding the circumstances of persons, time, and place, not inconsiderately, nor of hatred, or to reproach him, or as one that is glad of somewhat to hurt his good name.

What is meant by Tell him between thee and him? Matth. 18.15.

That the good name and report of another man should be so regarded by us, that if his fault be private we are not to spread it abroad, as some that think they be burthened, unlesse they tell it to others, which is not the rule of Charity.

Why is this added, If he heare thee, thou hast gained thy brother?

As a notable meanes to encourage us in this duty: For if the bestowing of a Cup of cold water shall not be unrewarded; how much more the gaining of a soule from Satan?

What if our brother heare us not, and so we doe not gain him?

Notwithstanding we lose not our labour, but our reward is laid up with God, *Esa. 49.4.* For that which is done for Gods cause, though it be never so evilly taken or used, shall certainly be remembred of God, who will recompence it plentifully, and lay it up among our good deeds. Also this shall serve against him that is reprov'd in judgment, for refusing such a profitable meanes.

What is the second degree of private Admonitions?

The second de-
gree of private
admonition.

It is more publike then the former. If thy brother heare thee not, take yet with thee one or two, *Matth. 18.16.* For although he heare not the first admonition, yet love will not give him over, but as the case requireth, and the nature and condition of the offender may be discerned to be easie or hard to repent; the admonisher is to take with him one, or if need be two at the most to assist him.

The first admonition not availing, may we take whom we will to the second?

That

That choice is to be made which is likeliest to take effect, and therefore we may not take his enemy, or one that is not able to convince; but we must chuse one or two such, whom either he reverenceth, or at least favoureth, or otherwise may doe most good with him, either by graciousnesse of speech, or ability of personage, or some other gift: in a word, such as be fittest both for gifts and authority to recover him, of whom the Pastor may be one, as he also may be the first.

May the first admonisher substitute another in his place the second time?

No, for our Saviour Christ doth not leave it free so to doe, but will have him that did first admonish to bee one, both for the better confirming of the former dealing with the latter, as also for keeping the fault of the offender in as much silence and secrecy as may be.

What is gathered hereby?

That great love and care of our Saviour Christ towards him, as also what diligence we must use, and what care for our brother.

Why may not one alone deale with him the second time?

Because that by the testimony of two or three he might be brought to reverence now, that which he would not at the first admonition: And further, that way may be made to the publike judgment of the Church, yea to the others, way before the Church, which under two testimonies at least cannot proceed further against him; for *in the mouth of two or three witnesses every truth is confirmed*, Matth. 18. 16.

Thus farre of the private admonitions: What is the publike?

That which is done by the whole Church, or the Minister assisted by the Congregation, 1 Tim. 5. 20: for if the second warning serve not, our Saviour would have the offender presented to the Church, as to the highest Court, Matth. 18. 17. not of greatest personages, but of the most learned, and beautified with inward graces, whose presence he cannot chuse but reverence: As in the book of *Numbers*, a wife suspected of adultery was brought unto the Priest in the house of God, that the reverence of the place and person might strike a feare in her heart, to cause her to confesse the truth, Num. 5. 15, 16 wherein appeareth a further step and degree of Gods singular love and affection.

Publike admonitions.

But the bringing of him to open shame seemeth rather hurtfull then profitable?

Not to the godly, to whom it is prepared as a soveraigne medicine for his disease: For as a wealthy man being sick assemblenth a whole Colledge of Physicians to consult of his disease, and the best remedy thereof, so the whole Church in the like case, having *Vrim* and *Thummim*, that is, treasures of knowledge, should consult upon the recovery of the offender, who therefore hearing their admonition, is to be received notwithstanding his former obstinacy: but the hearts of the wicked by the warning are the more hardned, to their everlasting perdition.

Hitherto of the corrections which are in word, what are they in deed?

Suspension, Num. 12. 14. Exod. 33. 6, 7. and Examination, Matth. 18. 17. 1 Cor. 5.

What is Suspension?

A certain separation of him that will not amend by admonitions from some holy things in the Church: as 1. the use of Sacraments: 2. some offices in the Church.

Of suspension.

O' Excommu-
nication.

What is Excommunication?

The casting of the stubborne sinner out of the Church, and delivering him unto Satan, who being thus disfranchised of all the liberties, and deprived of all the benefits, and common society of the Church, is separated, as it were, from that protection and mercy which may be looked for at the hands of God.

What is the end of this casting out?

It is two-fold:

First, in regard of Gods glory.

Secondly, in regard of men.

How in regard of God?

Because that his holy Name and Religion should not be evil spoken of, by suffering wicked & uncleane persons, (as blasphemers, adulterers, &c.) in the Church, which should not bee like unto a stie, but cleane from all shew of filthinesse: for if in houses of good report, a proud person, detracter, or lyer, (much lesse a drunkard, or filthy person) is not suffered, much lesse ought such a one to be in the Church, which is the house of the living God, lest the Gospell come to reproach through such: in that godlesse persons would thereby take occasion to open their mouths against the truth.

How in regard of men?

That likewise is two-fold, either respecting the good of the person excommunicated, or of the rest of the Church?

What is the regard that concerneth the Church?

That they be not infected with his naughtinesse, and that they may keep themselves from the like offence; for that if he remaine in the Church, and be not punished,

First, either men would be provoked to commit the like sinnes: for the Apostle comparing a sinfull man to leaven, 1 Cor. 5. 6. teacheth that a little leaven will sowre the whole batch; so one wicked man will infect the whole Church. Or,

Secondly, the weak would take occasion thereby of falling away from the truth; and others yet without, would be holden from comming unto it.

What is the regard that concerneth him that is cast out?

That he being shamed, may be brought to repent, and turne unto the Lord, as the Apostle saith of the incestuous person, who should be cut off for the destruction of the flesh; that is, the naturall corruption, and for saving of the spirit, that is, the man regenerate (1 Cor. 5. 5. 1 Tim. 1. 20.)

If the severity of this sentence be such as hath been declared: how then tendeth it to Reformation?

They that are thus censured are only delivered to Satan conditionally, if they repent not: so it is a meanes either to bring them to Christ, or send them to the devill: as a hand almost cut off, and hanging but by the skin, is in danger to be lost, unlessse some skilfull Chirurgeon binde it up.

What is to be done to him if he repent?

He is to be received of the Church, whom as they loose in earth, our Saviour Christ looseth in heaven; yet he is not by and by to be admitted to all priviledges of the Church, but to be suspended for a time till the fruits

fruits of repentance may better appear : for if some in the law for a certain pollution in a lawfull duty of burying the dead, were suspended from the Pasſeover, *Numb. 9. 6.* much more in the Goſpell for ſuch obſtinacy.

How many ſorts of ſuſpensions then are there ?

Two : one going before excommunication, and the other following the ſame towards them that are penitent, both which were ſhadowed in the Leviticall law in the caſe of Leproſie. For firſt, in the 13. of *Levit.* we finde that upon ſuſpition of Leproſie a man was ſhut up for a time, not only from the worſhip of God, but alſo from all ſociety of men : and how much more may it be lawfull under the Goſpell, to execute the cenſure of ſuſpension after two admonitions upon a known offence ; when it is ſet down in the 14 of *Levit.* That a man cleaſed from his leproſie was brought home unto the campe, and placed in his tent, where he ſtayed for certaine dayes, it being not lawfull for him to come into the Tabernacle :

So much of the medicinall cenſures : what is the laſt cenſure of fearful revenge ?

The curſe unto death called by S. Paul *Anathema Marenatha*, 1 *Cor. 16. 22.* that is, accuſed untill the Lord come, or everlaſtingly ; which is thought to have been executed upon *Hymeneus* and *Alexander* by Paul (1 *Tim. 1. 20.*) and afterwards upon *Julian* by the Church then.

Anathema Marenatha.

Against whom is this cenſure to proceed ?

This everlaſting curſe, which is the moſt fearful thunderclap of Gods judgement, is to be pronounced only againſt ſuch as are deſperately wicked that have nothing profited by the former cenſures, and ſheweth their incorrigibleneſſe by their obſtinate and malicious reſiſting all means graciouſly uſed to reclaim them : giving tokens even of that unpardonable ſinne againſt the Holy Ghoſt. Which fearful ſinne by how much the more difficult it is to be diſcerned and knowne, by ſo much the more care is this heavie doome to be uſed by the Church. Yet doubtleſſe God doth ſometimes give cleare tokens thereof in blaſphemous Apoſtates, ſuch as *Julian* and others, who maliciously oppoſe, deride and perſecute that truth of God which they have been enlightned in : And where God doth ſet ſuch marks upon them, the Church of God may pronounce them to be ſuch, and carry it ſelfe towards them accordingly.

What are the outward enemies that oppoſe againſt the Church of Chriſt ?

Of the enemies of the Church.

Some doe under the ſhew of friendſhip, and ſome with profeſſion of enmity.

Who are the open enemies ?

Heathens, Iewes, Turks, and all that make profeſſion of prophaneſſe by ſitting down in the ſeat of ſcorners.

What enemies are they that make ſhew of friendſhip ?

Such are al thoſe, that bearing the name of Chriſtians do obſtinately deny the faith whereby we are joyned unto Chriſt, which are called Hereticks ; or that break the bond of charity, whereby we are tyed in communion one to another, which are tearmed Schiſmaticks, or elſe adde tyranny to ſchiſme and hereſie, as that great Antichriſt, head of the generall apoſtaſie, which the Scriptures forewarned by name.

Of the general Apoſtaſie.

Where are we forewarned of the Apoſtaſie ?

1 Tim. 4. 1.
2 Theff. 2. 23.

Where the Apostle foretelleth that there shall be a generall apostacy or falling away from the truth of the Gospell before the latter day.

Is it meant that the whole Church shall fall away from Christ?

No: it were impossible that a perfect head should be without a body.

Why is it then called generall?

Because the Gospell having been universally preached throughout the world; from it, both whole Nations did fall, and the most part also even of those Nations that kept the profession of it; howbeit still there remained a Church, though there were no settled estate thereof.

Is it likely the Lord would barre so many Nations that lived under Antichrist, and that so long, from the means of salvation?

Why not, and that most justly; for if the whole world of the Gentiles were rejected, when the Church was onely in Iury for some 1500 years; and seeing of the Iewes ten Tribes were rejected, and the remainder, but a few, were of the Church: with great reason might the Lord reject those Nations and people for so many ages, seeing they rejected Gods grace in falling away from the Gospell, which the Lord most graciously revealed unto them, rather then to their Fathers before them.

Is this apostasie necessarily laid upon the See of Rome?

Yes verily, as by the description may evidently appear.

What are the parts of this Apostasie?

The head and the body: for as Christ is the head of the Church which is his body; so Antichrist is the head of the Romish Church which is his body.

Who is that Antichrist?

Of Antichrist,
and who he is.

He is one who under the colour of being for Christ, and under title of his Vicegerent, exalteth himselfe above and against Christ, opposing himselfe against all his offices and ordinances both in Church and Common-wealth, bearing authority in the Church of God, ruling over that City with seven Hills, which did bear rule over Nations, and put our Lord to death; a Man of sinne, a Harlot, a Mother of spirituall fornications to the Kings and people of the Nations, a childe of perdition, a destroyer establishing himselfe by lying miracles and false wonders: all which marks together, do agree with none but the Pope of Rome.

How doth the Apostle 2 Theff. 2. 3. describe this Antichristian head unto us?

First he describeth what he is towards others, and then what he is in himselfe.

What is he towards others?

That is declared by two speciall titles, the Man of sinne, and Sonne of perdition; declaring hereby not so much his own sinne and perdition, which is exceeding great, as of those that receive his marke, whom he causeth to sinne, and consequently to fall into perdition: as Ieroboam who is often branded with the mark of causing Israel to sin: and he is so much more detestable then he, by how much both his idolatry is more, and hath drawn more Kingdomes after him then Ieroboam did Tribes.

In what respect is he called the man of sin?

In that he causeth man to sinne; and this the Pope doth in a high degree,

gree, justifying sinne, not by oversight, but by Lawes advisedly made, not onely commanding some sinnes, which we are by our corrupt nature prone unto, as spirituall fornication, but also (to the great profanation of the holy name and profession of Christ) permitting and teaching for lawfull such as even our corrupt nature (not wholly subverted through erroneous custome of sin) abhorreth: as incestuous marriages, and breaking of faith and league, equivocating, and the like, which profane men (by the very light of nature) doe detest.

In what sense is he called the child of perdition?

Not as the unthrif mentioned in the Gospel, neither as Judas, who is passively called the Son of perdition; but actively, as it is other where expounded, where he is called the destroyer, *Rev. 9. 11.* because he destroyeth many: And that the Pope is such an one, some of his owne Secretaries make it good, confessing that many who were well disposed persons before their entry into that Sea, became cursed and cruell beasts when once they were setled in the same, as if there were some pestilent poyson in that seat infecting those that sit therein.

Luke 15. 32.
Iohn 17. 12.

What learne you of this?

That the calling of the Pope is unlawfull; for every office or calling which the Lord doth not blesse, or wherein none occupying the place groweth in piety, is to be esteemed for an unlawfull calling: for in a lawfull calling some (at the least) are found in all ages profitable to the Church or Common-wealth.

What is the use of all this Doctrine?

That whosoever are partakers of the sins of Rome, are also under the same curse; and therefore such as have lived in Popery should examine our selves if we have truly repented us of it, first, by the change of our understanding; as whether we have grown in the knowledg of the truth: And secondly, by the change of our affections, as whether we hate Popery, and love the truth unfainedly, and so let every one judge himselfe, that he be not judged, and that with harder judgment, *Rom. 2. 4.* according as God hath been the longer patient towards us.

What further?

That there can be no sound agreement betwixt Popery and the profession of the Gospel, no more then betwixt light and darknesse, falshood and truth, God and Beliall, and therefore no reconciliation can be devised betwixt them: for if the members of Antichrist shall be destroyed, we cannot in any sort communicate with them in their errors, unlesse we will beare them company in their destruction also.

Doth every error destroy the soule?

No verily: for as every wound killeth not a man, so every error depriveth not a man of salvation, but as the vitall parts being wounded or infected, bring death, so those errors that destroy the fundamentall points and heads of faith bring everlasting destruction, in which kind is Popery, which sundry ways overthroweth the principles and grounds of our holy faith, and therefore is termed an apostate, or departing from the faith.

2 Pet. 2.

Is it then impossible for a Pope to be saved?

No; it is not impossible, his sinne being not necessarily against the holy

holy

holy Ghost, to which onely repentance is denyed; for some (in likelihood) have entered into, and continued in that Sea ignorantly, and therefore may possibly finde place to repentance. But if any be saved, it is a secret hidden with God: for concerning any thing that appeares by the end of any Pope, since he was lift up in the Emperours chaire, and discovered to be the man of sin, there is no grounded hope given to perswade that any one of them is saved.

So much of Antichrist what he is towards others : what is hee in himselfe?

That is set downe in two points: first, in that (contrary to right, and by meere usurpation) he seateth himselfe in the Temple of God, as if he were Christs Vicar, being indeed his enemy, both which the word Antichrist noteth.

Secondly, in that he is here expressely named an adversary, and one that is contrary to Christ.

Wherein is the Pope adversary unto Christ?

Every way, in life, and in office.

How in life?

In that Christ being most pure and holy, yea holinesse it selfe, the Popes many of them are, and have been most filthy and abominable in blaspheming, conjuring, murthering, covetousnesse, whoring, and that incestuously and Sodomitically, and yet will they in their ordinary Titles be called holy; yea holinesse it selfe, which is proper onely to Christ.

How in Office?

First, in his Kingdome: Christs Kingdome is without all outward shew, or pompe: But the Popes Kingdome consisteth wholly in Pompe, and Shewes, as imitating his Predecessors the Emperours of Rome in his proud, stately, and lordly offices, princely traine, and outrageous expences in every sort.

Secondly, in his Priest-hood, in raising up another Sacrifice then Christ, another Priesthood then his, other Mediators then him.

Thirdly, in his Prophetical office, in that he teacheth cleane contrary to him; Christ taught nothing but what hee received of his Father: The Pope setteth out his owne Canons and Decrees of councells, and in them he teacheth such Doctrine as overthroweth the maine foundation of that which Christ taught.

What is the second effect?

That he is exceedingly lifted up against all that is called God.

How doth this agree to the Pope?

More fitly then to any other person; for Christ being very God abaseth himselfe unto the assuming of the nature of man; the Pope a vile man advanceth himselfe to the Throne of God: Christ being above all secular power, paid tribute, and was taxed and suffered himselfe to be crowned with a crowne of Thornes, and beare his owne Crosse; but the Pope being under all secular power, exalteth himselfe above all secular powers, exacteth Tribute of Kings, setteth his foot on the neck of Emperours, carrieth a tripple Crowne of gold, and is borne upon mens shoulders.

But he calleth himself the servants of servants.

Though he doe, yet (by the confession of his owne Canonists) he doth it but dissemblingly and in hypocrisie, which is double iniquity; for they say that he doth in humility onely say so, not that hee is indeed so as he saith.

What are the effects of this his pride?

They are two: First, he sitteth in the Church as God, for he bindeth the consciences of men by his decrees, which no Princes Law can doe; for though men observe not such Lawes, yet if they break them not of contempt, they are discharged, as if they did beare the penalty prescribed in them.

By this it seemeth that the Church of Rome is yet the Church of God, although corrupt, seeing it is said that hee sitteth in the Temple of God.

No verily; but it is so said, first, because it beareth the name of the Church, for the Scriptures give the name to a thing according to that it hath been, as when Christ saith, *The abomination of desolation shall stand in the holy place*; he meaneth not that the Temple was then holy, which at that time, (being no figure nor shadow of Christ and his Church) was profaned; but that it had been holy; so we confesse that there had beene a true Church in Rome, which is now no Church of Christ, but the Synagogue of Satan.

Secondly, he is said to sit in the Temple of God, because he exerciseth his tyrannicall rule in the Christian world, and is most busie in those parts where Christ had his Church, and the Gospell is professed; labouring in all places, either by himselfe or his wicked instruments, to overthrow or corrupt, poyson or hinder the free course of the Gospell; so that in this regard he may be said to sit in the Temple of God, that is, to reigne and tyrannize in the Church of God, though the City where he is be Sodome, and the Church whereof he is head, the Synagogue of Satan.

What is the other effect of his pride?

He boasteth himselfe that he is God, as the Popes flatterers in the Canon Law call him, *Our Lord God the Pope*: Neither doth his pride stay there, but also he challengeth to himself things proper to God, as the title of Holinesse, also power to forgive sins, and to carry infinite soules to hell without check or controlment, and to make of nothing something; yea, to make the Scriptures to be no Scriptures, and no Scripture to be Scripture, at his pleasure, yea to make of the creature the Creator.

It should seeme to be an impossible thing that men should be carried away from the faith of the Gospell by one so monstrous and directly opposite to Christ.

It might seem so indeed, if at once and at a sudden he had shewed himselfe in such foule colours, and therefore by certaine decrees of iniquity he raised himselfe to his height of wickednesse, and did not at the first shew himselfe in such a monstrous shape and likeness.

How doth that appeare?

By the Apostle, who in the *2 Thess. 2. 3.* unto *13.* sheweth of two courses the Devill held to bring this to passe; one secret and covert, before this man of sin was revealed: the other when he was revealed and set up in his Seat.

What

What were the wayes of Antichrists comming before he was revealed?

Those severall errours which were spread, partly in the Apostles time, and partly after their time, thereby to make a way for his comming; and in this respect this mystery of iniquity was begun to be wrought (as it were) under ground and secretly in the Apostles time.

How was this mystery of iniquity wrought in the Apostles time?

By many ambitious spirits, (as it were) petty Antichrists, which were desirous to be Lords over the Church, and wicked Hereticks, which then sowed many errours and heresies, as justification by works, worshipping of Angels, and which put Religion in meats, and condemned marriage, which were beginnings and grounds of Popery and Antichristianisme, 3 John 9. Acts 5. 1. Gal. 1. 6, 7. & 2. 6. Col. 2. 18, 21. 1 Tim. 4. 3.

What gather you of this?

That those whom God hath freed from the bondage of Popery, should strive to free themselves from all the remanents thereof, lest if they cleave still to any of them, God in judgment bring the whole upon them againe.

How shall Antichrists Kingdome be continued and advanced after that he is revealed?

By the power of Satan, in lying miracles and false wonders.

What difference is there betwixt Christs miracles and theirs?

Very great every way: for Christs miracles were true, whereas these are false and lying, and by legerdemaine; Christs miracles were from God, but theirs, where there is any strange thing, and above the common reach of men, from the Devill; Christs miracles were for the most part profitable to the health of man, but theirs altogether unprofitable, and for a vain shew; Christs miracles were to confirme the truth, but theirs to confirme falsehood.

What gather you of this?

That seeing the Popes Kingdome glorieth so much in wonders, it is most like that he is Antichrist, seeing the false Christs and the false Prophets shall doe great wonders to deceive (if it were possible) the very Elect, and that some of the false Prophets prophesies shall come to passe, we should not therefore beleieve the doctrine of Popery for their wonders sake, seeing the Lord thereby tryeth our faith, who hath given to Satan great knowledge and power to work strange things, to bring those to damnation who are appointed unto it. Moreover, whatsoever Miracles are not profitable to some good, neither tend to confirme a truth, they are false and lying; so that as the Lord left an evident difference between his Miracles and the enchantments of the Egyptians, so hath he left an evident difference between the Miracles of Christ and his Apostles, and those of the Romish Synagogue, Matth. 24. 24. Dem. 13. 12. Exod. 7. 12.

Are not miracles as necessary now, as they were in the time of the Apostles?

No verily; for the Doctrine of the Gospell being then new unto the world, had need to have been confirmed with miracles from heaven; but it being once confirmed, there is no more need of miracles; and there we keeping the same Doctrine of Christ and his Apostles, must content our selves with the confirmation which hath already been given.

The differences
betweene
Christs mira-
cles and the
Popes.

What

What ariseth out of this ?

That the Doctrine of Popery is a new Doctrine, which hath need to to be confirmed with new miracles; and so it is not the doctrine of Christ, neither is established by his miracles.

What force shall the miracles of Antichrist have ?

Marvellous great, to bring many men to damnation, God in the just revenge of the contempt of the truth, sending a strong delusion among them.

Hitherto we have heard Antichrist described by his effects and properties : now tell me here where is the place of his speciall residence ?

The seat of Antichrist.

That is the City of Rome.

How doth that appeare ?

First, because he that letteth at the time when Paul wrote was the Emperour of Rome, who did then sit there; and must be dis-seated, (as the learned Papists themselves grant ere the Pope could enter upon it. Secondly, Rev. 17. 18. John called the City where he must sit, the Lady of the world; which at that time agreed onely to Rome, being the Mother City of the world. Thirdly, it was that City which was seated upon seven hills, Rev. 17. 9. which by all ancient Records belongeth properly and onely to Rome. As for the occasion of the Popes placing there, it came by the meanes of translating of the Seat of the Empire from Rome to Constantinople, from whence ensued also the parting of the Empire into two parts, by which division it being weakned, and after also sundred in affection, as well as in place, was the easier to be entred upon, and obtained by the Pope.

What doe you further gather of that the Apostle saith, that he that letteth shall let ?

That the Antichrist is not one particular man, as the Papists doe fancy; for then by the like phrase he that letteth must be one particular man, where it cannot be that one man should live so many hundred yeeres; as from Pauls time to the time of the translation of the Empire from Rome, much lesse untill within two years and a half of the latter day, as they imagine the time of Antichrist: and therefore as by him that letteth is understood a succession of men, and not one onely man; so in Dan. 7. 3. 17. the foure beasts, and the foure Kings, doe not signifie foure particular men, but foure governments, in every one whereof there were sundry men that ruled: so that the argument of the Papists who upon the words [the man of sinne] would prove that the Antichrist the Apostle speaketh of, is one singular man, is but vaine, and hath no consequence in it.

But how can Antichrist be already come, seeing the Empire yet standeth ?

The name of the Empire onely remaineth, the thing is gone; for he hath neither the chiefe City, nor the Tribune, nor the Commandement of the people; and therefore he can be no let to the Antichrists comming; especially the Pope having gotten such an upper hand over him, as to cause him to waite at his gate barefoot, and to hold his stirrop.

What shall be the end of this Antichrist ?

God shall confound him with the breath of his mouth, that is, with the preaching of his Word: which serveth for another argument to prove the

the Pope to be Antichrist: for whereas he had subdued Kingdomes and Empires under his feet, he hath been of late mightily suppressed by the Word preached, and not by outward force, as other Potentates use to be.

What learne you of this?

The marvellous power of Gods Word to suppress whatsoever riseth against it: for if the mightiest cannot stand before it, much lesse the smallest: and therefore it is expressed by a mighty winde, *Acts* 2. 23. which carrieth all before it; and by fire, which consumeth all, and pierceth all: And it declareth a marvellous easie victory against the enemies, when it is said, that with the breath of his mouth hee shall consume his enemies, *2 Cor.* 10. 4, 5.

What else shall be the overthrow of Antichrist?

The glorious appearance of the Son of God in the latter day.

What gather you of this?

That before the last day he shall not be utterly consumed, whereof notwithstanding it followeth not that the head shall remaine till then; for the Beast and the false Prophet shall be taken and cast into the fire before the latter day; but some shall retaine a liking of him, and his errors, and superstitions even till the last day.

Hitherto of the head of this generall Apostasie: what are the members of it?

They are first described by their end, even a number of people that shall perish, which accordeth with that name and property of the head, the Destroyer or Son of perdition, being truly verified in them in regard of the fearefull end he shall bring them to.

What is the use of this?

That as no poyson can take away the life of an elect: so small occasions carry away such as are appointed to destruction.

How otherwise are these members of Antichrist described?

By this, that they never loved the truth, although they understood and professed it.

How should a man love the truth?

For the truthe sake, not for vaine glory, filthy delight, or commodities.

How appeareth it that men love the Word of God?

When they walke accordingly, and keep faith in a good Conscience, which some losing by their wicked life, lost also their Faith, that is, their Religion, *1 Tim.* 1. 19.

How is it to be understood that God giveth men up to strong delusions?

Because God is a just Iudge, which by them either punisheth or correcteth former finnes, and especially the contempt of the Gospell; in which regard even amongst us now, some are cast into the sinke of Popery, some into the Family of love; some become *Arians*, some *Anabaptists*, at which are (as it were) divers Gaoles and Dungeons, whereinto hee throweth those that are cold and carelesse Professors of the Gospell.

What learne you by this?

That they that imagine God favourable unto them notwithstanding their finnes, because their life, or goods, or honours are spared, are
fouly

foully deceived; for when the Lord ceaseth to reprove any, or to strive with them, *Rom. 1. 24, 26.* then doth he give them up into vanity of their own minds to do their wicked wills, which is the greatest judgement, and very usuall with God to doe.

What is our duty in such cases?

To pray unto the Lord to keep us from all errors; but if for our triall and further hardning of others it please him to send errors amongst us, that it would please him to preserve us in that danger, that we taste not of that bait whereby Satan seeketh to catch us.

What other cause is there of sending these errors?

That those may be damned which believe not the truth: for as God hath appointed them to damnation, so betwixt his counsell in rejecting them and the finall effect of it, there must be sin to bring the effect justly upon them.

What reason is annexed for their just damnation?

Because they rest in unrighteousnesse, having their eares itching after errors, which they drink in, as the earth drinketh up water. So that albeit they be powerfully sent of God in his judgement, yet are they also greedily desired and affected of them.

Having spoken at large of the providence of God disposing of man in this world; it followeth to speak of his providence concerning mankinde in the world to come.

How doth God then deale with men after this life?

He bringeth them all to judgement.

Of the last judgement.

What is meant here by judgement?

The pronouncing or executing of the irrevocable sentence of absolution or condemnation.

How is that done?

Partly on every man in particular at the hour of his death, *Heb. 9. 27.* but fully and generally upon all men at the second comming of Christ, *Acts 17. 31.* The death of every one severally goeth immediately before the particular judgement: the generall resurrection of all goeth before the finall judgement which shall be at the last day.

Must all men then die?

Yea all both good and bad, *Psal. 49. 10. Eccl. 2. 16.* save that unto some, namely such as shall be found alive at Christs comming, a change shall be in stead of death, as shall be shewed.

Death being the punishment of sinne, how commeth it to passe that the righteous dye, to whom all finnes are forgiven?

Why the righteous dye.

Death indeed came on all mankinde by reason of sinne, *Rom. 5. 12.* but yet it is not in all things the same to the godly and to the wicked: for howsoever unto both it be the enemy of nature, as the end of naturall life, *1 Cor. 15. 26. Psal. 90. 3.*

Yet 1. unto the godly it is a token of Gods love, unto the wicked of his anger, *Psal. 37. 37, 38. Job 18. 13, 14.*

2. Vnto the godly it is a rest from labour and misery, *1 Apoc. 14. 13.* the last enemy being now destroyed, *1 Cor. 15. 26.* unto the wicked it is the height of all worldly evils, *Luke 12. 20.*

3. Vnto the godly it is the utter abolishing of sin and perfection of mortification

mortification, *Rom. 6.7.* unto the wicked it is the conquest of sinne and accomplishment of their spirituall captivity.

4. Vnto the godly it is so far from being a separation from Christ, that even the body severed from the soule and rotting in the grave is yet united to Christ; and the soule freed from the body is with him in Paradise, *Luk. 23. 43. Phil. 2. 16.* unto the wicked it is an utter cutting off from the favourable presence and fruition of God.

5. Vnto the godly it is the beginning of heavenly glory; unto the wicked it is the entrance into hellish and endlesse torments, *Luke 16. 22, 23.*

Of particular
judgement at
the houre of
death.

How are men judged at the houre of death?

1. God at that instant pronounceth, and the conscience apprehendeth the sentence of blessing or cursing, *Heb. 9. 27.*

2. The soule of every man accordingly is (by the power of God and the ministry of Angels) immediately conveyed into that state of happiness or misery wherein it shall remaine till the resurrection, and from thenceforth both body and soule for ever, *Luke 16. 22, 23, 26. Eccl. 11. 3.*

What gather you of this?

That the doctrine of Purgatory and Prayer for the dead is vaine, seeing it appeareth by the Word of God that the souls of those that die in Gods favour are presently received into joy *Isay 57. 2. Ioh. 5. 24. Luke 23. 43. Apoc. 14. 13. 1 Thess. 4. 16.* and the souls of those that dye in their finnes cast into endlesse torments; no means being left after death to procure remission of finnes, *Isay 22. 14. Iohn 8. 24. Rom. 6. 10.*

The generall
judg. ment.
*Eccl. 12. 14.
2 Cor. 5. 10.*

What is the generall and finall judgement?

The great day of assize for the whole world, wherein all mens lives that ever have been, are, or shall be, being duly examined, every one shall receive according to his works. In which judgement we are to consider,

1. The preparation to it.
2. The acting of it.
3. The execution of the sentence.

Wherein doth the preparation to the last judgement consist?

In five things.

1. In the foretokening of the time thereof, which though it be so sealed up in the treasury of Gods counsell, that neither men nor Angels, nor yet our Saviour himself as man in the dayes of his flesh had expresse notice thereof, (that from the uncertainty and suddennesse of it we might be taught to be alwayes in readinesse for it) yet it hath pleased God to acquaint us with some signes whereby we may discern Christs approaching, as men in the Spring time may discern Summer approaching by the shooting forth of the Figtree.

The prepara-
tion to the last
judgement.
*Acts 1. 7.
Matth. 13. 31.*

Mat. 24. 13. 33.

What are the signes foretokening the last judgement?

They are certaine notable changes in the world and Church, some further off, some nearer unto the comming of Christ; as

1. The publishing and receiving the Gospel throughout the world.
2. The Apostasie of most part of professors not loving the truth.
3. The revealing of Antichrist that Man of sinne and Childe of perdition, who under the title of Christs Vicegerent opposeth himselfe to Christ in all his offices and ordinances both in Church and Commonwealth.
4. Common

The signes of
the last judge-
ment.
Matth. 24.

*1 Tim. 4. 1.
2 Thess. 2. 3.*

4. Common corruptions in manners joyned with security, as in the dayes of *Noah* and *Lot*.

5. Warres and troubles in the world and Church.

6. False Christs, attended with false Prophets, and armed with false miracles.

7. The calling of the Jewes unto the faith of the Gospell.

2 Pet. 3. 7.
Matth. 24. 30.

8. And lastly, signes in Heaven, Earth, and all the Elements. As the darkning of the Sunne, and Moone, &c. Yea, firing of the whole frame of Heaven, and Earth, with the signe of the Sonne of man, whereby his comming shall then be clearly apprehended by all men.

What is the second thing in the preparation?

The comming of Iesus Christ the Iudge of the world, who in his humane visible body (but yet with unspeakable glory) shall suddenly break forth like Lightning through the Heavens, riding on the clouds environed with a flame of fire, attended with all the host of the elect Angels, and especially with the voice and shout of an Archangel and the Trumpet of God, and so shall sit downe in the royall throne of judgement.

The second thing in the preparation.

What is the third thing?

The third thing.

The summoning and presenting of all both dead and living men, together with Devils, before the glorious throne of Christ the judge.

How shall all men both dead and living be summoned?

By the voice of Christ appeared by the ministry of Angels, and namely by the shout and Trumpet of the Archangel, whereto the Lord joyning his divine power (as unto the word preached for the work of the first resurrection) shall in a moment both raise the dead with their own bodies and every part thereof though never so dispersed, and change the living, so that it shall be with them as if they had been a long time dead and were now raised to life againe.

Iohn 5. 28.
Matth. 24. 31.
1 Cor. 15. 52.

Shall there be no difference betwene the resurrection of the elect and reprobate?

Yes; for howsoever they shall both rise by the same mighty voice and power of Christ in the same bodies wherein they lived upon earth, and those so altered in quality, as then they shall be able to abide for ever in that estate whereunto they shall be judged: yet

1. The elect shall be raised as members of the body of Christ by vertue derived from his resurrection: the reprobate, as Malefactors, shall be brought forth of the prison of the grave by vertue of the judiciary power of Christ, and of the curse of the law.

2. The elect shall come forth to everlasting life, which is called the resurrection of life: the reprobate to shame and perpetuall contempt, called the resurrection of condemnation.

3. The bodies of the elect shall be spirituall, that is, glorious, powerful, nimble, impaible: but the bodies of the reprobate shall be full of uncomeliness and horror, agreeable to the guiltiness and terror of their consciences, and liable to extreame torment.

Phil 3. 21.

How shall all men be presented before the throne of Christ?

The elect being gathered by the Angels, shall with great joy be caught up into the aire to meet the Lord, *Luke 21. 28. 1 Thess. 4. 17.*

The reprobate together with the Devill and his Angels, shall with extreame horror and confusion be drawne into his presence, *Rev. 6. 15.*

What is the fourth thing?

The fourth thing.

The separation of the Elect from the Reprobate: For Christ, the great Shepherd, shall then place the Elect, as his Sheep that have heard his voice and followed him, on his right hand: and the Reprobates, with the Devils, as straying Goats, on the left hand, *Matth. 25. 33.*

What is the fifth and last thing?

The fifth thing.

The opening of the book of record, by which the dead shall be judged *Rev. 20. 12. viz.*

1. The severall books of mens consciences, which then by the glorious illumination of Christ, the Sunne of righteousness, shining in his full strength, shall be so enlightned, that men shall perfectly remember what ever good or evill they did in the time of their life, the secrets of all hearts being then revealed.

2. The book of life, that is, the eternall decree of God to save his Elect by Christ, which decree shall then at length be made known to all.

Thus farre of the preparation to judgement, what are we to consider in the second place?

The act of judgment, and how performed.

The act of judgment, wherein the Elect shall first be acquitted, that they may after as assistants joyne with Christ in the judgement of the reprobate men and Angels.

How shall the act of judgement be performed?

Rom. 2. 12.

1. By examination: 2. By pronouncing sentence. The examination shall be according to the Law of God, which hath been revealed unto men, whether it be the Law of nature onely, which is the remainder of the morall Law written in the hearts of our first parents, and conveyed by the power of God unto all men, to leave them without excuse; or that written Word of God, vouchsafed unto the Church in the Scriptures, first of the old, and after also of the new Testament, as the rule of faith and life.

Matth 12. 27, 41, 42.

2. By the evidence of every mans conscience, bringing all his works, whether good or evill, to light, bearing witnesse with him or against him, together with the testimony of such, who either by doctrine, company, or example, have approved or condemned him.

Shall there be no difference in the examination of the Elect and the Reprobate?

Ezek. 18. 22.
Rev. 14. 17.

Yes: for, 1. The Elect shall not have their sinnes, for which Christ satisfied, but onely their good works remembred.

2. Being in Christ, they and their works shall not undergoe the strict triall of the Law simply in it self, but as the obedience thereof doth prove them to be true partakers of the grace of the Gospel.

Shall there be any such reasoning at the last judgement, as seemeth Matth. 7. & 25?

No: but the consciences of men being then enlightned by Christ, shall cleare all those doubts, and reject those objections and excuses, which they seem now to apprehend.

How shall the sentence be pronounced?

By

By the Iudge himselfe, our Lord Iesus Christ, who according to the evidence and verdict of conscience touching workes, shall adjudge the Elect unto the blessing of the kingdome of God his Father: and the Reprobates, with the Devill and his Angels, unto the curse of everlasting fire.

Shall men then bee judged to salvation or damnation for their workes sake?

1. The wicked shall be condemned for the merit of their workes, because being perfectly evill, they deserve the wages of damnation. Rom. 6. 23.

2. The godly shall be pronounced just, because their workes, though imperfect, doe prove their faith (whereby they lay hold on Christ and his meritorious righteousnesse) to be a true faith, as working by love in all parts of obedience. James 2. 18.
Gal. 5. 6.

Hitherto of the act of judgement: What are we to consider in the third and last place?

The execution of this judgement, Christ by his almighty power and ministry of his Angels, casting the Devils and the reprobate men into hell, and bringing Gods Elect into the possession of his glorious kingdome: wherein the Reprobates shall first be dispatched, that the righteous may rejoyce to see the vengeance, and as it were wash their feet in the blood of the wicked. The execution
of the last
judgment.
Math. 25. 46.
Psal. 58. 10.

What shall be the estate of the Reprobates in hell?

They shall remaine for ever in unspeakable torment of body, and anguish of minde, being cast out from the favourable presence of God, and glorious fellowship of Christ and his Saints, (whose happinesse they shall see and envie) into that horrible Dungeon figured in Scripture by utter darknesse, blacknesse of darknesse, weeping and gnashing of teeth, the Worme that never dieth, the fire that never goeth out, &c. The estate of
the Reprobates
in hell.
2 Thess. 2. 9.

What shall be the estate of the Elect in heaven?

They shall bee unspeakably and everlastingly blessed and glorious in body and soule, being freed from all imperfections and infirmities; yea from such Graces as imply imperfection, as Faith, Hope, Repentance, &c. endued with perfect Wisdome and Holinesse, possessed with all the pleasures that are at the right hand of God, seated as Princes in Thrones of Majesty, crowned with Crownes of Glory, possessing the new Heaven and Earth, wherein dwelleth Righteousnesse, beholding and being filled with the fruition of the glorious presence of God, and of the Lambe, Iesus Christ, in the company of innumerable Angels; and holy Saints, as the Scripture phrases are. The estate of
the Elect in
heaven.
1 Cor. 2. 9.
1 Cor. 13. 10.
1 Cor. 13. 12.
Psal. 16. 11.
Rev. 3. 21.
2 Tim. 4. 8.
2 Pet. 3. 13.
Psal. 17. 15.
1 Thess. 4. 17.
Heb. 12. 22.

What shall follow this?

Christ shall deliver up that dispensatory Kingdome (which hee received for the subduing of his enemies, and accomplishing the salvation of his Church) unto God the Father, and God shall be all in all for all eternity. Amen. 1 Cor. 15. 24.
28.

What use may we make of this Doctrine, concerning this generall end, and finall judgement?

First,

The use of
this doctrine
concerning the
last judgment.
Rev. 17.

First, it serveth to confute, not onely heathen Philosophers; who, as in other things, so in this, concerning the worlds continuance, became vaine in their imaginations, and their foolish heart was full of darknesse, *Rom. 1.* being destitute of the Word of God to guide them; but also to confute many prophane Atheists, in the Church of God, who doe not believe in their hearts those Articles of the Resurrection and of the generall judgement: it is much indeed that there should bee Atheists in the Church of God, and none in hell, that any should deny, or doubt of that which the devills feare and tremble at. But sure the Apostle *Peters* prophesie is fulfilled, *1 Pet. 3.3.* there shall come in the last dayes scoffers, walking after their owne lusts, and saying, Where is the promise of his comming: for since the fathers dyed, all things continue alike from the beginning of the creation: and (as they would perswade themselves) so they shall for ever: And answerable their lives are to such conceits, *Ecc. 11.9.* But if neither the light of reason (it being impossible that the truth and goodnesse and justice of God should take effect, if there were not after this life a doom and recompence, *2 Thes. 1.6.*) Nor secondly, the light of Conscience, which doubtlesse with *Felix, Acts 24.25.* makes them tremble in the midst of their obstinate gain-saying; Nor thirdly, the light of Scripture can convince and perswade men of this truth, then we must leave them to be confuted and taught by woefull experience, even by the feeling of those flames, which they will not beleieve to bee any other then fancies; and by seeing the Lord Iesus come in the Clouds, when all nations shall weep before him; and these Atheists especially, lament their obstinate infidelity with ever dropping teares, and ever enduring misery.

Acts 17.

And this Doctrine may be terrour to all gracelesse and wicked livers, to consider that the wrath of God shall be revealed from heaven against all ungodlinesse and unrighteousnesse of men, *2 Thes. 1.6.* when all the sweetnesse of their sinfull pleasures shal be turned into gall, and bitternesse for ever, *Wis. 5.6, 7, 8.*

How may the consideration of this Doctrine, touching the end of the world, and the day of Judgement be usefull to the godly?

First, it should teach us, not to seek for happinesse in this world, or set our affections on things below; for this world passeth away, and the things thereof.

Secondly, here is a fountaine of Christian comfort, and a ground of Christian patience in all troubles, that there shall be an end, and a Saints hope shall not be cut off. If in this life onely we had hope, we were of all men most miserable, *1 Cor. 15.19.* But here is the comfort and patience of the Saints, they wait for another world, and they know it is a just thing with God, to give them rest after their labours, *2 Thes. 1.9.* and a Crowne after their Combate, *2 Tim. 4.8.* and after their long pilgrimage, an everlasting habitation, *2 Cor. 5.1.* Be patient, (saith the Apostle) and settle your hearts, for the comming of the Lord draweth neere, *2 Pet. 2.9.* when they that have sowne in teares shall reap in joy, *James 5.7.* *Heb. 10.36.*

Thirdly, from this Doctrine, excellent arguments may be drawne to

to presse Christians to a holy life, 2 Pet. 3. 11. *Seeing then all these things must be dissolved, what manner of persons ought we to be in all holy conversation, and godlinesse? And verse 14. Wherefore seeing yee look for such things, give diligence that you may be found of him in peace: We should alwayes live in expectation of the Lord Iesus in the Clouds with oyle in our Lamps, prepared for his comming: Blessed is that servant whom his Master when he commeth shall finde so doing, he shall say unto him, Well done good and faithfull servant, enter into thy Masters joy.*

Luke 12. 43.
Marth. 25. 21.



FINIS.



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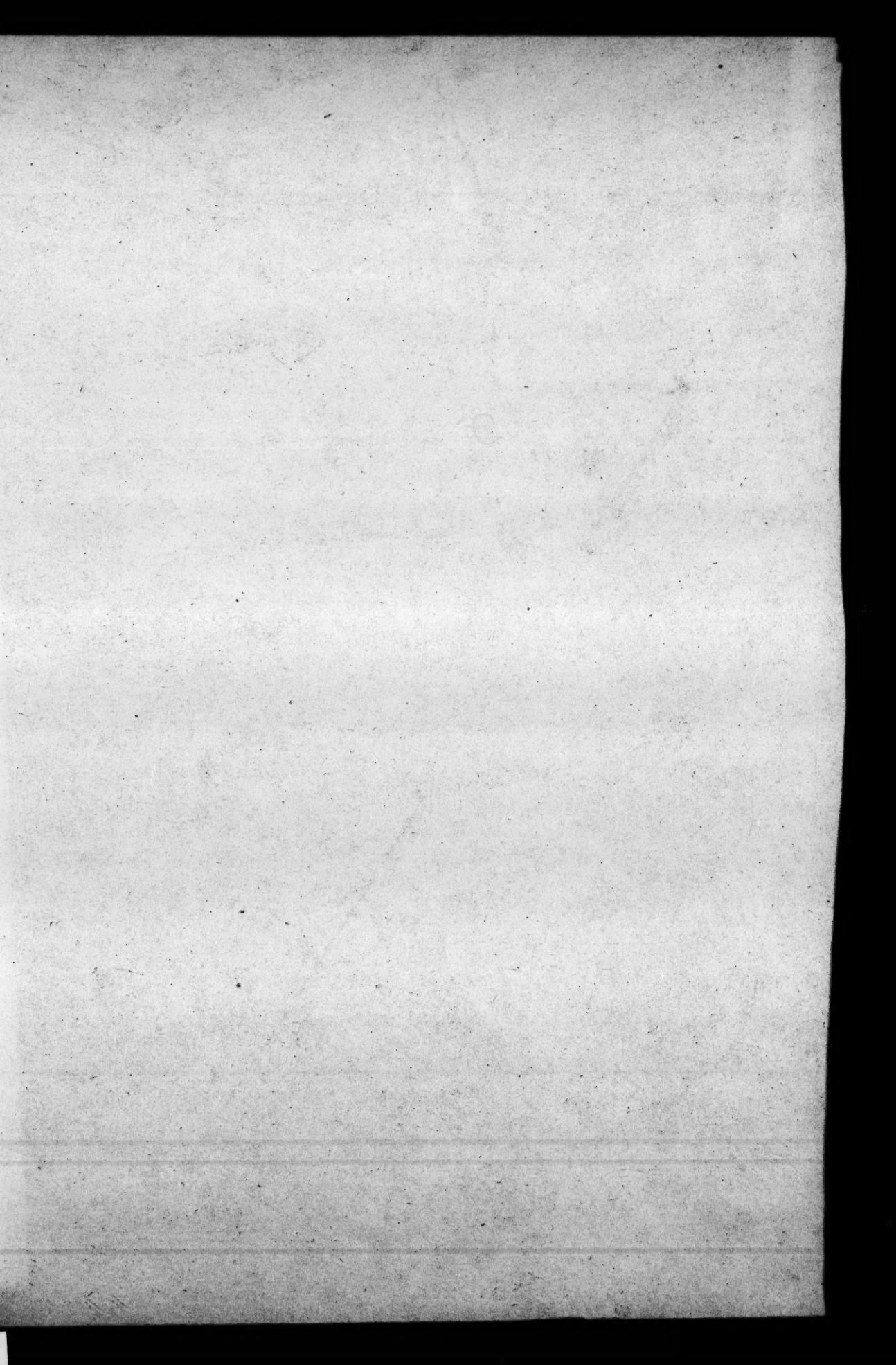
FINIS.



ERRATA.

PAge 21. line 9. for faith read truth. p. 31. l. 33. for distinction read definition. p. 232. l. 31. read, you shall no more call for me in Baal. p. 245. l. 23. for private good read private prayer. p. 254. l. 2. for preferring read preserving. p. 255. l. 15. for revile read reveale. p. 262. l. 21. for towards them read before them. p. 272. l. 37. for owne read very. p. 277. l. 43. for commended read commanded. p. 289 l. 3. for goe, read and therefore. p. 293. l. 10. for retained read received. l. 11. for retaine read receive. p. 301. l. 5. read, the publike are either. p. 314. l. 32. for thirst read Christ. p. 323. l. 11. leave out [other.] p. 364. l. 36. for proposeth read purposeth. p. 374. l. 13. for hands read hearts. p. 405. l. 34. for of read and. p. 417. l. 41. read, now in the time. p. 420. l. 10. read, But where God denieth. p. 421. l. 17. leave out [but.] p. 423. l. 36. for, which we have alone, read, which we have not. p. 427. l. 47. for groaning read growing p. 435. l. 45. for examination read Excommunication.





IMMANUEL,
OR,
THE MYSTERY
OF THE
INCARNATION
OF THE
SON OF GOD:

UNFOLDED
By JAMES VSHER *Archbishop of Armagh.*

JOHN I. 14.
THE WORD WAS MADE FLESH.



LONDON,
Printed by M.F. for RICH. ROYSTON, and are to be sold at
his shop, at the sign of the *Angel* in *Ivy-Lane.*
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THE MYSTERY

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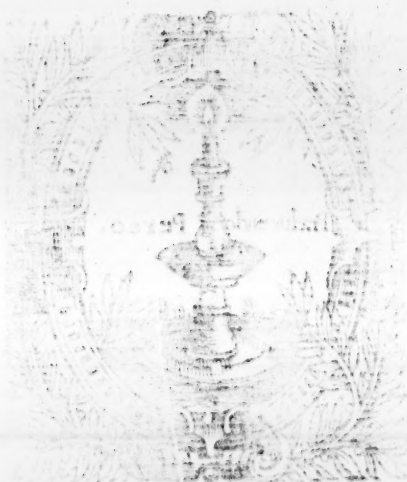
SON OF GOD

UNBOLD

James Vane - 1841

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THE HORD W. S. WIDE PLATE



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Printed by M. R. for R. H. R. at the office of the press in the Lane.

W. D. C. M.



THE MYSTERY OF THE Incarnation of the SON OF GOD.



THE holy Prophet in the Book of the ^a *Proverbs*, ^a *Prov. 30.34.* poseth all such as have not learned wisdom, nor known the knowledge of the holy, with this Question: *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SONS name, if thou canst tell?*

To help us herein, the SON Himself did tell us, when hee was here upon earth, that ^b *None hath ascended up to heaven, but hee that descended from heaven, even the Son of man which is in heaven.* And that wee might not bee ignorant of his name, the Prophet *Isaiah* did long before foretell, that ^c *Vnto us a Childe is born, and unto us a Son is given; whose name shall bee called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.* ^c *Esa. 9.6.*

Where, if it bee demanded, how these things can stand together? that the *Son of man* speaking upon earth, should yet at the same instant bee in heaven? that the *Father of Eternity* should bee born in time? and that the *Mighty God* should become a *Childe*; which is the weakest state of Man himself: wee must call to minde, that the first letter of this great Name, is W O N D E R F U L L. When hee appeared of old to *Manoah*, his name was *Wonderfull*, and hee did wonderously, *Judg. 13. 18, 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation, and in respect thereof cease to bee wonderfull: for of this work that may bee verified, which is spoken of those wonderfull judgements, that God brought upon *Egypt*; when hee would ^d shew his power, and have his name declared throughout all the earth. ^e *Before them were no such, neither after them shall bee the like.* ^d *Exod. 9.16.* ^e *Ibid. chap. 10. 14. & 11.6.*

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end, to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghost did infinitely glorifie themselves and rejoyce in the fruition one of another, without com-

^f *Joh. 17.5.*
^g *Prov. 8.30.*

municating the notice thereof unto any creature) nor the Resurrection from the dead, and the restauration of all things, the last works that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end :) neither that first, I say, nor these last, though most admirable peeces of work, may bee compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may bee said to bee highest in that which is infinite and exempt from all measure and dimensions) of his Wisdome, Goodnesse, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; ^h that it was a rare thing which hee required, and that none other could shew it, *except the Gods, whose dwelling is not with flesh.* But the rarity of this lyeth in the contrary to that which they imagined to bee so plain: that hee ⁱ who is over all, God blessed for ever, should take our flesh and dwell, or ^{*} pitch his tabernacle with us. That as ^k the glory of God filled the Tabernacle, (which was a ^l figure of the humane nature of our Lord) with such a kinde of fulnesse, that Moses himself was not able to approach unto it; (therein comming short, ^m as in all things, of the Lord of the house) and filled the Temple of Solomon (a type likewise ⁿ of the body of our Prince of Peace) in ^o such sort that the Priests could not enter therein: so ^p in him all the fulnesse of the Godhead should dwell bodily.

And therefore, if of that Temple, built with hands, Solomon could say with admiration: ^q But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens can not contain thee; how much lesse this house, which I have built? of the true Temple, that is not of this building, wee may with greater wonderment say with the Apostle, ^r Without controversie, great is the mystery of Religion: God was manifested in the flesh. Yea, was made of a Woman, and born of a Virgin: a thing so ^s wonderfull, that it was given for a signe unto unbelievers seven hundred and forty yeeres before it was accomplished; even a signe of Gods own choosing, among all the wonders in the depth, or in the heighth above. Therefore the Lord himself shall give you a signe. Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel, Esa. 7. 14.

A notable wonder indeed, and great beyond all comparison. That the Son of God should bee ^t made of a Woman; even made of that Woman, which vvas ^u made by himself. That her womb then, and the ^v heavens now, should contain him, vvhom ^w the Heaven of Heavens can not contain. That hee who had both Father and Mother, whose pedigree is upon record even up unto Adam, who in the fulnesse of time vvas brought forth in Bethlehem, and when hee had finished his course was cut off out of the land of the living at Jerusalem; should yet notwithstanding bee in truth, that which his shadow Melchisedec was onely in the conceite of the men of his time, ^x without Father, without Mother, without pedigree, having neither beginning of dayes nor end of life. That his Father should bee ^y a greater then hee; and yet hee his Fathers ^b equall. That hee ^c is, before Abraham was; and

^h Dan. 2. 11.

ⁱ Rom. 9. 5.

^{*} Gen. 1. 14.

^k Exod. 40. 34.

^l Heb. 9. 9. 11.

^m Heb. 3. 3. 6.

ⁿ Joh. 1. 19. 21.

^o 2 Chro. 7. 1. 2.

^p Coloss. 2. 9.

^q 2 Chro. 6. 18.

^r 1 Tim. 3. 16.

^s Esa. 7. 11. 14.

^t Gal. 4. 4.

^u Joh. 1. 3.

^v Col. 1. 16.

^w Act. 1. 21.

^x 1 King. 8. 27.

^y Heb. 7. 3. with

Esa. 53. 8. &

Mica. 5. 2.

^b Joh. 14. 28.

^c Joh. 1. 18.

Phil. 2. 6.

^d Joh. 8. 58.

and yet *Abrahams* birth preceded his, wel-nigh the space of two thousand yeers. And finally, that hee who was *Dauids Son*, should yet bee *Dauids* Lord: ^d a case which plunged the greatest Rabbies among the Pharisees; who had not yet *learned this wisdom, nor known this knowledge of the holy.* ^d Matth. 22. 42, 43, &c.

The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unity of the Person of our Redeemer. For by reason of the strictnesse of this personall union, whatsoever may bee verified of either of those Natures, the same may bee truly spoken of the whole Person, from whethersoever of the Natures it bee denominated. For the clearer conceiving whereof, wee may call to minde that which the Apostle hath taught us touching our Saviour. *In him dwelleth all the fulnesse of the Godhead bodily*, that is to say, by such a personall and reall union, as doth inseparably and everlastingly conjoyn that infinite Godhead with his finite Manhood in the unity of the self-same individuall Person. ^e Col. 2. 9.

Hee in whom that fulnesse dwelleth, is the *PERSON*: that fulnesse which so doth dwell in him, is the *NATURE*. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also. For wee beleve him to bee both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore wee must hold, that there are two distinct *Natures* in him: and two so distinct, that they doe not make one compounded nature; but still remain uncompounded and unconfounded together. But Hee in whom the fulnesse of the *Manhood* dwelleth is not one, and hee in whom the fulnesse of the *Godhead* another: but hee in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*, and consequently it must bee beleaved as firmly, that hee is but one *Person*.

And here wee must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us, which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of Mankind by means of that relation which the second Person the Mediator did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have been added unto the Godhead: and if any of the three Persons, beside the second, had been born of a woman; there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one Person; is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity.

Againe, in respect of us, the Apostle sheweth, that for this

very end ^f God sent his own SON made of a Woman; that WE might receive the adoption of SONS: and thereupon maketh this inference; Wherefore thou art no more a servant but a SON, and if a SON, then an HEIRE of God through Christ: intimating thereby, that what relation Christ hath unto God by Nature, wee being found in him have the same by Grace. By nature hee is ⁱ the onely begotten Son of the Father: but this is the high grace hee hath purchased for us; that ^h as many as received him, to them hee gave power, or privilege, to become the Sons of God, even to them that beleeve on his Name. For although hee reserve to himselfe the preheminance, which is due unto him in a ^{*} peculiar manner, of being ⁱ the first born among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-bornes.

^{*} Propter quod unumquodq; est tale, illud ipsum est magis tale.
^f Rom. 8. 29.
^h Exod. 4. 22, 23

So God biddeth Moses to say unto Pharaoh: ^k Israel is my Son, even my first born. And I say unto thee; Let my son goe, that hee may serve mee: and if thou refuse to let him goe; behold, I will slay thy son, even thy first born. And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to bee ⁱ the generall assembly and Church of the first born inrolled in heaven. For the same reason that maketh them to bee Sons, to wit, their incorporation into Christ, the self-same also maketh them to be first-bornes: so as (however it fall out by the grounds of our Common Law) by the rule of the Gospel this consequence will still hold true; ^m if children, then heirs, heirs of God and joynt-heires with Christ. And so much for the SON, the Person assuming,

^m Rom. 8. 17.

The Nature assumed, is the seed of Abraham; Heb. 2. 16. the seed of David, Rom. 1. 3. the seed of the Woman, Gen. 3. 15. the WORD, ⁿ the second person of the Trinity, being ^o made FLESH, that is to say, ^p Gods own Son being made of a Woman, and so becoming truly and really ^q the fruite of her wombe. Neither did hee take the substance of our nature onely, but all the properties also and the qualities thereof: so as it might bee said of him, as it was of Elias and the Apostles; that hee was a man subject to like passions as wee are. Yea hee subjected himself ^r in the dayes of his flesh to the same ^s weakness which we find in our own fraile nature, and was compassed with like infirmities; and in a word, in all things was made like unto his brethren, sin onely excepted. Wherein yet wee must consider, that as hee took upon him, not an humane Person, but an humane Nature: so it was not requisite hee should take upon him any Personall infirmities, such as are, madnesse, blindenesse, lamenesse, and particular kindes of diseases, which are incident to some onely and not to all men in generall; but those alone which doe accompany the whole Nature of mankinde, such as are hungering, thirsting, wearinesse, griefe, paine, and mortality.

ⁿ 1 Joh. 5. 7.
^o Joh. 1. 14.
^p Gal. 4. 4.
^q Luk. 1. 42.

^r Ἦλίας ἀνθρώπου ὅτι ἐμοιοπαθεῖς ἡμῖν. Ja. 5. 17.
^s Ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν οὖν αὐτῷ ἀνθρώποι. Act. 14. 15.
^t Heb. 5. 7.
^u 2 Cor. 13. 4.
^v Heb. 2. 17, 18.
^w & 4. 15.

^x Heb. 7. 3.

Wee are further here also to observe in this our ^y Melchisedec, that as he had no Mother in regard of one of his natures, so he was to have no Father in regard of the other; but must bee born of a pure and immaculate Virgin, without the help of any man: according to that which

which is written. *The Lord hath created a new thing in the earth: A woman shall compass a man.* And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sin. For *sin* having by that one man entred into the world; every Father becommeth an *Adam* unto his childe, and conveyeth the corruption of his nature unto all those whom hee doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means onely is propagated from the first man unto his posterity. Whereupon, hee being made of man but not by man, and so becomming the immediate fruit of the womb, and not of the loyns, must of necessity bee acknowledged to be *HOLY THING*, which so was born of so blessed a Mother. Who although shee were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby bee made the Son of his own Spirit. Because Fathers doe beget their children out of their own substance: the holy Ghost did not so, but framed the flesh of him, from whom himself proceeded, out of the creature of them both, *the handmaid of our Lord*; whom from thence all generations shall call blessed.

That blessed womb of hers was the Bride-chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his person that which before he was not; and yet without change (for so must God still bee) remaining that which hee was, whereby it came to passe, that *this holy thing which was born of her*, was indeed and in truth to bee called the SON of GOD. Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected; is an inquisition fitter for an Angelicall intelligence, then for our shallow capacity to look after: to which purpose also wee may observe, that in the fabrick of the Ark of the Covenant, *the posture of the faces of the Cherubims toward the Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which *the Angels desire to see and look into*.

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more specially concern to move the question, *How may this bee?*) content us, *The power of the Highest shall overshadow thee.* For as the former part of that speech may informe us, that *with God nothing is impossible*: so the latter may put us in minde, that the same God having overshadowed this mystery with his own vaile, wee should not presume with the men of *Bethshemes* to look into this Ark of his; lest for our curiosity wee bee smitten, as they were. Onely this wee may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity, hindreth not the unity of the Nature of the Godhead, although every Person intirely holdeth his owne incommunica-

¹ Jer. 31.22.

² Rom. 5.12.

³ Luk. 1.35.

⁴ Gal. 4.6.
Rom. 8.9.

⁵ Luk. 1.38.48.

⁶ Luk. 1.35.

⁷ Exod. 37.9.

⁸ τὰ ἀγγέλου αὐτοῦ,
1 Pet. 1.12.

⁹ Luk. 1.34.
¹⁰ Ibid. ver. 35.

¹¹ Ibid. ver. 37.

¹² 1 Sam. 6.49.

ble property; so neither doth the distinction of the two Natures in our Mediatour any way crosse the unity of his Person, although each nature remaineth * intire in it self, and retaineth the properties agreeing thereunto, without any conversion, composition, commixtion, or confusion.

When ⁱ *Moses* beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turn aside, and seethis great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither,* and told him who he was; *Moses* trembled, hid his face, and durst not behold God. Yet, although being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof off, and wonder at this great sight? ^k *Our God is a consuming fire;* saith the Apostle: and a question wee finde propounded in the Prophet. ^l *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* *Moses* was not like other Prophets, but ^m God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when hee besought the Lord that he would shew him his glory; hee received this answer, ⁿ *Thou canst not see my face: for there shall no man see me, and live.* *Abraham* before him, though a special^o friend of God, and the ^p father of the faithfull, the children of God; yet held it a great matter that he should take upon him so much as to ^q speak unto God, being *but dust and ashes.* Yea, the very Angels themselves (^r *which are greater in power and might*) are fain to ^s cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may wee behold our dust and ashes assumed into the undivided unity of Gods own Person; and admitted to dwell here, as an inmate, under the same rooffe; and yet in the midst of those everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for evermore? Yea, how should not wee with *Abraham* rejoyce to see this day, wherein not onely our nature in the Person of our Lord *Jesus* is found to dwell for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that ^t God doth set his Sanctuary and Tabernacle among us, and dwell with us; and (which is much more) maketh us our selves to be the ^u house and the ^x habitation, wherein he is pleased to dwell by his Spirit, according to that of the Apostle, ^y *Yee are the Temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God, and they shall be my people.* And that most admirable prayer, which our Saviour himself made unto his Father in our behalf. ^z *I pray not for these alone, but for them also which shall beleeve on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may beleeve that thou hast sent me. I in them, and thou in mee, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

To compasse this conjunction betwixt God and us, he that was to

* ἀδιαιρέ-
τος, ἀσπέν-
τος καὶ ἀνυ-
χολος.

ⁱ Exod. 3. 2, 3.
^{5, 6.} Act. 7. 31.
^{32.}

^k Heb. 12. 29.

^l Isa. 33. 14.

^m Numb. 12.
6, 7, 8. Exo. 33.
11.

ⁿ Exod. 33. 18.

^o Isa. 41. 8.

^p 2 Chron. 20. 7.

^q Jam. 2. 23.

^r Rom. 4. 11.

^s 16. Gal. 3. 7.

^t Gen. 18. 27.

^u 2 Pet. 2. 11.

^v Isa. 6. 2.

^w Levit. 26. 11.

^x 12. Ezek. 37. 1.

^y 26. 27. Revel.

^z 21. 3.

^{aa} Heb. 3. 6.

^{ab} Eph. 2. 22.

^{ac} 12. Cor. 6. 16.

^{ad} Joh. 17. 20.

^{ae} 21. 22, 23.

to be our ^a JESUS or Saviour, must of necessity also be IMMANUEL; which being interpreted is, *God with us*: and therefore in his Person to be Immanuel, that is, God dwelling with our flesh; because he was by his Office to to be Immanuel, that is, he who must make God to be at one with us. For this being his proper office, to be ^b Mediatour between God and men, he must partake with both: and being before all eternity consubstantiall with his Father, he must at the appointed time become likewise consubstantiall with his children. ^c Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, saith the Apostle. We read in the Romane history, that the Sabines and the Romanes joyning battell together, upon such an occasion as is mentioned in the last chapter of the book of Judges, of the children of Benjamin, catching every man a wife of the daughters of Shiloh: the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrell: so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest terms of hostility, ^d did not onely entertain peace, but also joynd themselves together into one body, and one state.

God and we were ^e enemies; before wee were reconciled to him by his Son. Hee that is to be ^f our peace, and to reconcile us unto God, and to slay this enmity, must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may bee able to send this comfortable message unto the sons of men: ^g Goe to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God. For, as long as ^h hee is not ashamed to call us brethren; ⁱ God is not ashamed to bee called our God. And his entring of our apparance, in his own name and ours, after this manner; ^j Behold, I, and the children which God hath given mee; is a motive strong enough to appease his Father, and to turn his favourable countenance toward us: as on the other side, when wee become unruly and prove rebellious children; no reproofe can bee more forcible, nor inducement so prevalent (if there remaine any sparke of grace in us) to make us cast downe our weapons and yeeld, then this. ^k Doe ye thus requite the Lord; O foolish people and unwise? Is not hee thy Father that hath bought thee? and bought thee, ^l not with corruptible things, as silver and gold, but with the precious blood of his own Son.

How dangerous a matter it is to be at odds with God, old Eli sheweth by this main argument. ^m If one man sin against another, the Judge shall judge him: but if a man sinne against the Lord, who shall plead or intreat for him? and Job, before him. ⁿ He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Days-man or Vmpire betwixt us, that might lay his hand upon us both. If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weep much more then S. John did in the Revelation; when ^o none was found in heaven, nor

^a Mat. 1. 21. 23.
^{See} Anselmus
Chr Deus homo.

^b 1 Tim. 2. 5.

^c Heb. 2. 14.

^d Sic pax facta, sedusque percussu: secutaque res mira dictu, ut relictis sedibus suis novam in Urbem hostes demigrarent. *cum generis suis avitas opes prodote facerent.*
L. Flor. histor. Rom. lib. 1. ca. 1.
^e Rom. 5. 10.
^f Eph. 2. 14. 16.

^g John 20. 17.

^h Heb. 2. 11.

ⁱ Heb. 11. 16.

^j Heb. 2. 13.

^k Deut. 32. 6.

^l 1 Pet. 1. 17, 18, 19.

^m 1 Sam. 2. 25.

ⁿ Job 9. 32. 33.

^o Rev. 5. 3. 4.

in

in earth, nor under the earth, that was able to open the book which he saw in the right hand of him that sat upon the Throne, neither to looke thereon. But as S. John was wished there, to refrain his weeping; because ^p the Lyon of the tribe of Juda, the root of David, had prevailed to open the book, and to loose the seven seals thereof: so he himself elsewhere giveth the like comfort unto all of us in this particular. ^q If any sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world.

^p Rev. 5. 5.

^q 1 Joh. 2. 1, 2.

^r 1 Tim. 2. 5, 6.

For as ^r there is one God, so is there one Mediatour betweene God and men, the man Christ Jesus: who gave himself a ranfome for all; and in discharge of this his office of mediation, as the onely fit umpire to take up this controversie, was to lay his hand aswell upon God the party so highly offended, as upon Man the party so basely offending. In things concerning God, the Priesthood of our Mediatour is exercised: ^t For every high Priest is taken from among men, and ordained for men in things pertaining to God. The parts of his Priestly function are two; Satisfaction and Intercession: the former wherof giveth contentment to Gods justice; the latter soliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it commeth to passe, that God in ^s shewing mercy upon whom he will shew mercy, is yet for his justice no loser: being both ^u just, and the justifier of him which beleeveth in Jesus.

^t Heb. 5. 1. & 2. 17.

^s Rom. 9. 15, 16.

^u Rom. 3. 26.

^v Heb. 9. 24.

^w Rom. 8. 34.

Heb. 7. 25.

By vertue of his Intercession, our Mediatour ^x appeareth in the presence of God for us, and ^y maketh request for us. To this purpose, the Apostle noteth in the IIIth. to the Hebrewes, I. That we have a great high Priest, that is passed into the heavens, Jesus the Son of God. (vers. 14.) II. That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are; yet without sin. (vers. 15.) Betwixt the having of such, and the not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowliness in regard of his other nature, standeth the comfort of the poor sinner. He must be such a tutor as taketh our case to heart: and therefore ^z in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest. In which respect as it was needfull he should partake with our flesh and blood, that he might be tenderly affected unto his brethren: so likewise for the obtaining of so great a sute, it behoved he should bee most dear to God the Father, and have so great an interest in him, as he might always be sure to be ^a heard in his requests: who therefore could be no other, but he of whom the Father testified from heaven; ^b This is my beloved Son in whom I am well pleased. It was fit our Intercessor should be Man, like unto our selves; that we might ^c boldly come to him, and find grace to help in time of need: It was fit he should be God, that he might boldly goe to the Father, without any way disparaging him; as being his ^d fellow, and ^e equall.

^z Heb. 2. 17.

^a Joh. 11. 42.

^b Mat. 3. 17.

^c Heb. 4. 16.

^d Zach. 13. 7.

^e Phil. 2. 6.

But such was Gods love to justice, and hatred to sinne, that he would not have his justice swallowed up with mercie, nor sinne pardoned

pardoned without the making of fit reparation. And therefore our Mediatour must not look to procure for us a simple pardon without more adoe; but must be a *propitiation* for our sinnes, and redeem us by fine and *ransome*: and so not onely be the master of our requests, to intreat the Lord for us; but also take upon him the part of an *Advocate*, to plead full satisfaction made by himself, as our surety, unto all the debt wherewith we any way stood chargeable. Now the satisfaction which our surety bound himself to perform in our behalfe, was of a double debt: the principall, and the accessorie. The principall debt is obedience to Gods most holy Law: which man was bound to pay as a perpetuall tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfie in his stead, none will bee found fit to undertake such a payment, but he who is both God and Man.

Man it is fit he should bee, because Man was the party that by the articles of the first Covenant was tyed to this obedience; and it was requisite that, as by one mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again, if our Mediatour were onely God, he could have performed no obedience (the Godhead being free from all manner of subjection:) and if he were a bare man, although he had been as perfect as Adam in his integrity, or the Angels themselves, yet being left unto himselfe amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were: or if he should hold out, as the elect Angels did, that must have been ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods justice was the thing required in this behalf. But now being God, as well as Man, he by his own eternal Spirit preserved himself without spot: presenting a far more satisfactory obedience unto God, then could have possibly been performed by Adam in his integrity.

For, beside the infinite difference that was betwixt both their Persons, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: we know that Adam was not able to make himselfe holy; but what holinesse he had, he received from him who created him according to his owne imager: so that whatsoever obedience Adam had performed, God should have eaten but of the fruit of the vineyard which himselfe had planted; and of his own would all that have been, which could be given unto him. But Christ did himself sanctifie that humane nature which he assumed; according to his own saying, *Joh. 17. 19. For their sakes I sanctifie my self*: and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if Adam had done all things which were commanded him, hee must for all that have said: *I am an unprofitable servant; I have done that which was my duty to doe*: whereas in

ἐλεησίνης,
Rom. 3. 25.
1 Joh. 2. 2. & 4.
10.
ἐλπίον ἀντὶ
πολλῶν.
Math. 20. 28.
ἀντὶ ἡμῶν ὡς
πρὸς πάντων.
1 Tim. 2. 6.
1 Joh. 2. 1.
Heb. 7. 22.

Rom. 5. 19.

1 Tim. 5. 21.

Heb. 9. 14.

1 Cor. 9. 7.

1 Chronic.
29. 14. 16.
τὰ δὲ ἐκ τῶν
σῶν.

Luk. 17. 10.

in the voluntary obedience, which Christ subjected himself unto, the case stood far otherwise.

^a Joh. 14. 18.

^b Mat. 13. 11.

^c Mat. 12. 18.

^d Joh. 5. 18.

^e Zach. 13. 7.

True it is, that if we respect him in his humane nature, *his Father is greater then he*; and he is his Fathers *servant*: yet in that he said, and most truly said, *that God was his Father*, the Jews did rightly infer from thence, that he thereby *made himself equall with God*; and the Lord of Hosts himselfe hath proclaimed him to bee *the man* that is *his fellow*. Being such a man therefore, and so highly born; by the priviledge of his birth-right, hee might have claimed an exemption from the ordinary service whereunto all other men are tyed: and by being ^u the Kings Son, have freed himself from the payment of that tribute which was to be exacted at the hands of Strangers. When ^x the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitch of dignitie, by admitting it into the unity of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself down ^y at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assumed nature, he ^z shall be *subject unto him that put all other things under him*.

^a Mat. 17. 25.

^b 26.

^c Heb. 1. 6.

^d Heb. 12. 2.

^e 1 Cor. 15. 27.

^a Phil. 2. vers.

^b 5, 7, 8.

^c εαυτον

^d ενωσεν.

^e Phil. 2. 7.

^f Gal. 4. 4.

^g Rom. 8. 3.

Thus the Son of God, if he had minded onely his own things, might at the very first have attained unto the joy that was set before him: but ^a looking on the things of others, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the priviledge of a Son, but taking upon him *the form of a mean servant*. Whereupon in the dayes of his flesh, hee did not serve as an honourable Commander in the Lords host, but as an ordinary soldier: he *made himself of no reputation*, for the time as it were ^x emptying himself of his high state and dignity; hee *humiliated himself, and became obedient* untill his death; being content all his life long to be ^b made under the Law: yea, so farre, that as he was sent ^c in the likenesse of sinfull flesh, so he disdained not to subject himself unto that Law, which properly did concern *sinfull flesh*. And therefore howsoever *Circumcision* was by right appliable onely unto such as were ^d dead in their sins, and the *uncircumcision of their flesh*; yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not onely to testifie his communion with the Fathers of the old Testament; but also by this means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debtor unto the whole Law. For ^e I testifie (saith the Apostle) to every man that is *circumcised, that he is a debtor to the whole Law*.

^f Col. 2. 11. 13.

^g Gal. 5. 3.

^a Act. 22. 16.

^b Mat. 3. 6.

^c Mark 1. 5.

In like manner *Baptisme* appertained properly unto such as were defiled, and had need to have their ^f sins washed away: and therefore when all the land of *Judea* and they of *Jerusalem* went out unto *John*, they ^g were all baptized of him in the river Jordan, *confessing*

feeling their finnes. Among the rest came our Saviour also: but the *Baptist* considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbefitting the state of that immaculate Lambe of God, who was to take away the sinne of the World. Yet did our Mediatour submit himself to that ordinance of God also: not onely to testifie his communion with the Christians of the new Testaments; but especially (which is the reason yeelded by himselfe) because ^h it became him thus to fulfill all righteousness. And so having fulfilled all righteousness, whereunto the meanest man was tyed, in the days of his pilgrimage (which was more then he needed to have undergone, if he had respected only himself:) the works which he performed were truly workes of *supererogation*, which might be put upon the account of them whose debt hee undertook to discharge; and being performed by the Person of the Son of God, must in that respect not onely be equivalent, but infinitely over-value the obedience of *Adam* and all his posterity, although they had remained in their integrity, and continued untill this houre, instantly serving God day and night. And thus for our main and principall debt of Obedience, hath our Mediatour given satisfaction unto the Justice of his Father; with ⁱ good measure, pressed down, shaken together, and running over. ^{Mat. 3. 15.}

But beside this, we were lyable unto another debt; which wee have incurred by our default, and drawne upon our selves by way of forfeiture and *nomine pena*. For as ^k Obedience is a due debt, and Gods servants in regard thereof are truly debtors: so likewise is sinne a ⁱ debt; and sinners ^m debtors, in regard of the penalty due for the default. And as the payment of the debt which commeth *nomine pena*, dischargeth not the tenant afterwards from paying his yearly rent; which of it self would have been due, although no default had been committed: so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penalty already incurred. Therefore our surety, who standeth chargeable with all our debts; as he maketh payment for the one by his *Active*; so must he make amends for the other by his *Passive* obedience: he must first ⁿ suffer, and then enter into his glory. ^o For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect (that is, a perfect accomplisher of the worke which he had undertaken) through sufferings. ^{Luk. 17. 10. Rom. 8. 12. Gal. 5. 3. Math. 6. 12. compared with Luk. 11. 4. m οφειλται. Luk. 13. 4. Mat. 13. 16.}

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which had transgressed; and that the same nature should

¹ Heb. 2, 14, 15. suffer the punishment, that had committed the offence. ² Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life time subject to bondage. Such and so great was the love of God the Father toward us, that ³ he spared not his own Sonne, but delivered him up for us all: and so transcendent was the love of the Son of God toward the sons of men, that he desired not to be spared, but rather then they should lie under the power of death, was of himself most willing to suffer death for them: which seeing in that infinite nature, which by eternall generation hee received from his Father, he could not doe, he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himself, wherein he might ⁴ become obedient unto death, even the death of the crosse, for our redemption. And therefore ⁵ when hee commeth into the world, he saith unto his Father, *A body hast thou fitted me; Lo, I come to doe thy will O God.* By the which will (saith the ⁶ Apostle) wee are sanctified, through the offering of the body of Jesus Christ once for all.

Thus we see it was necessary for the satisfaction of this debt, that our Mediatour should be Man: but he that had no more in him then a Man, could never be able to goe through with so great a work. For if there should be found a Man as righteous as Adam was at his first creation, who would be content to suffer for the offence of others: his suffering possibly might serve for the redemption of one soul; it could be no sufficient ransom for those ⁷ innumerable multitudes that were to be ⁸ redeemed to God out of every kindred, and tongue, and people, and nation. Neither could any Man or Angel be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once bee laid upon him. Yea, the very powers of Christ himself, upon whom ⁹ the spirit of might did rest, were so shaken in this sharp encounter; that he, who was the most accomplisht pattern of all fortitude, stood ¹⁰ sore amazed, and ¹¹ with strong crying and tears prayed that, ¹² if it were possible, the houre might passe from him.

This man therefore being to offer one sacrifice for sins for ever; to the burning of that sacrifice he must not onely bring the ¹³ coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must add thereunto those ¹⁴ everlasting burnings also, even the flames of his most glorious Deity: and therefore ¹⁵ through the eternall spirit must he offer himself without spot unto God; that hereby he might ¹⁶ obtain for us an eternall redemption. The blood whereby the Church is purchased, must bee ¹⁷ Gods own blood: and to that end must ¹⁸ the Lord of glory be crucified; ¹⁹ the Prince and author of life be killed; he ²⁰ whose eternall generation no man can declare,

¹ Heb. 2, 14, 15.³ Rom. 8, 12.² Phil. 2, 8.⁴ Heb. 10, 5, 7.⁶ Ib. ver. 9, 10.⁷ Rev. 7, 9.⁸ Rev. 5, 9.⁹ Esa. 11, 2.¹⁰ Mark 14, 33.

Luk. 22, 44.

¹¹ Heb. 5, 7.¹² Mark 14, 35.

36.

¹³ Heb. 10, 12.¹⁴ Cant. 8, 6.¹⁵ Esa. 33, 14.¹⁶ Heb. 9, 14.¹⁷ Ib. ver. 12.¹⁸ A. C. 20, 28.¹⁹ 1 Cor. 2, 8.²⁰ A. C. 3, 15.²¹ Esa. 53, 8.

slave, be cut off out of the land of the living; and the man that is Gods own fellow be thus smitten; according to that which God himselfe foretold by his Prophet. ^m *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.* The people of Israel, we read, did so value the life of David their King, that they counted him to be worth ⁿ *tenne thousand* of themselves: how shall we then value of ^o *Dauids Lord*; ^p *who is the blessed and onely Potentate, the King of kings, and Lord of lords*? It was indeed our nature that suffered; but he that suffered in that nature, ^q *is over all, God blessed for ever*: and for such a Person to have suffered but one houre, was more then if all other persons had suffered ten thousand millions of years.

^m Zach. 13. 7.
with Matth.
26. 31.

ⁿ 2 Sam. 18. 3.
^o Mat. 22. 43.
44.
^p 1 Tim. 6. 15.
Rev. 19. 16.
^q Rom. 9. 5.

But put case also, that the life of any other singular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be sufficient to doe the deed, unlesse he that had power to lay it down had power likewise to take it up again. For, to be detained always in that *prison* from whence there is no coming out before the payment of the uttermost farthing; is to lie always under execution, and to quit the plea of that full payment of the debt wherein our surety stood engaged for us. And therefore the Apostle upon that ground doth rightly conclude; that *if Christ be not raised, our faith is vaine, we are yet in our sinnes*: and consequently, that as he must be *delivered to death for our offences*, so he must be *raised again for our justification*.

^r Matth. 5. 26.

^s 1 Cor. 15. 17.

^t Rom. 4. 25.

Yea, our Saviour himself, knowing full well what he was to undergoe for our sakes, told us before-hand, that the Comforter whom hee would send unto us, should ^u *convince the world*, that is, fully satisfie the consciences of the sons of men, concerning that ^x *everlasting righteousness*, which was to be brought in by him, upon this very ground: *Because I goe to my Father, and ye see mee no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety he took upon himself, being not yet satisfied; he should have been seen here again: Heaven would not have held him, more then Paradise did Adam, after hee had fallen into Gods debt and danger. But our Saviour raising himselfe from the dead, presenting himself in Heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good proof, that he is now a free man, and hath fully discharged that debt of ours for which he stood committed. And this is the evidence we have to shew of that *righteousnesse*, whereby we stand justified in Gods sight: according to that of the Apostle. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.*

^u Joh. 16. 10.

^x Dan. 9. 24.

^y Rom. 8. 33.
34.

Now although an ordinary man may easily part with his life;

yet doth it not lie in his power to resume it again at his own will and pleasure. But he that must doe the turn for us, must be able to say as our JESUS did, ^a *I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again: and in another place; ^a Destroy this Temple, and in three days I will raise it up;* saith he unto the Jews, *speaking of the Temple of his body.* An humane nature then he must have had, which might be subject to dissolusion: but being once dissolved, hee could not by his own strength (which was the thing here necessarily required) raise it up again; unlesse he had ^b *declared himselfe to be the Son of God with power, by the resurrection from the dead.* The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was both to suffer and to overcome death for us, must be partaker of both natures: that ^c *being put to death in the flesh,* he might be able also to *quicken himself by his own Spirit.*

And now are wee come to that part of Christs mediation, which concerneth the conveyance of ^d *the redemption of this purchased possession* unto the sons of men. A dear purchase indeed, which was to be redeemed with no lesse price then the blood of the Son of God: but what should the purchase of a stranger have been to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in *Israel*, concerning redemptions: that unto him who was the next of kinne belonged the right of being ^e *Goël*, or the Redeemer. And *Job* had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. ^f *I know that my Goël or Redeemer liveth, and at the last shall arise upon the dust (or, stand upon the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold; and not another for me.* Whereby we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our *flesh*; how should we have been of his blood, or claimed any kindred to him? and unlesse the Godhead had by a personall union been unseparably conjoyned unto that flesh; how could he therein have been accounted our next of kinne?

For the better clearing of which last reason, we may call to minde that sentence of the Apostle. ^g *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions of men in the world betwixt these two; yet we see our Redeemer reckoned the *second man*: and why? but because these two were the only men who could be accounted the prime fountains from whence all the rest of mankind

^a Joh. 10. 17.
18.

^a Joh. 2. 19. 21.

^b Rom. 1. 4.

^c 1 Pet. 3. 18.

^d Eph. 1. 14.

^e Ruth. 3. 12. &c
4. ver. 1. 3. 4. 7.

^f Job 19. 25,
26, 27.

^g 1 Cor. 15. 47.

mankind did derive their existence and beeing. For as all men in the world by mean descents doe draw their first originall from the first man: so in respect of a more immediate influence of efficiency and operation doe they owe their beeing unto the second man, as he is the Lord from heaven. This is Gods own language unto Jeremy, ^h Before I formed thee in the belly, I knew thee; and this is Davids acknowledgement, for his part, ⁱ Thy hands have made me and fashioned me; ^k thou hast covered me in my mother womb: ^l thou art he that took me out of my mothers bowels: and Jobs, for his also. ^m Thy hands have made mee, and fashioned mee together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews: and the ⁿ Apostles, for us all: In him we live, and move, and have our beeing: who inferreth also thereupon, both that we are the off-spring or generation of God; and that he is not far from every one of us. This being to be admitted for a most certain truth (notwithstanding the opposition of all gain-sayers) that ^{*} God doth more immediately concur to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, if ^o by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reigne in life by one, Jesus Christ. Considering that this second man is not onely as universall a principle of all our beeing, as was that first, and so may sustain the common person of us all, as well as he; but is a farre more immediate agent in the production thereof: not, as the first, so many generations removed from us, but more neere unto us then our very next progenitours; and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is another kind of generation required, for which we must be beholding unto the second man, the Lord from heaven; before we can have interest in this purchased Redemption. For as the guilt of the first mans transgression is derived unto us by the meanes of carnall generation: so must the benefit of the second mans obedience be conveyed unto us by spirituall regeneration. And this must be laid down as a most undoubted verity; that, ^p except a man be born again, hee cannot see the kingdome of God; and that every such must be ^q born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, ^r is not ashamed to call us Brethren: so in respect of this new birth, whereby hee begetteth us to a spirituall and everlasting life, he disdaineth not to own us as his Children. When thou shalt make his seed an offering for sin, he shall see his seed: saith the Prophet Esaias. ^s A seed shall serve him; it shall be accounted to the Lord for a generation: saith his Father David likewise of him. And he himself, of himselfe: ^t Behold I, and the children which God hath given mee. Whence the Apostle deduceth this

^h Jer. 1.5.

ⁱ Psal. 119.73.

^k Psal. 139.13.

^l Psal. 71.6.

^m Job 10.8.11.

ⁿ Act. 17.27, 28, 29.

^{*} See Bradwardin. de causa Dei. l. 1. c. 3. & 4.

^o Rom. 5.17.

^p Joh. 3.3.

^q Joh. 1.13.

^r Heb. 2.11.

^s Esa. 53.10.

^t Psal. 22.30.

^u Heb. 1.13.

² Ibid. ver. 14.

¹ 2 Cor. 5. 17.

Eph. 2. 10.

Gal. 6. 15.

² Joh. 1. 13.

Jam. 1. 18.

¹ Pet. 1. 3.

¹ Joh. 5. 1.

² agly. v. 12.

Spion.

¹ Pet. 2. 2. with

1. 22.

¹ Joh. 3. ver. 6.

5, 6, 8.

conclusion: * Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. He himself, that is, he who was God equall to the Father: for who else was able to make this ¹ new creature, but the same ² God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new ³ babes being to be ⁴ born of the Spirit, who could have power to send the Spirit, thus to beget them, but the Father and the Son from whom he proceeded: the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

¹ Ibid. ver. 4.

9, 10.

For the further opening of which mystery (which went beyond the apprehension of ¹ Nicodemus, though a master of Israel) wee are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: Life and Likenesse. A curious limner draweth his own sons pourtraicture to the life (as we say:) yet because there is no true life in it, but a likenesse onely, he can not be said to be the begetter of his picture, as he is of his Son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth hislike:

— nec imbellem feroces

Progenerant aquila columbam.

⁴ 1 Cor. 5. 14.

15.

¹ Eph. 2. 4, 5.

¹ Col. 2. 13.

¹ Gal. 2. 20.

Now touching our spirituall death and life, these sayings of the Apostle would be thought upon. ¹ We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. ² God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ. ³ And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses. ⁴ I am crucified with Christ. Neverthelesse I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

Our Physician therefore must not onely be able to restore us
unto

unto health, but unto life it selfe: which none can doe but the Father, Son, and holy Ghost; one God, blessed for ever. To which purpose, these passages of our Saviour also are to be considered. ^b *As the Father hath life in himself: so hath he given to the Son to have life in himself.* ⁱ *As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* ^k *I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* The substance whereof is briefly comprehended in this saying of the Apostle: ⁱ *The last Adam was made a quickening spirit.* An Adam therefore and perfect Man must he have been; that his flesh, given for us upon the Crosse, might bee made the conduit to convey life unto the world: and a quickening spirit he could not have been, unlesse hee were God, able to make that flesh an effectuell instrument of life by the operation of his blessed Spirit. For, as himself hath declared, ^m *It is the Spirit that quickneth; without it, the flesh would profit nothing.*

As for the point of similitude and likenesse: we read of Adam, after his fall, that he ⁿ *begat a son in his own likenesse, after his image:* and generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, ^o *That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are born of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven. ^p *As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly: and as we have borne the image of the earthy, we shall also bear the image of the heavenly.* We shall indeed hereafter bear it in full perfection: when ^q *the Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himself.* Yet in the mean time also, such a conformity is required in us unto that heavenly man, that ^r *our conversation must be in heaven, whence we look for this Saviour: and that we must put off, concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness.* For as in one particular point of domesticall authority; ^s *the Man is said to be the image and glory of God, and the Woman the glory of the Man: so in a more universall manner is Christ said to bee the image of God, even the brightness of his glory, and the expresse image of his person; and we to be conformed to his image, that he might be the first-born among those many brethren, who in that respect are accounted the glory of Christ.*

We read in the holy story, that God ^a *took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might*

bear the burden of the people with him; and that hee might not bear it, as before hee had done, himself alone. It may bee, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former imployment required them to have been: and in that regard, vvhhat vvas given to his assistants, might perhaps bee said to bee taken from him. But wee are sure the case was otherwise in him of whom now wee speak: unto whom ^b *God did not thus give the Spirit by measure.* And therefore although so many millions of beleevvers doe continually receive this ^c *supply of the Spirit of Iesus Christ*; yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being Gods pleasure, ^d *That in him should all fulnesse dwell*; and that ^e *of his fulnesse all wee should receive, grace for grace.* That as in the naturall generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten; that there is no member to bee seen in the Father, but there is the like answerably to bee found in the Childe, although in a farre lesse proportion; so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods Childe, although in a far inferiour degree; similitudes and likenesses being defined by the Logicians to bee comparisons made in *quality*, and not in *quantity*.

Wee are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his own image, Christs purpose was not to raise a seed unto himself dispersedly and distractedly, but to ^f *gather together in one, the Children of God that were scattered abroad*; yea and to ^g *bring all unto one head by himselfe, both them which are in Heaven and them which are on the Earth.* That as in the Tabernacle, ^h *the vail divided between the Holy place and the most Holy*; but the curtaines which covered them both were so coupled together with the taches, that it might still ⁱ *bee one Tabernacle*: so the Church Militant and Triumphant, typified thereby, though distant as farre the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Iesus Christ; ^k *In whom all the building fitly framed together groweth unto an holy Temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

The bond of this mysticall union betwixt Christ and us (as ^l elsewhere hath more fully been declared) is on his part that ^m *quickning Spirit*, which being in him as the Head, is from thence diffused to the spirituall animation of all his Members: and on our part ⁿ *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must bee acknowledged to bee of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but hee that was God Almighty. And therefore although wee did suppose such a man might bee found who should perform the

^a Joh. 3. 34.

^c Philip. 1. 19.

^d Col. 1. 19.

^e Joh. 1. 16.

^f Joh. 11. 52.

^g Ephes. 1. 10.

^h Exod. 26. 33.

ⁱ Ibid. ver. 6. & 11.

^k Ephes. 2. 21. 22.

^l Sermon to the Commons

house of Parliament. ann. 1640

^m Joh. 6. 63.

ⁿ 1 Cor. 6. 17. &

15. 45. Philp. 2.

1. Rom. 8. 9.

1 Joh. 3. 24. &

4. 13.

^o Gal. 2. 20. &

5. 5. & 3. 11.

Ephes. 3. 17.

the Law for us, suffer the death that was due to our offence and overcome it; yea, and whose obedience and sufferings should be of such value, that it were sufficient for the redemption of the whole world: yet could it not be efficient to make us live by faith, unless that Man had been able to send Gods Spirit to apply the same unto us.

Which as no bare Man or any other Creature whatsoever can doe; so for Faith wee are taught by S.^o Paul, that it is the operation of God, and a work of his power, even of that same power wherewith Christ himself was raised from the dead. Which is the ground of that prayer of his, that the eyes of our understanding being enlightened, wee might know what is the exceeding greatness of his power to us-ward who beleeve; according to the working of his mighty power, which hee wrought in Christ when hee raised him from the dead, and set him at his own right hand in the heavenly places, far above all Principality, and Power, and Might, and every Name that is named not onely in this World, but also in that to come: and hath put all things under his feet, and gave him to bee head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.

Yet was it fit also, that this Head should bee of the same nature with the Body which is knit unto it: and therefore that hee should so bee God, as that hee might partake of our Flesh like-wise. For wee are members of his body, saith the same Apostle; of his flesh, and of his bones. And, except yee eat the flesh of the Son of man, saith our Saviour himself, and drink his blood, yee have no life in you. Hee that eateth my flesh, and drinketh my blood, dwelleth in mee, and I in him. Declaring thereby, first, that by this mysticall and supernaturall union, wee are as truly conjoynd with him, as the meate and drink wee take is with us; when by the ordinary work of Nature, it is converted into our own substance. Secondly, that this conjunction is immediately made with his humane nature. Thirdly, that the Lamb slain, that is, Christ crucified, hath by that death of his, made his flesh broken, and his blood powred out for us upon the Crosse, to bee fit food for the spirituall nourishment of our soules; and the very well-spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is, that the Apostle telleth us, that wee have boldnesse to enter into the Holiest by the blood of Jesus; by a new and living way which hee hath consecrated for us, through the vail, that is to say, his flesh. That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the vail: so now there is no passage to bee looked for from the Church Militant to the Church Triumphant, but by the flesh of him, who hath said of himself; I am the way, the truth and the life, no man cometh unto the Father but by mee. Jacob in his dream beheld a ladder set upon the Earth, the top whereof reached to Heaven, and the Angels of God ascending and descending on it, the Lord himself stand-

^o Col. 2. 12.
² Thess. 1. 11.

^o Ephes. 1. 19,
20. &c.

^o Ephes. 5. 30.
¹ Joh. 6. 53.

¹ Ibid. ver. 56.

^o Rev. 5. 12. &
13. 8.
^o 1 Cor. 1. 23.
& 2. 2.

^o Heb. 10. 19, 20

^o Joh. 14. 6.
² Gen. 28. 12,
13.

ding above it. Of which vision none can give a better interpretation then hee, who was prefigured therein, gave unto *Nathaniel*.
 * Hereafter you shall see Heaven opened, and the Angels of God ascending and descending upon the Son of man. Whence wee may well collect, that the onely meanes whereby God standing above, and his *Israel* lying here below are conjoynd together, and the onely ladder vvh whereby Heaven may bee scaled by us, is the *Son of man*, the type of whose flesh, the *veile*, vvas therefore commanded to bee^b made vwith *Cherubims*; to shew that wee come^c to an innumerable company of *Angels*, when wee come to *Jesuw*, the *Mediatour of the New Testament*: who as the Head of the Church hath power to^d send forth all those ministring spirits, to minister for them who shall bee *Heirs of salvation*.

Lastly, wee are to take into our consideration, that as in things concerning God, the main execution of our Saviours *Priesthood* doth consist; so in things concerning man, hee exerciseth both his *Prophetical Office*, whereby hee openeth the will of his Father unto us, and his *Kingly*, whereby hee ruleth and protecteth us. It was indeed a part of^e the *Priests* office in the Old Testament, to instruct the people in the Law of God, and yet were^f they distinguished from *Prophets*: like as in the New Testament also, *Prophets* as well as *Apostles*, are made a different degree from ordinary *Pastours* and *Teachers*, who received not their doctrine by immediate inspiration from Heaven; as those other^h *Holy men of God* did, who spake as they were moved by the holy Ghost. Whence *S. Paul* putteth the *Hebrews* in minde, that God whoⁱ in sundry parts and in sundry manners spake in time past unto the *Fathers* by the *Prophets*, hath in these last dayes spoken unto us by his *Son Christ Jesus*: whom therefore hee stileth^k the *Apostle*, as vvell as the *High Priest* of our profession; who was faithfull to him that appointed him, even as *Moses* was in all his house.

Now *Moses*, wee know, had a singular preheminance above all the rest of the *Prophets*: according to that ample testimony which God himself giveth of him. ^l If there bee a *Prophet* among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream. My servant *Moses* is not so, who is faithfull in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be behold. And therefore wee finde, that our *Mediatour* in the execution of his *Prophetical office* is in a more peculiar manner likened unto *Moses*: which hee himself also did thus foretell. ^m The Lord thy God will raise up unto thee a *Prophet* from the midst of thee, of thy Brethren, like unto mee; unto him yee shall hearken. According to all that thou desiredst of the Lord thy God in *Horeb*, in the day of the assembly, saying, Let mee not heare again the voyce of the Lord my God; neither let mee see this great fire any more, that I dye not. And the Lord said unto mee, They have well spoken, that which they have spoken. I will raise them up a *Prophet* from among their brethren, like unto thee, and will put my words in his

* Joh. 1. 51.

* Exod. 26. 31.
& 36. 35.

* Heb. 12. 22.

24.
* Heb. 1. 14.

* Deut. 33. 10.

Hagg. 2. 11.

Mal. 2. 7.

* Isa. 28. 7. Jer.

6. 13. & 8. 10.

& 14. 18. & 23

11. 33. 34. Lam.

2. 10.

* Ephes. 4. 11.

* 2 Pet. 1. 21.

* πολυμαρος

* πολυτροπος

Heb. 1. 1.

* Heb. 3. 1. 2.

* Num. 12. 6, 7, 8.

* Deut. 18. 15,
16, & c. Act. 3.
22, 23.

his mouth, and hee shall speak unto them all that I shall command him. And it shall come to passe, that, whosoever will not hearken unto my words, which hee shall speak in my Name, I will require it of him.

Our Prophet therefore must bee a Man raised from among his Brethren the Israelites, (of whom, as concerning the flesh, hee came) who was to perform unto us, that which the Fathers requested of Moses: *Speak thou to us, and wee will heare; but let not God speak with us, lest wee die.* And yet (that in this also wee may see, how our Mediatour had the preheminance) when Aaron, and all the children of Israel wereto receive from the mouth of Moses all that the Lord had spoken with him in Mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that hee was faine to put a vail over his face, while hee spake unto them that which hee was commanded. But that which for a time was thus made glorieus, had no glory in respect of the glory that excelleth, and both the glory thereof, and the vail which covered it, are now abolished in Christ: the vail of whose flesh doth so overshadow the brightness of his glory, that yet under it wee may behold his glory as the glory of the onely begotten of the Father; yea, and wee all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and seconded by the power, of this our great Prophet: whose transcendent excellency beyond Moses, (unto whom, in the execution of that function, hee was otherwise likened) is thus set forth by the Apostle. *Hee is counted worthy of more glory then Moses, in as much as hee who hath builded the house hath more honour then the house. For every house is builded by some one: but hee that build all things is God. And Moses verily was faithfull in all his house, as a servant, for a testimony of those things which wereto bee spoken after: but Christ, as the Son, over his own house.* This house of God is no other then the Church of the living God: whereof as hee is the onely Lord, so is hee also properly the onely Builder. Christ therefore being both the Lord and the Builder of his Church, must bee God as well as Man: which is the cause, why wee finde all the severall mansions of this great house to carry the title indifferently of the Church of God, and the Churches of Christ.

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his Triumphant Ascension into Heaven; that hee gave not onely ordinary Pastors and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the body of Christ. Which, what great power it required, hee himself doth fully expresse in passing the graunt of this high Commission unto his Apostles. *All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them*

^a Rom. 9. 1.

^a Exod. 20. 19.

Deut. 5. 25. 27.

^b Exod. 34. 30.

32. 33.

^a 2 Cor. 3. 7, 10

11, 13.

^a Heb. 1. 3.

^b Joh. 1. 14.

^c 2 Cor. 3. 11.

^a Heb. 3. 3, 4, 5.

^b 1 Cor. 1. 10.

^a 1 Tim. 3. 15.

^a Matth. 16. 18.

^a 2 Tim. 2. 20.

^a 1 Cor. 11. 16.

^b Rom. 16. 16.

^a Eph. 4. 11, 12.

^a Matth. 28. 18,

19. 20.

in

in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

^a 1 Cor. 15. 10, S. Paul professeth of himself, that hee laboured more abundantly then all the rest of the Apostles: yet not I, saith hee, but the grace of God which was with mee. And therefore although ^e according to that grace of God which was given unto him, hee denyeth not but that, as a wise Master-builder, hee had laid the foundation; yet hee acknowledgeth that they upon whom hee had wrought, were Gods building, as well as Gods husbandry. For who, saith ^e hee, is Paul, and who is Apollo, but Ministers by whom you beleaved, even as the Lord gave to every man? I have planted, Apollo watered: but God gave the increase. So then, neither is hee that planteth any thing, neither hee that watereth: but God that giveth the increase.

Two things therefore wee finde in our great Prophet, which doe farre exceed the ability of any bare Man; and so doe difference him from all the ^b Holy Prophets, which have been since the World began. For first, wee are taught; that ^c no man knoweth the Father, save the Son, and hee to whomsoever the Son will reveale him: and that ^d no man hath seen God at any time; but the only begotten Son, which is in the bosome of the Father, hee hath declared him. Being in his bosome, hee is become conscious of his secrets, and so out of his own immediate knowledge, inabled to discover the whole will of his Father untous. Whereas a lother Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S. Peter, for the Prophets: ^e Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. And for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst hee was among them. ^f When the Spirit of Truth is come, hee will guide you into all truth: for hee shall not speak of himself, but whatsoever hee shall hear, that shall hee speak; and hee will shew you things to come. Hee shall glorifie mee: for hee shall receive of mine, and shew it unto you. All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can doe no more (as hath been said) but plant and water; onely God can give the increase: they may teach indeed and baptize; but unlesse Christ were with them by the powerfull presence of his Spirit, they would not bee able to save one soule by that Ministry of theirs. Wee, ^g as lively stones, are built up a spirituall house: but, ^h except the Lord do build this house, they labour in vaine that build it. For who is able to breathe the Spirit of life into those dead stones, but hee, of whom it is written; ⁱ The house is coming, and now is, when the dead shall heare

hear the voyce of the Son of God; and they that heare it shall live. And again: ¹Awake thou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleep, and give light unto these blinde eyes of ours; but the Lord our God, unto whom wee pray, that hee would: ²lighten our eyes, lest wee sleep the sleep of death? ³Ephel. 5. 14. ⁴Psal. 13. 3.

And as a blinde man is not able to conceive the distinction of colours, although the skilfullest man alive should use all the art hee had to teach him; because hee wanteth the sense whereby that object is discernible: so ⁵the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him;) neither can hee know them, because they are spiritually discerned. Whereupon the Apostle concludeth, concerning himself and all his fellow-labourers; that ⁶God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus Christ: but wee have this treasure in earthen vessels; that the excellency of the power may bee of God, and not of us. Our Mediatour therefore (who must ⁷bee able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must bee God as well as Man. ⁸1 Cor. 2. 14. ⁹2 Cor. 4. 6, 7. ¹⁰Heb. 7. 25.

There remaineth the Kingdom of our Redeemer: described thus by the Prophet Isaiah. ¹¹Of the increase of his government and peace there shall bee no end, upon the Throne of David, and upon his kingdom; to order it, and to establish it with judgement and with justice, from henceforth even for ever. And by Daniel: ¹²Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes; and they brought him neer before him. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: His dominion is an everlasting dominion, which shall not passe away; and his kingdome that which shall not be destroyed. And by the Angel Gabriel, in his ambassage to the blessed Virgin. ¹³Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. Hee shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the Throne of his Father David. And hee shall reign over the house of Jacob for ever; and of his kingdom there shall bee no end. ¹⁴Esa. 9. 7. ¹⁵Dan. 7. 13, 14.

This is that new ¹⁶David our King, vvhom God hath raised up unto his ¹⁷own Israel: vvhom vvas in Truth, that which hee was called; the Son of Man, and the Son of the Highest. That in the one respect, ¹⁸wee may say unto him, as the Israelites of old did unto their David; ¹⁹Behold, wee are thy bone and thy flesh: and in the other, sing of him as David himself did; ²⁰The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stoole. So that the promise made unto our first Parents, that ²¹the seed of the Woman should bruiſe the Serpents head, may well stand with that other saying of S. Paul; that ²²the God of peace shall bruiſe ²³Jer. 30. 9. Hof. 3. 5. Ezek. 34. 23. & 37. 24. ²⁴Gal. 6. 16. ²⁵Ephel. 5. 30. ²⁶2 Sam. 5. 1. ²⁷Psal. 110. 1. ²⁸Mar. 22. 43, 44. ²⁹Act. 2. 34, 35. ³⁰Gen. 3. 15. ³¹Rom. 16. 20.

1 Joh. 3.8.
1 Tim. 3.16.

1 Efa. 43.11.
1 Hol. 13.4.

bruise Satan under our feet. Seeing ^h for this very purpose the Son of God was manifested in the flesh, that hee might destroy the works of the Devil. And still that foundation of God will remain unshaken: I ^k even I am the Lord, and beside mee there is no Saviour. ^t Thou shalt know no God but mee: for there is no Saviour beside mee.

1 Cor. 10.5.

1 Phil. 2.13.
1 2 Thel. 5.23.
1 Heb. 2.11.

Two speciall branches there bee of this Kingdom of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon earth, as by his Prophetick office hee worketh upon our Minde and Understanding, so by his Kingly, hee ruleth our Will and Affections; ^m casting down imaginations and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Where, as wee must needs acknowledge, that ⁿ it is GOD which worketh in us both to will and to doe, and that it is ^o hee which sanctifyeth us wholly: Io are wee taught likewise to beleeve, that ^p both hee who sanctifyeth, and they who are sanctified, are all of one, namely of one and the self-same nature; that the sanctifier might not bee ashamed to call those, who are sanctified by him, his brethren: that as their nature was corrupted, and their blood tainted in the first Adam, so it might bee restored again in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled nature might bee transmitted unto the heires of salvation.

1 Psa. 84.11.

1 Cor. 15.21.

1 Joh. 6.54.

1 2 Thel. 1.10.

1 Philip. 3.21.

1 Revel. 1.5,6.

The same ^q God that giveth grace, is hee also that giveth glory: yet so, that the streams of both of them must run to us through the golden pipe of our Saviours humanity. ^r For since by man came death; it was fit that by man also should come the resurrection of the dead. Even by that man, who hath said: *Who so eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day.* Who, then, shall come to bee glorified in his Saints, and to bee made marvellous in all them that beleeve: and ^u shall change this base body of ours, that it may be fashioned like unto his own glorious body; according to the working, whereby hee is able even to subdue all things unto himselfe. Unto him therefore that hath thus ^x loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him bee glory and dominion for ever and ever, Amen.

PHILIP. 3.8.

I COUNT ALL THINGS BUT LOSSE, FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.

FINIS.

